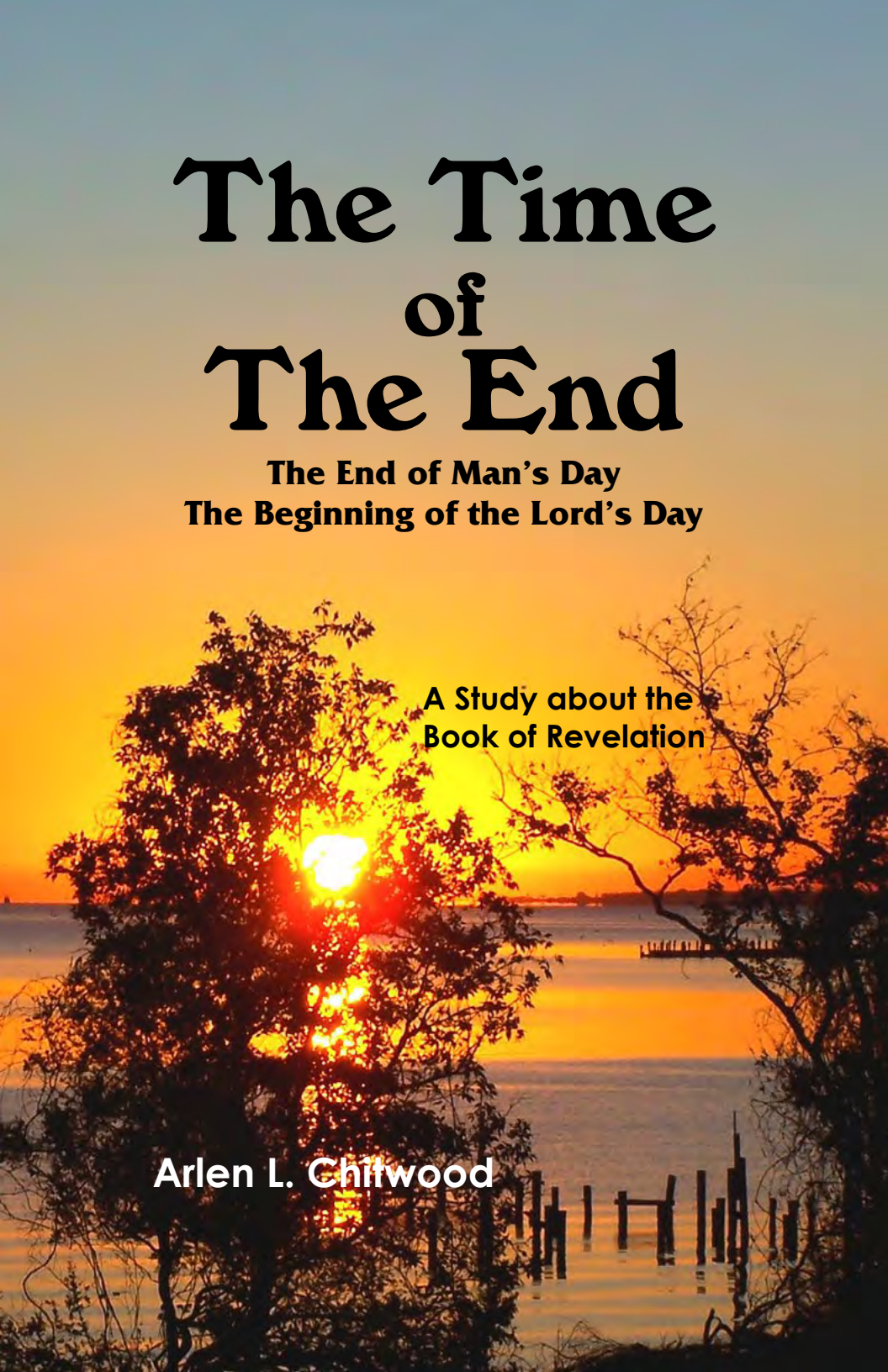


The Time of The End

**The End of Man's Day
The Beginning of the Lord's Day**

**A Study about the
Book of Revelation**

Arlen L. Chitwood



The Book of Revelation is about *the unveiling of Jesus Christ* (Rev. 1:1). This book is about an opening up and full disclosure of the Word, which was/is God. It is about an opening up and full disclosure of the Old Testament Scriptures which became flesh in the person of God's Son (John 1:1, 2, 14; cf. Luke 24:25-27, 44; John 5:45-47).

John began his gospel account by calling attention to the Old Testament Scriptures (the written Word) being opened up and revealed in *a new and living way* — through the person of God's Son, *the Word, becoming flesh* (cf. II Cor. 3:6-18).

Then John began the Book of Revelation through a similar means — an opening up and unveiling of the Son, which is another way of saying an opening up and unveiling of the Old Testament Scriptures.

(It should go without saying that *there is NOTHING* in the N.T. that is not seen after some fashion in the O.T. If there were, the Son, at the time of the incarnation [pre-N.T.], *could ONLY have been incomplete.*)

And within this opening up and unveiling of the Son in this book, after this manner, *three things occupy center-stage:*

1) *God's purpose for the PRESENT dispensation will be realized.* The Spirit's search for a bride for God's Son *will have been completed* (Gen. 24:1ff), with the Church subsequently removed and judged (Rev. 1b-3). *The bride will THEN be revealed, allowing the Son to reign, for He CANNOT reign without a wife* (Gen. 1:26-28).

2) *God's purpose for the PAST dispensation will be realized.* Israel, through the judgments of the Tribulation, will be brought to the place of *repentance* (Rev. 6-19a). This will, in turn, allow God to deal with Israel relative to *national conversion, restoration to the land, the restoration of the Kingdom under the New Covenant, the destruction of Gentile world power, and the ushering in of the Millennium* (Rev. 19b, 20a; cf. Ezek. 36:24-38; 37:21-28; 39:25-29).

3) *God's ultimate purpose in ALL things will THEN be realized in the eternal ages following the Millennium* (Rev. 21, 22).

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“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:21-23).

“Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20-23).

Cover Photograph: Sunrise over Galveston Bay Following Hurricane Ike, Fall, 2008

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by
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By the Same Author —

JUDE
RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
I KNOW THY WORKS
DISTANT HOOFBEATS
SO GREAT SALVATION
THE BRIDE IN GENESIS
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
THE MOST HIGH RULETH
SALVATION OF THE SOUL
THE SPIRITUAL WARFARE
HAD YE BELIEVED MOSES
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
THE STUDY OF SCRIPTURE
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
ISRAEL — SEVEN YEARS, THEN...
O SLEEPER! ARISE, CALL...! (JONAH)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

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Foreword

The Apostle John wrote five of the twenty-seven books comprising the New Testament (forming about twenty percent of the N.T.).

He wrote one of the four gospels, which is quite different than the other three, the three synoptics. And this gospel should be the opening book in the New Testament, not Matthew, for John's gospel, unlike any one of the other three, *parallels Genesis in EVERY respect*.

John wrote three short epistles, which are quite different than any of the other epistles; and he wrote the closing book in Scripture, the Book of Revelation, which, of course, is quite different than any other book in the New Testament as well.

At the outset of Scripture, in the opening thirty-four verses of Genesis, *God has revealed the structure and central subject matter of ALL subsequent Scripture*. As well, within these verses, *He has made known "the end from the beginning"* (Isa. 46:9, 10).

And, if John's gospel occupied its proper place as the opening book in the New Testament, *EXACTLY the same type opening — providing the same information, though in a different form and manner (cf. Heb. 1:1, 2) — could be seen at the beginning of the New Testament (John 1:1-2:11) as previously seen at the beginning of the Old Testament (Gen. 1:1-2:3)*.

(Both Genesis and John begin at *the SAME* place, "In the beginning.")

Both have *the SAME* septenary structure in the opening two chapters, where *Creation, Ruin, Restoration, and Rest* are seen in each.

Moses deals with *the restoration of the ruined material creation occurring over six days time, with a day of rest following*; and John deals with *the restoration of a subsequent ruined creation, ruined man, occurring over six days time [6,000 years], with a day of rest following [1,000 years]*.

And the subject matter throughout each, in keeping with the introductory septenary structure in each, is *the SAME* — Moses using *types* and John using *signs* to convey this subject matter.

For additional information on John's gospel in the preceding respect, refer to Chapter V in the author's book, *The Acts Period*.)

Thus, *it could have ONLY been natural* that God chose John to write the closing book of Scripture, which, as his gospel, has been written in a manner connected with *signs* and has to do centrally with *the Jewish people*.

Then, inseparably connected with the preceding, the Book of Revelation is actually *the sequel to John's gospel*, for this book deals with *HOW God brings to pass the purpose for the eight signs in this gospel*.

And this occurs through *Israel being brought to the place of repentance during the fulfillment of Daniel's Seventieth Week* (Dan. 9:24-27), seen beginning in Revelation chapter six and continuing through the first part of chapter nineteen.

(“Signified” in Rev. 1:1, revealing how this book has been transmitted and structured, is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” [*semeion*] in John's gospel, showing the manner in which this book has been transmitted and structured as well).

And beyond this, the Book of Revelation opens up and further reveals that which began to be opened up in John's gospel, at the beginning of the New Testament, which is the same as that which began to be opened up in Genesis, at the beginning of the Old Testament.

There is *NOTHING* in later revelation (the New Testament) that is not seen in former revelation (the Old Testament).

And the Book of Revelation, drawing from *ALL previous Scriptures*, is simply an opening up of these Scriptures, *beginning in Genesis*. This book is about *the unveiling of Jesus Christ*, which is how the text begins.

This book is about *an opening up of the Old Testament Scriptures which became flesh in the person of God's Son* (John 1:1, 2, 14; cf. Luke 24:25-27; John 5:46). In this respect, this last book in Scripture, as well, is about *the mystery of God being finished* (Rev. 10:7), which is another way of saying the same thing as *the unveiling of Jesus Christ*.

(A “mystery” in Scripture has to do with *something made known in the Old Testament but NOT fully opened up and revealed UNTIL the matter had been dealt with at a later time in the New Testament*.

And the Word, which was/is/always will be God, becoming flesh in the person of the Son, *allows both the unveiling of the Son and the finishing of the mystery of God to be viewed in a synonymous sense in this book.*)

A Synopsis

Following introductory remarks concerning Christ, the book begins at a time very near the end of Man's Day (a 6,000-year day), progressing from that point into the Lord's Day (the 1,000-year Messianic Era), and ending in the Day of God (the eternal ages beyond the Messianic Era).

Events seen in this book beyond the introductory remarks concerning Christ (1:1-9) begin with the removal of the Church into the heavens at the end of the present dispensation and the subsequent appearance of the Church before Christ's judgment seat (1:10-3:22).

As well, chapters two and three also present a history of the Church throughout the dispensation, beginning with Ephesus (which *had left its "first love"*) and ending with Laodicea (which is described as "wretched, and miserable, and poor, and blind, and naked" [2:4, 3:17]).

But, though a history of the Church is also shown in chapters two and three, *the EMPHASIS* in these two chapters *is NOT* on the historical aspect of the chapters. Rather, from the way matters are introduced in chapter one (vv. 10-20), *the EMPHASIS* in these two chapters *MUST* be seen as *judgmental*.

Chapter four begins the same way chapter one had begun beyond the introductory remarks concerning Christ — depicting, once again, the removal of the Church into the heavens (vv. 1, 2; cf. 1:10). But, though beginning with this same scene from chapter one again, *matters in chapter four immediately move to the outcome and purpose for the previous judgment of Christians (chs. 1b-3), which is regal*.

God, on the throne (v. 3), is the One Who appoints and removes rulers in His kingdom (Dan. 4:17, 25, 26; Matt. 20:23). And in this chapter, twenty-four crowned elders are seen relinquishing their regal positions in God's kingdom (as it would relate to the earth), with a view to others ruling in their stead (vv. 10, 11).

Crowns are cast before God's throne (which, at this place in the book, *could ONLY* be a relinquishment of crowns by *angels* who, in time past, ruled with Satan in his kingdom), with a view to others (Christians, having previously been shown qualified *to rule* through decisions and determinations rendered at the judgment seat) wearing

these crowns in the coming kingdom of Christ (Heb. 2:5).

Chapter five has to do with a seven-sealed scroll — the title deed to the earth — containing God’s requirements for *the redemption of the inheritance* (the territory presently in Satan’s possession and under his control, which, following redemption, will pass into Christ’s possession and be under His control).

And the redemption of the inheritance, taking place through Christ breaking the seals of the seven-sealed scroll (6:1ff) — bringing judgments to pass of such a severe nature that no parallel exists in man’s 6,000-year history — is the central subject of succeeding chapters, all the way into the opening part of chapter nineteen.

The harlot woman, Israel, seen in this condition numerous places in the Old Testament (e.g., Isa. 1:21; Jer. 3:1ff; Hosea 2:2), is seen in the Book of Revelation *at the apex of her harlotry, in the kingdom of Antichrist at the end of the Times of the Gentiles* (Rev. 17:1-19:6).

And during this time, through the process of these judgments coming to pass, the Jewish people *will find themselves in such dire straits that they will have NO place to turn OTHER than to the God of their fathers*.

The nation will be brought to the place of *repentance*, with a view to Israel’s harlotry being put away (Rev. 17:16; 18:8-10, 18-21; 19:1-3).

THEN, in accord with His promise, God will send the Deliverer (cf. Ex. 2:23-3:10; Lev. 26:40-42; II Chron. 7:12-14); and the Jewish people, looking upon and receiving their Deliverer, their rejected Messiah, *will apply the blood of the Lamb which they slew 2,000 years ago, seven years earlier using Daniel’s Seventy-Week prophecy* (Dan. 9:24-27; Zech. 12:10-14; 13:6).

Israel’s Deliverer will return with His angels (II Thess. 1:7), sending them out worldwide to regather a converted Jewish people from the nations of the earth, where they either were or will be scattered (Matt. 24:30, 31). And the Old Testament saints will be raised from the dead at this time in order that those who died out of the land can return back to the land with the living (Ex. 12:41; 13:19; Dan. 12:1, 2).

The Jewish people will then be dealt with in a place called “the wilderness of the people” (Ezek. 20:34ff).

A new covenant will be made with the house of Israel at this time (Jer. 31:31-33); *and the nation will then be placed back in their own land, NEVER to be uprooted again* (Ezek. 36:24-38; 37:21-28; 39:25-29).

After Israel's repentance, conversion, and restoration, the Times of the Gentiles, following 2,600 years of Gentile control and dominance, will end. Gentile world power will be destroyed, the theocracy will be restored to Israel, Satan will be bound and cast into the abyss, and the long-awaited Messianic Era will be ushered in (Rev. 19b-20a).

Then, events from the middle of chapter twenty to the end of the book deal with that which will be brought to pass following the Millennium, leading into the eternal ages which follow.

Satan will be loosed from the abyss, go out to deceive an innumerable multitude from the nations of the earth, and lead those whom he will have deceived against the King in Jerusalem and against His people, the Jewish people. Those coming against Christ and the Jewish people in that day will then be destroyed by fire from heaven, with Satan then being cast into the lake of fire where he will reside throughout the endless ages of eternity (20:7-10).

The Great White Throne Judgment will follow (20:11-15). The unsaved dead throughout time dating all the way back to man's creation will be judged at this time. And these individuals, following judgment, will be cast into the same lake of fire where Satan had previously been cast, where they will reside throughout the same endless ages of eternity.

Beyond this, in chapters twenty-one and twenty-two, material in the book moves into the eternal ages.

Christ, with His co-heirs, will reign *over the earth* from Christ's throne during the Millennium (Rev. 3:21).

But during the ages beyond the Millennium, Christ will be seated on a throne with His Father, in the new Jerusalem on the new earth, referred to in Rev. 22:1, 3 as "the throne of God and of the Lamb." And from this throne, God will continue His rule over *the whole of His kingdom*, extending throughout the multiplied billions of provinces scattered throughout the multiplied billions of galaxies comprising the physical universe.

Christ will sit on this throne with His Father; and from this throne, redeemed man will exercise regal power out in the universe.

This is what lies in store for redeemed man throughout the unending ages following the Millennium, comprising eternity.

A Paradox

Paradoxically though, it is mainly unredeemed man, not redeemed man, who is interested in and talks about going out into the heavens today. Man, in NASA's Apollo missions, has been to the moon and back nine times ('68-'72). But man's dream is to go far beyond, out to the planets.

Redeemed man is interested in and does talk about going to heaven, but that's not the same thing at all. And when *the Millennium* or *the eternal ages* are in view, it's not even Biblical to talk about going to heaven in a manner of this nature.

The Biblical picture has to do with redeemed man exercising *regality in relation to this earth, followed by regality in relation to the universe itself*. Man's creation, his fall, and the purpose surrounding his salvation *ALL center around regality*. And this regality will be realized *in Christ's kingdom over the present earth during the Millennium and from the new earth out into the heavens in the whole of the universe during the eternal ages which follow*.

Thus, though unredeemed man may talk about going out into the heavens, *he's NOT going*. It is redeemed man — who seems to know very little about it today — *who IS one day going out into the heavens*.

But man moving out into the heavens in this manner will occur *ONLY following the Millennium*. The next event in God's ordered program is *Christ's rule over the earth for 1,000 years*.

And THAT is where redeemed man should focus his attention during the present dispensation, though NOT to the exclusion of the ages beyond.

The entire program of God has, from the beginning, been moving toward the coming *Sabbath of rest*, paralleling *the seventh day* in Gen. 2:2, 3 and John 2:1. The great prophecies of Scripture speak of this day; Christians are exhorted to fix their attention upon this day; and the judgment seat of Christ precedes and has to do with this day.

To ignore the Millennium, one *MUST* ignore the central teaching of Scripture, beginning with the Book of Genesis and ending with the Book of Revelation. *And such can ultimately lead to ONLY one thing: disaster in the Christian life*.

A trained runner fixes his attention upon the GOAL; and a trained Christian, in the present race of the faith, will likewise fix his attention upon the GOAL.

1

The Revelation of Jesus Christ (I) *Subject and Manner Revealed*

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Rev. 1:1-3).

The title of this book, “The Time of the End,” is an expression taken from Dan. 8:17; 11:35, 40; 12:4, 9, referring, in this book, specifically to a *future time* which the Jewish people will pass through at the end of Man’s Day, immediately before and at the time when “the Sun of righteousness” arises “with healing in his wings” (cf. Dan. 12:1-13; Mal. 4:1, 2).

This time is shown in the Book of Daniel to encompass events during *the last seven years of Man’s Day* (the final seven years in Daniel’s Seventy-Week prophecy) and events at the time of Christ’s return, which lead into *the Messianic Era, the Lord’s Day* (cf. Dan. 2:40-45; 7:7-14, 23-28; 8:9-14, 23-25; 9:24-27; 11:21-45).

The Book of Revelation, paralleling the Book of Daniel in this respect, deals centrally with events during *this same future time*, ending, as well, in the Messianic Era, in the Lord’s Day.

The Book of Revelation though deals *NOT ONLY* with Israel (covering the same time and a number of the same events seen in parts of the Book of Daniel [occurring during “the time of the end”]) *BUT* this book also includes God’s end-time dealings with the Church as well.

In this respect, matters surrounding the Church are introduced and dealt with *first* in the Book of Revelation (chs. 1-4). And in the chronological sequence through which events in the book move, *God deals with the Church first, for a revealed reason:*

The bride *MUST be removed from the body* (which will occur following decisions and determinations at the judgment seat) *prior to events* surrounding two things (set forth in chs. 5-19):

- 1) *The redemption of the inheritance.*
- 2) *The bride becoming Christ's wife.*

And these two events will occur *simultaneously* through God's judgment upon the earth-dwellers (Israel and the nations, following the removal of the Church) during and at the conclusion of the final seven years of Daniel's Seventy-Week prophecy (chs. 6-19).

(For additional information on the preceding — the redemption of the inheritance and the revealed bride [revealed at the judgment seat] becoming Christ's wife — refer to Chapters VIII_X in this book

Also see Chapters VIII_X in the author's book, *Ruth*.)

Then, at the end of the Book of Revelation, matters are projected out into the ages beyond the Messianic Era (chs. 21, 22).

Scripture has very little to say about that which occurred prior to Man's Day, and it has very little to say about that which will occur following the Messianic Era.

But Scripture does reveal enough about events which occurred preceding Man's Day and events which will occur following the Messianic Era to allow man to piece the whole of the matter together.

God has revealed the necessary information which will allow man to know and understand why he was created in God's image, after His likeness, at a particular time in history.

And, through this revelation, man can know and understand why the fall occurred and why God provided redemption following the fall (which, as the reason for man's creation, centers around *regality* — *having to do with the government of the earth* — *to be realized during the seventh day, the seventh millennium, the Messianic Era*).

And man can also know and understand that God has far-reaching plans for the individual created in His image, after His likeness. Man's destiny beyond the Messianic Era, clearly revealed at the end of the Book of Revelation, is to have a part in *the government of the universe itself*.

(For information on the government of the earth and the universe, past, present, and future — which includes angels and man — refer to the author's book, *The Most High Ruleth*.)

An Unveiling

The word "Revelation" (v. 1) is a translation of the Greek word *apokalupsis*, which means to "disclose," "reveal," "uncover." And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

The Book of Revelation, the *Apokalupsis*, the "Apocalypse," is about *a disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 5:20-22; 7:16; 8:28). And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as "all things" (cf. Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, and in the words of the book itself, that being made known pertains to *a revelation of the Son Himself*.

This book is an opening up of that which relates ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son Himself.

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specific, revealed means — through revealing "things which must shortly [Gk., *tachos*, 'quickly,' 'speedily'] come to pass."

That is to say, once this revelation of the Son begins through an unfolding of future events, the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

According to John 1:1, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [Heb. 4:12]), and there is *the living Word* (which is the written Word, inseparably connected with the Father, made flesh [cf. II Cor. 3:6-18]).

The Book of Revelation is thus an opening up of the Old Testament Scriptures *through a Person, through the Word which became flesh*. And the thought of an opening up of the Old Testament Scriptures extending to and including an opening up of the New Testament Scriptures as well would be completely out of place, for there is *NOTHING* in the New that cannot be found, after some fashion, in the Old. If there were, *there could NOT be the necessary corresponding completeness between the written Word and the living Word at a time before the New Testament even began to be penned*.

The New Testament, *at any point, of necessity, can ONLY* have to do with revelation which can be seen as having an Old Testament base. Revelation in the New Testament *MUST* bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears.

Thus, the existence of the Word made flesh *preceding* the existence of the New Testament clearly relates the truth of the matter concerning the content of the New Testament. *The New can ONLY be an opening up and revealing of that previously seen in the Old*. To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility*.

In short, *the Old Testament is complete in and of itself*; the Word made flesh incorporates *this same completeness*, and the New Testament adds *NOTHING per se* to this completeness.

Any supposed subsequent addition *would be impossible, for this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh*.

The preceding is why Christ, shortly after His resurrection, began at “Moses and all the prophets” (an expression covering

the whole of the O.T.) when He appeared to and began *making Himself known* to two disciples traveling from Jerusalem to Emmaus (Luke 24:13-31).

The living Word, using the written Word, began putting together different facets of a *word picture pertaining to Himself*. And He could have gone to *any part of the Old Testament* to accomplish the matter, for *the whole of the Old Testament* was about Him.

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh). And, comparing the two, they would be able to come into an understanding of *NOT ONLY the identity of the One in their midst BUT an understanding of that which had occurred in Jerusalem during the past several days as well*.

This is the manner in which God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after *EXACTLY* the same fashion when making Himself, His plans, and His purposes known to two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later (Luke 24:36-45; John 20:19-29).

And this is the manner in which the Book of Revelation *MUST* be studied. Since it is an unveiling of the living Word, it is equally an unveiling of the inseparable Old Testament Scriptures.

Thus, there is really *ONLY one way* a person can come into a proper and correct understanding of the various things opened up and revealed in this book, which, of course, would be equally true of any other portion of Scripture.

(For a more comprehensive study of the preceding, refer to Chapter IV "The Word Made Flesh," in the author's book, *Signs in John's Gospel*.)

1) *Sent and Signified...*

The word "signified" is a translation of the Greek word *semaino*, which is the verb form of *semeion*, meaning "sign."

The Apostle John introduced, opened up, and developed matters in his gospel account *through signs*. And in the Book of Revelation, matters are introduced, opened up, and developed *in a similar manner*.

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs, and metaphors* to make Himself, His plans, and His purposes known. And this *MUST* be recognized, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history. Or if *numbers, signs, or metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured in a *particular manner*, closely related to the manner in which John was led by the Spirit to structure his gospel.

The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel (which occurred between 33 AD and about 62 AD).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God's dealings with the nations through Israel, in chs. 6-19 [save 19:7-10], covering time and events during and immediately following Daniel's Seventieth Week) — uses the verb form of the word for "sign" at the very outset *in order to reveal the manner in which this book has been structured*.

To understand how the word *semaino*, translated "signified," is used introducing the Book of Revelation, note how John uses this same word three times in his gospel, in John 12:33; 18:32; 21:19. The context leading into each verse provides an illustrative statement which allows that stated in the verse to be understood.

Note the first of these three usages, within context:

"And I, if I be lifted up from the earth, will draw all men unto me.

This he said, signifying [from *semaino*] what death he should die" (vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John's gospel, the only other usages of the word *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, "signified," a translation of *semaino*, has to do with making something known through a manner which carries the reader FROM a somewhat indirect means TO a direct means, using an illustrative statement as a means of explaining a matter.

And this is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well. And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.

2) Through His Angel unto His Servant John

God's use of angels and angelic ministry comprises another major facet of the Book of Revelation, forming another key to coming into a proper understanding of the book. God uses angels in all facets of His activities as He governs a universe from a place which Scripture locates by direction and through the use of a superlative — "the uttermost parts of the north" (Isa. 14:13, ASV).

This place is located at a northern-most point, north of the earth. And this place in relation to the earth would be located more specifically north of Jerusalem; and more specifically yet, this place would be located north of the Temple Mount in Jerusalem; and even more specifically yet, this place would be located north of the brazen altar in the courtyard of the Temple located on the Temple Mount.

The brazen altar is where the sacrifices took place — "on the side of the altar northward before the Lord." And sacrifices occurring at this brazen altar occupied center-stage in Scripture in EXACTLY the same respect that Christ's sacrifice at Calvary occupies center-stage in Scripture, for the former foreshadows the latter, with God requiring *death and shed blood* throughout (Lev.

1:11; cf. Job 26:7; Ps. 75:6, 7; Heb. 9:22).

(Note in this respect that the place Christ was crucified, outside the city [John 19:20; Heb. 13:12], would have had to be located *directly north of the place where the brazen altar once stood* — two unknown locations today [though the approximate, but *NOT* exact, location of the brazen altar on the Temple Mount could be known].

Regardless of claims, *NO one* can go to Bethlehem or Jerusalem today and be directed to the exact places where Christ was born, died, or was buried and raised from the dead.

There are traditional sites. But matters *CANNOT* move beyond tradition, and the reason for that would be evident.

First, man *DOESN'T* need to go to these sites. The written Word, which provides all of the God-designed word pictures about the living Word, is complete and sufficient in and of itself,

And, *second*, if man could go to and be assured that he was at one of these three locations, he would undoubtedly *do EXACTLY* the same thing (and possibly more) that he has already done with the traditional sites, detracting from that which God deems important, that which is complete and sufficient in and of itself.)

All angels in God's universal kingdom either rule provinces in the kingdom (*e.g.*, the earth is one such province) or have some other type connection with the rulership of the different provinces. That is to say, all activity of angels within the kingdom of God would have to be activity somehow connected with God's universal rule within this kingdom.

In this respect, all angels would have some part in this rule, whether directly or indirectly.

Some angels would *rule as heads of state* (ruling over provinces, as Satan presently rules over the earth); other angels would *rule under these angels* (as angels presently rule under Satan); others would hold *positions as watchers and holy ones* (as seen in Dan. 4); others would occupy *positions surrounding God's throne* (as seen in Rev. 4, 5, 7); and others would comprise *the armies of heaven* (as seen in the camp of Israel in the Old Testament, or as seen among those who will accompany Christ when He returns to the earth [cf. II Kings 6:17; Matt. 24:31; II Thess. 1:7; Rev. 19:14]).

Though God appeared in Moses' presence and acted directly, God used angels when giving the Law (Acts 7:53; cf. Deut. 33:2; Ps. 68:17; Gal. 3:19; Heb. 2:2).

And something very similar occurred when John "was in the isle called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9b). The Son acted directly in the revelation of Himself to John, as the Father had previously acted directly in that made known to Moses at Sinai (cf. Ex. 19:3ff; Rev. 1:10ff).

But, though direct intervention occurred by both the Father and the Son at these different times, angelic ministry was also involved. And in both instances a kingdom was in view — the Old Testament theocracy, and the theocracy yet to exist.

Blessed Is He...

The Book of Revelation is the only book in Scripture containing a specific statement at the beginning of the book relative to blessings awaiting the one *hearing, reading, and keeping* the things stated in the book (v. 3).

However, though this is the only book which opens with a statement of this nature, the same thing would have to be true of *any portion of Scripture*.

Such a thought *could NOT* be confined to just the Book of Revelation but would have to be true concerning *Scripture as a whole*, for the whole of Scripture presents one complete picture, through numerous word pictures, of all facets of the person and work of Jesus Christ.

And one part *CANNOT* really be placed above another part in this respect. The Book of Revelation simply *CANNOT* be separated in this manner from the whole of Scripture, *for this book is about the whole of Scripture* (cf. Ps. 12:6; 138:2; II Tim. 3:15-17).

The Book of Revelation brings all previous revelation together in *an apex*, with the "mystery of God" being brought to a *completed state* in this book (Rev. 10:7). And that would possibly account for this statement being found in the Book of Revelation alone, though not really restricted in application to this book alone.

(Numerous things in the New Testament are referred to through the use of the word “mystery.”

For example, there is the “mystery” of the kingdom [Mark 4:11; ‘mysteries’ in Matt. 13:11; Luke 8:10], the “mystery” of Israel’s blindness [Rom. 11:25], the “mystery” of the rapture of the Church [I Cor. 15:51], the “mystery” revealed to Paul [Eph. 3:3], the “mystery” of Christ [Eph. 3:4], the “mystery” of Christ and the Church [Eph. 5:32], the “mystery” of God [Col. 2:2], the “mystery” of iniquity [II Thess. 2:7], the “mystery” of the faith [I Tim. 3:9], the “mystery” of godliness [I Tim. 3:16], and the “mystery” of the woman and the beast [Rev. 17:7].

The word “mystery” is a translation [more of an Anglicized form] of the Greek word *musterion*. The word, as it is used in Scripture, has to do with that which *CANNOT* be explained by man, requiring an opening up through Divine means. The word has to do with something revealed in the Old Testament, which is later more fully opened up and developed in the New Testament. Apart from Divine revelation in the Old Testament, man *COULDN'T* know about the mystery in the first place; then, apart from Divine revelation in the New Testament, the mystery *would NOT* be opened up and further revealed.

In the preceding respect, a mystery, contrary to common teaching and thought in certain circles, *CANNOT be something completely new*, separate from and unknown in the Old Testament. The fallacy behind that type reasoning has previously been discussed in this chapter. There *CANNOT be anything in the New that is NOT in the Old*, else, as previously stated, the Word made flesh before the New was penned would have to be separated, at least in part, from the New — an impossibility.)

“The mystery of God” in Rev. 10:7 — *the revelation of God*, which began with Gen. 1:1 — has, at this point in the book, been opened up and fully revealed through *a revelation of the Son* (Rev. 1:1ff; cf. Col. 2:2, ASV, “...the mystery of God, even Christ”). And the completion of God’s revelation surrounding this mystery can occur at this mid-point in the book for the same reason that “the kingdom of the world” can become that “of our Lord, and of his Christ” in Rev. 11:15 (ASV), at this mid-point in the book as well.

In both instances (Rev. 10:7; 11:15) the seventh trumpet has sounded, signaling *a completion of God’s judgments upon the earth-dwellers*. And a completion of these judgments can be seen at this point in the book (depicted by both verses) because the seven

trumpets form the judgments of the seventh seal of the seven-sealed scroll seen in chapters five, six, eight, and nine.

And, with the sounding of the seventh trumpet (Rev. 10:1-11), that which God will have required for the redemption of the inheritance — the earth, over which Christ and His co-heirs are about to rule — *will have been completed*.

As well, the seven vials of wrath (15:1-16:17) form another picture of the seven trumpet judgments, providing further commentary on these terminal judgments. *Thus, they, as the seven trumpets, form the judgments of the seventh seal.*

The judgments during and immediately following the Tribulation are often looked upon in a trifold manner — seven seals, seven trumpets, and seven vials of wrath. *However, ALL judgments are brought to pass through the breaking of the seven seals ALONE.*

Since the seven trumpets form the judgments of the seventh seal (Rev. 8:1, 2), and the seven vials form another depiction of the same judgments, *the WHOLE of God's judgments in chapters six through eighteen are encompassed within the breaking of the seven seals of the scroll ALONE.*

Thus, the search in chapter five is ONLY for One worthy to take the scroll which God held in His right hand and open the seals of this scroll.

(The structure of the Book of Revelation in the preceding respect [e.g., how the end can be seen in the middle of the book, in chs. 10, 11b], along with the relationship of the trumpet and vial judgments to one another, is dealt with at length in subsequent chapters in this book [particularly in Chapters VIII-XI and XIII-XIX, which deal with the seven-sealed scroll and the breaking of the seals on the scroll].)

It is within a book where everything is brought to an apex — where Old Testament Scripture concerning God, Israel, and Gentile world power during the Times of the Gentiles is opened up and fully revealed — that the Spirit, through John, began the book through calling attention to *the blessings reserved for those reading, hearing, and keeping those things contained in the book.*

The thought of *reading* and *hearing* would need no clarification, but the thought of *keeping* would. *HOW*, for example, is a person to *KEEP* parts of the book relating to judgment, etc.?

The word translated “keep,” *tereo* in the Greek text, does normally mean “to keep.” However, as in any language, context will often determine and govern different ways that a word is used and is to be understood. And such would be the case with *tereo* in Rev. 1:3.

The word, for example, is used in Matt. 23:3; 28:20 more in the sense of “observe,” as translated in the KJV and NASB. And the word, contextually, is used in a similar sense in Rev. 1:3 — “observe” or “give heed” (*ref. NASB*). In this apex of revelation, where Old Testament Scripture is opened up and revealed, blessings have been promised for those who *read, hear, and observe or give heed* to the things being made known to and recorded by John.

And the text goes on to provide a reason, stating, “for the time is at hand.”

“At hand” is the same expression used in Matt. 3:2; 4:17 when John and Jesus announced the kingdom of the heavens as being “at hand.” *The Messianic King was present in Israel’s midst, with an offer of the kingdom, contingent on the nation’s repentance.* Thus, the announcement of the kingdom could be made in this manner.

And something very similar is seen in Rev. 1:3. *The full revelation of the Son, from the Old Testament Scriptures, is about to occur.* God will complete His dealing with both Israel and the Church during Man’s Day, bringing these dealings to a *full end*; and this will be for purposes having to do with *the Messianic Era*.

THEN, God’s Son — with Israel and the Church occupying their proper positions in the kingdom — will take the sceptre and reign.

Thus, the same expression, “at hand,” as seen when Christ was on earth the first time, with the kingdom in the offing at that time, *could ONLY aptly describe the circumstances, conditions, and time seen in this closing book in Scripture.*

2

The Revelation of Jesus Christ (II)

The Oneness and Eternality of the Father, the Son

“John to the seven Churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne:

And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. 1:4-8).

The opening three verses of the Book of Revelation relate both *the subject matter* of the book and *the means* which God used to convey His Word as the Spirit of God moved John to pen the things which he had both seen and heard.

The announced *subject matter* of the book is *an unveiling, a revealing of Jesus Christ*. It is an opening up and a making known the Old Testament Scriptures *through the Word which became flesh, through God’s Son* (cf. Luke 24:25-27, 44, 45).

And making known the Old Testament Scriptures in this manner was accomplished through a revealed means — made known in a particular manner, shown by the Greek word *semaino*, translated “signified” (ref. Chapter I in this book).

Further, the means of conveying the written Word through the living Word in this manner was accomplished through angelic ministry, with John being removed from Man's Day and placed, at a future time, in the Lord's Day.

And at this future time in the Lord's Day, John was allowed to see and hear that which the Spirit moved him to record.

The next five verses (vv. 4-8) then carry the reader through a description of God's Son, as God would have man see and understand specific things about His Son.

And this would be with a view to that about to subsequently be made known through an opening up and unveiling of the living Word.

The whole of the matter surrounding God's description of His Son throughout these verses centers around *regality*. And, reflecting back on the Old Testament, from which material in the Book of Revelation is drawn, the whole of the Old Testament moves toward a future day which is being revealed through God's Son in this book.

The One Whose right it is to rule is about to take the sceptre and reign over the earth, as seen in the second Psalm, the one hundred tenth Psalm, and numerous other Old Testament passages. And it is *these passages* — the written Word, the Old Testament Scriptures — which are being opened up and revealed in the Book of Revelation *through the living Word*.

The One Who Is, Who Was, and Who Is to Come

The words "which is, and which was," referring to God the Father in Rev. 1:4, are used in this same sense in four other verses in this book (1:8; 4:8; 11:17; 16:5).

The words "and is to come" can be found in the first two references, the presence of these words is open to question in the third reference (some Greek manuscripts have the words, some don't), but the words are not found in the Greek text of the fourth reference. A word referring to *holiness* is used in the fourth reference instead — "the One existing, and the One Who was, the Holy [or 'righteous'] One."

The same things are said about both *the Father and the Son* through the statement appearing in Rev. 1:4 and then repeated in verse eight. The first reference (v. 4) has to do with *the Father*, and the second reference (v. 8) has to do with *the Son*.

Thus, both the Father and His Son are seen as the One “which is, and which was, and which is to come.”

The first two expressions (“which is,” and “which was”) are *timeless*. Both are translations of the same Greek word (*eimi*), which would exclude any thought of a beginning or an ending (like the English words “to be” or “being”).

In the Greek text, the first (translated, “which is”) is a present participle, and the second (translated, “which was”) is a verb in the imperfect tense. Both together show *continuous, timeless action existing throughout all of the past, into the present, without any thought of ending*.

Thus, as seen in these two verses (vv. 4, 8), both the Father and the Son *exist in a co-equal sense throughout ALL time, apart from ANY reference to a beginning or an ending*. And the coming of the Father (v. 4) occurs through a coming in the person of His Son (v. 8).

According to John 1:1, 14a:

“In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made [‘became’] flesh...”

In verse one, *eimi*, the same verb used in Rev. 1:4, 8, is used in an imperfect tense three times in the Greek text (same tense as used in Rev. 1:4, 8; 4:8; 11:17; 16:5). “God” and “the Word” are seen as *ONE and the SAME*; and, again, *continuous existence, apart from ANY reference to a beginning or an ending, is seen occurring during past time through the use of this imperfect tense*.

Also, there is no definite article before “beginning” in the Greek text, *for God, His Son, and His Word have NO beginning, as they have NO ending*.

Then, in the first part of verse fourteen, *the Word* from verse one, which was identified as *God* and seen to have existed throughout all past time, “was made [‘became’] flesh, and dwelt among us...”

The verb used in this verse (“was”), though translated the same as *eimi* in verse one, is from an entirely different word in the Greek text — *ginomai*. And *ginomai* in verse fourteen, unlike *eimi* in verse one, is *not* used in the same timeless sense.

Ginomai calls attention to a definite beginning point, which occurred at the time of the incarnation (which is shown by an aorist tense in the Greek text [rather than an imperfect tense as seen with *eimi* in v. 1], with the aorist tense calling attention to *a past action which has been attained, completed*). The Word, inseparably identified with both the Old Testament Scriptures and with God, *became flesh* at a point in time in the person of the Son.

The incarnation is nothing more and nothing less than *God becoming “flesh” in the person of His Son* (cf. John 10:30; 14:9).

And, in turn, the incarnation is nothing more and nothing less than the Old Testament Scriptures (which are inseparably identified with God and are, in their entirety, about His Son) being set forth *in a manner OTHER than written form*.

The incarnation has to do with the written Word, being revealed through “flesh,” in the person of the Man Christ Jesus.

In the preceding respect, as seen in John chapter one, *the Father, the Son, and the Word are inseparable*. Yet the Word is in man’s possession on earth today, with both the Father and Son in heaven. And in heaven, the Son is seated on the right hand of His Father (Ps. 110:1; Rev. 3:21).

Explain the matter? Impossible!

Finite, fallen man, relative to the discussion at hand, *CANNOT go beyond simply reading and believing that which Scripture reveals*.

Man is NOT called upon to explain an inseparable, yet separable, Father, the living Word, and the written Word. Rather, he is called upon to BELIEVE that which God has stated about the matter.

Thus, as seen in the text and in corresponding Scripture, the Book of Revelation, being an opening up and an unveiling of God’s Son, *is simply an opening up and unveiling of the Old Testament Scriptures in the form of “flesh”* (II Cor. 3:6-18).

And, as well, this book is *an opening up and unveiling of God, Who is “spirit”* (John 4:24 [NOT “a Spirit,” as in the KJV, BUT simply “spirit,” i.e., “God is spirit”; ref. NASB, NIV, Weymouth, Wuest]).

(The inclusion of an indefinite article in John 4:24 in the English translation completely changes the meaning of the verse and does away with the anarthrous use of the word seen in the Greek text. The Greek text, unlike English, does not contain indefinite articles, only definite.

And *there are reasons why* the definite article is either used or not used before words. The inclusion of the article emphasizes *identity*; and when the article is not used, *character* is emphasized instead.

For example, I John 4:8b states, "God is love." There is no article, and *character* is centrally in view. God, as to *His essence, His being, is love*. And the same thing is in view through the use of the word "spirit" in John 4:24. *Character* is centrally in view. God, as to *His essence, His being, is spirit*.

Note what the inclusion of an indefinite article in the translation of John 4:24 does to the meaning of the text.

Reading "God is a Spirit" not only completely does away with the correct meaning of the verse but it moves the thought into *the physical realm* [where it doesn't belong at all], leaving the reader with a completely erroneous view of God.)

Understanding that the Book of Revelation is a revealing, an unveiling of the Son, the inseparable connection between *God, the Son, and the Word* can, as well, be seen in the statement in Rev. 10:7:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished [brought to an end, completed, fully opened up and revealed], as he hath declared to his servants the prophets" (*cf.* Amos 3:7).

"A mystery" in the New Testament has to do with *Old Testament revelation further opened up and revealed in the New*. And since the Book of Revelation is about an opening up and revealing of the Old Testament through the One Who became "flesh," inseparably identified with God, the things surrounding God would, as well, be opened up and revealed at the same time, through this same means.

Things about God in the Old Testament, not fully opened up and revealed in the Old Testament (referred to as *a mystery* in Rev. 10:7), are seen as fully opened up and revealed *in the person of the Son* in the Book of Revelation.

That's what the book is declared to be about. The book is simply an opening up and a revealing of those things from the Old Testament Scriptures which yet remain a mystery, yet remain to be opened up and revealed about God and His Son. And this is accomplished by means of *God, through His Son, opening up and revealing Himself*, as seen in this book.

(The mystery of God can be fully opened up and revealed when the seventh trumpet has sounded — at a mid-point in the book — because both the seven trumpet judgments [8:1ff] and the seven vials of wrath [16:1ff] form two different descriptions of the same judgments, completing all of the judgments seen when the seventh and last seal of the seven-sealed scroll has been broken [Rev. 10:1ff].

Thus, when the seventh trumpet has sounded and the corresponding seventh vial has been poured out, *the whole of God's judgments upon the earth-dwellers can be looked upon as having occurred, for all of the judgments seen when the seventh seal is broken will have been brought to pass.*

This is why in Rev. 11:15, with the sounding of the seventh trumpet, it can be stated:

“The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign forever and ever” [ASV].)

The Ruler of the Kings of the Earth

The description of Christ is that of *a King with His co-heirs* (Rev. 1:5, 6). Israel and the nations are brought into the picture immediately following (v. 7). Then there is the picture of *His eternity*, with no beginning or ending (v. 8). And throughout these four verses (vv. 5-8), *the coming intervention of this individual into the affairs of man can once again be seen.*

Things are *NOT* going to go on and on, uninterrupted, in man's affairs as they occur during Man's Day. God works with *set times* (known only to Him) in connection with *circumstances* (usually brought about by man's failures).

In history, God has always stepped into man's affairs when the time and circumstances were right. And He will do the same thing again yet future.

The current Middle East situation, for example, is *NOT ONLY about to tumble completely out of control BUT it will tumble completely out of control*. God will allow this to occur for a revealed purpose.

And, because the problem is of a spiritual nature which man has *NO control over, man CAN'T do anything about the inevitable*.

The whole of the matter lies in God's hands, under *His sovereign, providential control of all things*. And when the time and circumstances are right — when God's purpose for allowing conditions in the Middle East to become so completely out of control that “except those days should be shortened, there should no flesh be saved” — God will once again step into the affairs of man and straighten the whole of the matter out.

That's really what the Book of Revelation is about. It is about “the time of the end,” when God once again steps into man's affairs — a time not only dealt with extensively by the Old Testament prophets but a time which the world is rapidly approaching.

And the book has to do with *more than God just stepping in once again*. The book details a *final intervention in order to bring 6,000 years of redemptive work to a close and usher in the Messianic Era*.

(For additional information on the Middle East situation, as it exists today, refer to “The Intractable Middle East Problem,” Appendix I in this book.)

1) *Seven Spirits, Faithful Witness*

“The seven spirits” before God's throne (Rev. 1:4) are seen in connection with “the faithful witness” of the Son (v. 5). *These seven spirits* are referred to in Rev. 3:1; 4:5; 5:6, and *the faithful witness* of the Son can be seen in Rev. 1:2, 9; 3:14; 22:20 (cf. John 18:37).

There is an inseparable connection between the two. “Seven” is a number showing *the completeness of that which is in view*. *The unveiling of the Son*, “which God gave unto him,” is in view (Rev. 1:1). And *the seven spirits* emanating from God's throne, in connection with *the faithful witness* of the Son (contextually, the unveiling seen in this book), would show the manner in which all things surrounding the introductory statement in verse one is brought to pass.

The Father, through His Son, brings the whole of that which is in view *to completion*.

And parts of verses four and five form additional commentary on verse one, providing the reader with more of an understanding of the means which God used to bring to pass that about to be opened up and revealed in this book.

2) *First Begotten, Prince*

The words “first begotten” are a translation of the compound Greek word *prototokos*. This word is made up of *protos*, meaning “first” and *tikto*, meaning “to beget,” “to bring forth.” This is the word used in the Septuagint (Greek translation of the O.T.) in Ex. 4:22, which states, “Thus saith the Lord God, Israel is my son, even my firstborn.”

The word is used relative to Christ in Rev. 1:5 in exactly the same sense that it is used relative to Israel in Ex. 4:22. In both instances *God’s firstborn Sons* are in view; and in both instances, *death, burial, resurrection*, and ultimately *regality*, are inseparably in view as well.

Note how all of this is set forth in the Exodus account under Moses.

God’s firstborn son, Israel, through a vicarious death, is seen as *dead* in Exodus chapter twelve (both *national Israel* and *individual Israelites* are seen in this respect, for a lamb dies “for an house [both for the house of Israel and individuals within families in the nation]” (cf. Ex. 4:22; 11:4, 5; 12:1ff).

Then there is a subsequent *burial* in the Red Sea and a *rising up* out of the place of death on the eastern banks of the Sea, removed from both Egypt and the Sea (chs. 14, 15).

And all of this is with a view to *one GOAL* — *realizing an inheritance in another land and exercising the rights of the firstborn therein*.

This is something set forth symbolically through baptism, relating to Christians, today.

EXACTLY as in the type in Exodus, baptism pictures a *burial after the firstborn has died*, vicariously (in this case, through appropriating the shed blood of Christ, available because of and through His finished work at Calvary).

And, also as in the type, resurrection is to occur following burial, which is pictured through *a rising up* out of the baptismal waters, *EXACTLY* as a rising up out of the Sea in the type.

THEN, having come up out of the waters, out of the place of death, the Christian is to “walk in newness of life,” setting his mind on “those things which are above...not on things on the earth [*EXACTLY* as the Israelites under Moses *were NOT to look back to Egypt BUT out ahead*]” (Rom. 6:4; Col. 2:12; 3:1, 2).

And the END or GOAL of the matter for Christians under Christ is EXACTLY the same as it was for the Israelites under Moses — realizing an inheritance in another land and exercising the rights of the firstborn therein.

This is the manner in which Christ is presented in Rev. 1:5, when seen as “the first begotten [‘firstborn’] of the dead.” And because Christ occupies this position, when “the manifestation of the sons of God” occurs, when God brings “many sons unto glory,” God’s Son will then occupy the position of “the firstborn among many brethren” (Rom. 8:19, 29; Heb. 2:10).

Note Col. 3:3, 4 in this respect. The third verse has to do with Christians during present time, and the fourth verse has to do with Christians during future time (*cf.* John 12:23-25):

“For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

Christ being referred to as “the first begotten of the dead” in Rev. 1:5 is in connection with Christ also, immediately following, being referred to as “the prince of the kings of the earth.”

The word translated “prince” in verse five is *archon* in the Greek text, referring to a “ruler.” And this is in connection with the whole of the matter — *the immediate context, the book as a whole, and related Scripture.*

3) Loved Us, Loosed Us

Based on manuscript evidence and contextual usage, “loosed,” rather than “washed,” would appear to be the preferred transla-

tion in Rev. 1:5.

In the Greek text, the word for “loose” is *luo*, and the word for “wash” is *louo*. There is not only a close spelling of these two words but a similar-sense etymological use as well.

Some manuscripts have *luo*, and some have *louo*. A letter has either been dropped or added to the word. And, considering the context, which is *regal* (a king sets individuals free by issuing a royal decree), evidently the latter has occurred (a letter added), making the KJV text incorrectly read “washed” instead of “loosed.”

The whole of the matter begins with *redemption*, a “loosing” from sin, which is with a view to ultimately bringing fallen man back into the position where he can realize the purpose for his creation in the beginning — “...let them have dominion [‘let them rule’]” (Gen. 1:26-28).

And God’s love surrounding the matter is seen in God’s *character*. God, as to His essence, His being, is “love” (I John 4:8).

This is why John 3:16 begins, “For God *so* loved...” As seen in this verse and elsewhere, God *will NOT* manifest Himself apart from His revealed character.

(Note something often misunderstood relative to God revealing Himself through *love* — God’s harsh treatment of individuals and nations during and at the end of the coming Tribulation, along with His treatment of the unsaved following the Millennium.

On the former, God’s love for His son, Israel, *is so great* that He has decreed that *blessings or curses* are contingent on man’s treatment of His son [e.g., Matt. 25:31-46].

On the latter, God’s love for His Son, Jesus, *is so great* that He has decreed that *man’s eternal destiny* will rest on man’s acceptance or rejection of His Son. [e.g., John 3:18; Rev. 20:11-15].)

God’s redemptive work, emanating from His love, began in Eden following man’s sin. God slew one or more animals, took the skin, and clothed Adam and Eve. *Death and shed blood* occurred, which set an unchangeable pattern for God’s continued redemptive work.

The matter is seen in a two-fold sense in the story of the Israelites under Moses in the type in Exodus.

First, a redemptive work resulted in the death of the firstborn in Egypt; *then, a continuing redemptive work* (for a people already redeemed) subsequently occurred through Aaron's high priestly ministry after the Israelites had been removed from Egypt.

And both were based on *death and shed blood* and were with a view to that which lay out ahead — *an inheritance as God's firstborn son, to be realized in another land.*

The matter, as well, is seen in a two-fold sense with respect to Christians under Christ in the antitype today.

First, a redemptive work has resulted in the death of the firstborn in the world (*EXACTLY* as it occurred in connection with the death of the firstborn in Egypt over 3,500 years ago).

THEN, a continuing redemptive work subsequently occurs through Christ's present high priestly ministry for Christians, who are in the world but not of the world (*EXACTLY* as seen through Aaron's ministry in the camp of Israel [John 15:19; 17:14-16; cf. John 18:36]).

And, *EXACTLY* as in the type, both are based on *death and shed blood* and are with a view to that which lies out ahead — *an inheritance as God's firstborn son, to be realized in another land.*

4) *Made Us a Kingdom, Priests*

The expression, "kings and priests," in Rev. 1:6; 5:10 could be better translated, "a kingdom, priests."

The expression is similar to and in keeping with the one in I Peter 2:9, "a royal ['kingly'] priesthood [referring to *a body of priests in a kingdom*]."

And the Septuagint translators used the identical wording seen in I Peter 2:9 (relative to Christians) in God's description of Israel in Ex. 19:6 — "a kingdom of priests."

The picture is that of *one kingdom with a body of priests*, whether in a past or future theocracy, and whether relative to Israel or Christians.

In the past theocracy, "God," in the nation's midst, was *the King*. "Israel," because of God's presence as King, formed a *kingdom*; and the Israelites in the kingdom were looked upon as *priests*, with the nations to be ruled by and blessed through Israel, "a kingdom of priests."

This is the position which Israel will occupy yet future when the theocracy has been restored, with Christians occupying *EXACTLY the same position from a heavenly sphere under Christ.*

And Christians can occupy such a position *ONLY* because, “in Christ,” they are “Abraham’s seed [*the ONLY seed through which ALL spiritual blessings flow*], and heirs according to the promise” (Gal. 3:26-29).

3

The Revelation of Jesus Christ (III)

Order of Events When Christ Returns

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev. 1:7).

That part of the *apokalupsis* dealt with in the Book of Revelation — an unveiling of Jesus Christ, seen through an unfolding of events in the Book of Revelation — has to do with end-time events occurring immediately preceding, at the time of, and following the Son’s return to the earth. And verse seven of the eight introductory verses brings this facet of the book into full focus.

That encompassed in verse seven has to do with more than just Christ’s return immediately following the Tribulation. It also covers events immediately preceding the Tribulation, having to do with His return as well.

And the whole of the matter surrounding Christ’s return is to be looked upon *as one coming or one return, NOT two comings or two returns as is often taught.*

That is to say, *Christ’s coming, His return*, encompasses *NOT ONLY* events surrounding the removal of the Church preceding the Tribulation *BUT ALSO* events surrounding Israel and the nations following the Tribulation. This is simply the way in which the matter is dealt with in Scripture, which can be clearly seen in the Book of Revelation.

Immediately after the statement in verse seven, connecting the unveiling from verse one with *Christ’s return*, is a statement having to do *NOT ONLY* with the Son’s eternality and Deity *BUT ALSO* with the Son’s return from the previous verse (*cf. vv. 4, 8*).

Christ's return, with attendant events, then immediately begins to be developed in the book (1:9-4:11), with much of the remainder of the book given over to events anticipating the completion of His return at the end of the Tribulation (chs. 5-20a).

(Individuals failing to understand *the singular sense* of Christ's return as presented in Scripture are sometimes led into a false teaching surrounding the timing of the removal of the Church.

Some erroneously teach that there are *two returns*, one before the Tribulation *for the Church* and the other after the Tribulation *to deal with Israel and the nations*.

Others correctly see that Scripture deals with Christ's return in *a singular sense*, but they often erroneously see this return occurring only at the end of the Tribulation. And viewing matters after this fashion, they sometimes seek to bring the removal of the Church into this singular sense of Christ's return by moving the timing of this removal to the end of the Tribulation, where it doesn't belong at all.

Thus, one error has fostered another, which is often the case when error in Biblical interpretation begins to surface.

Remaining with Biblical terminology and understanding matters after the manner in which they are presented in Scripture is of vital importance. It is not necessary to understand all of the details in order to simply accept the matter as Scripture presents it. Details surrounding a matter can be progressively learned over time. The important thing is *to stay with truth and not be led into error.*)

Behold, He Cometh with Clouds

When Christ returns, whether at the time of the removal of Christians preceding the Tribulation or at the time when He deals with Israel and the nations following the Tribulation, He will be accompanied by *angels*.

In Scripture, God is seen using angels *in ALL facets of His activity*.

God is seen *acting directly in ALL matters; but such actions, far more often than not, are brought to pass through angelic activity*.

God has instituted established laws, and angels act under these established laws. And, with angels acting under these established laws, their actions become God's actions.

There are a number of classic examples in Scripture, but two will suffice — the destruction of the cities of the plain in Genesis chapters eighteen and nineteen and the giving of the Law through Moses, beginning in Exodus chapter twenty.

In the destruction of the cities of the plain, in Gen. 19:13, two angels revealed that they would destroy these cities, for the Lord had sent them to destroy the cities (referring to Sodom alone in the passage, though four cities were destroyed [Deut. 29:23]).

Then in Gen. 19:24 it is recorded that *the Lord* destroyed these cities. And it is a simple matter to understand *EXACTLY* what occurred if one understands how God uses angels in all facets of His activities.

The two angels, acting under Divinely established laws, destroyed the cities. And their actions, because of the manner in which they were performed, were viewed as the Lord's actions as well.

The giving of the Law occurred in the same manner.

Though God is seen giving the Law in a direct manner — “written with the finger of God” (Ex. 31:18) — it was, as well, given “by the disposition [‘direction’] of angels” (Acts 7:53; cf. Deut. 33:2; Ps. 68:17; Gal. 3:19; Heb. 2:2).

EXACTLY the same type interchange between God and angels is seen at the time of Christ's return. Though Christ *will be directly involved* with Christians, Israel, and the nations at this time, *angelic activity is seen throughout*.

The voice of the archangel will be heard at the time of Christ's shout surrounding the resurrection and removal of Christians from the earth. And multiplied thousands, possibly millions, of angels will accompany Christ, *NOT ONLY at this time BUT in connection with judgment to follow — a judgment dealt with in the opening three chapters of the Book of Revelation* (cf. Matt. 16:27; II Thess. 1:7; Jude 14, 15).

Then, in connection with that facet of Christ's return when He deals with Israel and the nations, again innumerable angels will accompany Him (Rev. 19:14; cf. Deut. 33:2; II Kings 6:17; 19:35).

It is specifically stated that the God of Israel, *following* Israel's repentance, will *personally* “return [‘turn about’] and gather thee [the Jewish people] from all the nations” where He had scattered them (Deut. 30:1-3; Ezek. 34:13; 36:24ff; 37:12-14; 39:25ff).

BUT, it is also specifically stated that God will accomplish this task through angelic activity in connection with His Son's return (Matt. 24:29-31).

(For additional information in this realm, refer to Appendix. III, "Actions Under Established Laws," in the author's book, *The Acts Period*.)

The preceding should shed light on something extensively seen throughout most of the Book of Revelation.

This book deals *far more extensively* with angelic activity in connection with God's activity than any other book in Scripture. Though such activity exists throughout these other books and is, at times, mentioned or dealt with, the Book of Revelation stands *ALONE* in fully opening up and revealing this activity for all to see.

And this would be in complete keeping with the fact that this book completes *the full revelation, from the Old Testament, of NOT ONLY the Son BUT the Father as well* (Rev. 1:1; 10:7).

The Son seen returning "with clouds" in Rev. 1:7 may very well be a dual metaphorical reference to both *Deity* and *angels*.

"Clouds" are sometimes used in Scripture in connection with Deity (*e.g.*, Ex. 13:21, 22; 14:19, 24; 19:9; Ps. 104:3; Isa. 14:14; 19:1; Dan. 7:13; Matt. 17:5; 26:64; Acts 1:9; I Cor. 10:1, 2).

And the reference to "clouds" could very well include *the myriads of angels* (*i.e.*, clouds of angels, connected with Deity, with their actions being the Lord's actions).

The former (Deity) is undoubtedly referenced through the use of the word "clouds," and the latter (a possible reference to accompanying angels) may be included as well. But to contend for the latter as also being referenced is unnecessary, for other Scriptures provide this type information.

(It is often taught and, consequently, believed by many that Christians will return back to the earth with Christ at the end of the Tribulation. The basis for this type teaching is taken mainly from a statement in Rev. 19:14 [*cf.* I Thess. 4:17].

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

Some expositors seek to limit this reference to Christians alone, and others seek to see a reference to not only Christians but to angels as well. The matter, either way it is viewed in the preceding respect, presents a twofold problem:

1. Any time those returning with Christ are identified, they are *always identified as angels*, sometimes referred to as “holy ones” [Heb., *kodesh*; Gk., *hagios*; cf. Deut. 33:2; Matt. 16:27; Jude 14]. The translators of the Septuagint [Greek version of the O.T.] rendered the word *kodesh* in Deut. 33:2 as *aggeloi* [angels] rather than a plural form of *hagios*, “holy ones.” Thus, they provided commentary rather than a translation of the word, knowing that the use of “holy ones” was a reference to *angels* in this text.

2. Biblical typology would show the fallacy of the teaching that Christians [still Christ’s bride at this time, about to become His wife] will return to the earth with Christ.

For example, when Joseph dealt with his brethren, his wife was in another part of the palace. And Moses’ wife only went part way with him when he returned to Egypt to deal with His brethren [Gen. 45:1ff; Ex. 4:20-31; 18:2].

[As developed later in this book (Chapters VIII, IX), Christ’s bride, having previously been revealed through decisions and determinations at the judgment seat (Rev. 1b-3), *will NOT become His wife UNTIL the completion of ALL the judgments revealed by the breaking of the seals on the seven-sealed scroll in Rev. 5.*

And these judgments will NOT be completed UNTIL Christ returns and overthrows Gentile world power [seen in Rev. 19:11-21], with the marriage of Christ and His bride being part and parcel with the completion of these judgments.]

As in Biblical typology, Christ’s bride [about to become His wife] *will NOT* be with Him when He returns to the earth to deal with His brethren in the antitype of that seen in the accounts of Joseph and Moses.

Moses’ wife returning part way with him may show Christ’s bride also returning part way with Him, but remaining in the New Jerusalem above the earth while Christ, accompanied by angels, returns on to the earth to deal with Israel and the nations.

Aside from the preceding, Christ’s bride in that day *would NOT* be described as “the armies which were in heaven,” as seen in Rev. 19:14. This is a description used of *angels*, *NOT of a bride or wife* [II Kings 6:17; Joel 2:11].)

1) Every Eye Shall See Him

Christians will see Christ following the removal of the Church, preceding the Tribulation; and those surviving the judgments of the Tribulation, among the nations of the earth, will see Him at the completion of His return following the Tribulation.

Sometimes the words “every” or “all” are used in Scripture in a sense which is not necessarily all-inclusive. For example, Matt. 3:5, 6 states that “Jerusalem, and all Judaea, and all the region round about Jordan” not only went out to hear John but “were baptized of him in Jordan, confessing their sins.” But in the very next verse (v. 7), that stated about the Pharisees and Sadducees clearly excludes them from what would appear to be an all-inclusive statement in the previous two verses. Thus, it is evident from the context how the word “all” is being used.

Something similar is seen through that stated about the signs being manifested in Israel’s presence in Matt. 4:23-25. “All” is used several times in these verses, and, again, it is evident from the context that the word is not used in an all-inclusive sense. Rather, the word is used in a more exclusive sense, having to do with activity where Christ was ministering or where word concerning His ministry had spread, not necessarily as a reference to every single part of the region or to every sick person in that region.

And the same could only be true concerning Christ’s return, with “every eye” seeing Him. People seek to envision how this will occur, seeing it perhaps occurring via TV or other similar means. But all the speculation is unnecessary. “Every eye” may not necessarily see Christ as some may think of this *at the exact time of His return at the end of the Tribulation*. He will return to a point in the Middle East (to the Mount of Olives, east of Jerusalem), and individuals at that time will be residing at various places worldwide.

Activity will be centered in the Middle East, and those there will see Him in a very personal manner, particularly those present when He treads the winepress (Isa. 63:1-6). The Gentile nations coming against Israel and Israel’s Messiah in that day will be brought into complete disarray, followed by the complete and utter destruction of Gentile world power (Ps. 2:1-5; Ezek. 38:18-23; 39:1-8, 21-23; Dan. 2:44, 45; 7:8-14; Joel 2:1ff; 3:1ff).

If the reference in Rev. 1:7 is thought of in the sense of “every eye” seeing Christ at *the exact time of His return*, the matter should undoubtedly be thought of in more of a relative rather than absolute sense. But, if “every eye” seeing Christ is thought of in a larger context (over ensuing time), then the matter could only be understood in an absolute or all-inclusive sense.

Christians throughout the present dispensation (both those raised from the dead and those removed without dying) will, individually, stand before Christ as He sits upon His judgment seat, with *every Christian* seeing Him.

Then, after *numerous individuals* in the Middle East have personally seen Christ, He will reign for 1,000 years both on and over the earth, where *every individual* living during that time will be able to personally see the One Who, at long last, will have brought peace to a troubled earth.

And then *all of the unsaved dead* will one day see Him at the Great White Throne judgment following the Messianic Era.

Thus, if the statement is not to be understood as all-inclusive surrounding events *at the time of Christ’s return*, it can only be understood as all-inclusive if viewed in a broader sense.

2) They Also Which Pierced Him

Then Israel is specifically singled out from among the nations of the earth, from among those on the earth who will see Him in that day. And if *every single Jew* still alive and on the earth does not see Him at the exact time of His return, such is immaterial, for they will see Him at later points in time.

Something often overlooked in connection with Israel and the nations seeing Christ at the time of His return is the fact that *Israel will be regathered from a worldwide dispersion BEFORE Gentile world power is destroyed*.

To set the stage for the preceding, in the middle of the Tribulation the Jews in the land of Israel, forming the present nation of Israel, are going to be uprooted and driven out among the Gentile nations once again. An Israeli nation, as it exists in the Middle East today, *will NOT exist during the last half of the Tribulation* (Matt. 24:15-22; Luke 21:20-24; cf. Joel 3:1-8; Rev. 11:2).

Israel's future removal from the land and dispersal among the nations once again will occur, *IF for NO other reason, because God has decreed that He will deal with His disobedient son, His adulterous wife, out among the nations, NOT in the land.*

Once all of the Jewish people have been dispersed out among the Gentile nations once again, occupying the position depicted by *the harlot* in Revelation chapter seventeen through the first six verses in chapter nineteen (17:1, 15, 16; 19:2), God will *THEN* deal with the nation in such a manner that *Israel's harlotry will be done away with* (17:16; 18:8-10, 21; 19:2, 3).

And to accomplish this, God will use Gentile persecution of *such an extreme nature* that "except those days should be shortened, there should no flesh be saved"; but "for the elect's sake [for Israel's sake, *for whom this type Gentile activity will exist in that day*], those days shall be shortened" (Matt. 24:22).

(For a detailed discussion of *the harlot* in Rev. 17-19a in the preceding respect, refer to the author's book, *Mystery of the Woman*.)

Israel, through Gentile persecution of this nature, will be brought to the place of repentance. Then God, in accord with His promise (II Chron. 7:14-22; *cf.* Ex. 2:23-3:12; Lev. 26:40-42), will send the Deliverer, Who will *NOT ONLY* remove His people from the nations *BUT* will then destroy Gentile world power.

Ezekiel chapters thirty-three through forty-eight present a somewhat complete picture of the whole of the matter — from the beginning of the Times of the Gentiles during the days of Nebuchadnezzar to that future time when the Messianic Kingdom will have been established.

The material throughout chapters thirty-three through thirty-nine presents different facets of Israel's past disobedience and Israel's future deliverance. Then chapters forty through forty-eight present different things pertaining to Israel during the Messianic Era.

The timing of events depicted in chapters thirty-eight and thirty-nine is often misunderstood, mainly because of a misunderstanding of the nature of the existing Israeli nation in the Middle East today (often incorrectly understood as God having regathered his people in accord with the prophecies seen in the

preceding chapters of Ezekiel [chs. 33-37]).

In short, there is *NOTHING* in these chapters (chs. 33-39) that has to do with the existence of the present Israeli nation in the Middle East or with the return of millions of Jews from the Gentile nations of the earth, comprising this present Israeli nation.

The regathering in these chapters in Ezekiel's prophecy *has to do, NOT with any type present return of the Jews, BUT with the Jewish people removed from the nations AFTER Israel's repentance and AFTER God has sent His Deliverer back to a repentant nation.*

(The only relationship between *the existence of an Israeli nation in the Middle East and end-time events* is the fact that a nation [of a nature which presently exists] *MUST exist* in that part of the world for events during Daniel's unfulfilled Seventieth Week to be fulfilled.

But, to associate the present return of a remnant under a Zionist movement with God's promise to one day restore His people to their land is a mistake in Biblical interpretation of major proportions, resulting from *a complete misunderstanding of the purpose for the Times of the Gentiles as it relates to Israel* [ref. the author's book, *Never Again! or Yes, Again!*].)

The setting for events in Ezekiel chapters thirty-eight and thirty-nine, both textually and contextually, has to do with *a repentant and converted nation back in the land following Messiah's return, NOT with an unrepentant and unconverted remnant in the land today.*

Thus, the timing of events in these chapters *CAN ONLY* be *AFTER Messiah's return, AFTER Israel has been regathered from the nations, and at the TIME of the destruction of Gentile world power* — something repeatedly seen, *NOT ONLY* in these chapters *BUT* in previous chapters leading into these two chapters (*cf.* 38:8, 14-16; 39:4-8, 21-29).

Then the natural flow of events is on into chapters forty through forty-eight, depicting Israel in the Messianic Era following their regathering and the destruction of Gentile world power.

The SOLE reason for the Times of the Gentiles, wherein Gentile world power is exhibited, is *Israeli disobedience.*

NOT ONLY is the existence of Gentile world power the result of Israeli disobedience *BUT* the matter has been designed *to bring Israel to the place of repentance* in order that Israel's calling relative to the nations *might ultimately be realized.*

And this is something NOT being realized after any fashion through the remnant presently in the land.

In fact, with the sceptre still in the hands of the Gentile nations, the existence of a remnant in the land today (a remnant which has returned before it is time for the nation to return) is *ONLY making matters worse (actually, MUCH, MUCH worse)* in an already troubled world.

(For more information on the preceding, refer to "The Intractable Middle East Problem," Appendix I, in this book.)

Once Israel has been brought to the place of repentance, there will no longer be a need for Gentile world power.

In fact, Gentile power of a nature which exists today *will have to be done away with*, for, during the Messianic Era Israel is to hold the sceptre, with the nations being both subservient to and blessed through Israel.

And this *CANNOT occur* as long as the Gentiles hold the sceptre, as they have done for over 2,600 years, since the days of Nebuchadnezzar.

All upon the Earth Shall Wail

When Christ returns to the earth at the end of the Tribulation, He will return to the Mount of Olives, east of Jerusalem, to a land which will then be inhabited and controlled by the Gentiles, *NOT* to a land inhabited and controlled by the Jews.

BUT, He will not immediately overthrow Gentile world power. Instead, His actions will be directed first and foremost toward His brethren, the Jewish people.

Christ's return will occur *in EXACT accord with Moses' return in the type*. Note that *Moses returned to his people in Ex. 4, BUT* the overthrow of Gentile world power *did NOT occur UNTIL Ex. 14*.

Also events surrounding Christ's return will occur *in EXACT accord with the order foreshadowed by three of the seven Jewish festivals in Leviticus chapter twenty three* (Passover, First fruits, and Trumpets) — the national conversion, resurrection, and regathering of the Jewish people.

Israel has slain the Lamb, BUT the nation has YET to apply the blood, which they will do in that day.

The resurrection of multiplied millions of Old Testament saints will THEN occur, followed by the regathering of the Jewish people back to the land, with the resurrected dead returning with the dispersed living (cf. Gen. 50:24-26; Ex. 13:19; Josh. 24:32).

THEN, once the Jewish people have been regathered back to their land, Christ will deal with the Gentile nations.

Gentile world power will be completely destroyed, and the sceptre will be given to the ONE nation — God's firstborn son (Ex. 4:22, 23) — whom God recognizes as the ONLY nation, among ALL the nations, possessing the rights of the firstborn (possessing kingly, priestly, and double portion rights).

THEN, the Gentile nations willNOT ONLY be subservient to Israel BUT will be blessed through Israel.

1) The Jews

The Jewish people, in that coming day, when they see their Messiah at the time of His return and realize what the nation did at the time of Messiah's first appearance (rejected and crucified their Messiah), are going to be troubled beyond a degree which words can really express.

They are going to be as Joseph's brethren at the time Joseph revealed himself to them (Gen. 45:1-3), or as Paul when Christ revealed Himself to him as he traveled from Jerusalem to Damascus (Acts 9:3-6).

Note Zechariah's description of their reaction to Christ's presence in that day:

"In that day shall there be a great mourning in Jerusalem [a reference to the Jewish people]...And the land [again, a reference to the Jewish people] shall mourn, every family apart..." (Zech. 12:11a, 12a; cf. v. 10).

Matters will then continue *EXACTLY as seen in the types.*

As Joseph brought his brethren into a state where they went forth proclaiming "Joseph is yet alive, and he is governor over all the land of Egypt" (Gen. 45:26), Christ is going to bring His brethren into a state where they will go forth proclaiming "Jesus

is yet alive, and He is governor over the entire earth.”

Or, as seen in Paul’s conversion and his carrying this message throughout the Gentile world of that day, Israel will do *EXACTLY* the same thing in that coming day.

2) *The Gentiles*

But before Israel goes forth with this message, Gentile world power will, of necessity, be destroyed.

And the Gentile nations, *having held the sceptre for over 2,600 years, are NOT going down without a fight* (actions to be exhibited by Satan as well, *having held the sceptre since time immemorial*).

And, under Satanic leadership, the nations’ actions will be directed against *God’s two firstborn Sons, Christ and Israel*.

But the battle will be completely one-sided as the nations come against Christ and His brethren.

That which will occur in that day is revealed in a succinct manner in Rev. 19:17-21, though dealt with in more detail numerous places throughout the Old Testament (e.g., Ps. 2:1-6; Isa. 63:1-4; Ezek. 38, 39; Dan. 2:44, 45; Joel 3:9-17).

And though the Gentile nations will have no knowledge of the fact at that time, *ALL of this will occur, NOT to their detriment, BUT for their ultimate good*.

Major changes will be necessary, allowing all things to be aligned with God’s designed plan for mankind. *ONLY THEN can blessings flow forth through Israel to the nations of the earth*.

4

In the Lord's Day (I)

Removed FROM Man's Day, Placed IN the Lord's Day

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

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man..." (Rev. 1:9-13a).

John was on the Isle of Patmos, in the Aegean Sea (a northern branch of the Mediterranean Sea lying between Greece and Turkey), for a specifically stated purpose: "for ['because of'] the Word of God, and for ['because of'] the testimony of Jesus Christ" (v. 9; cf. v. 2).

John was the one whom God had chosen to receive and record "the revelation ['the unveiling'] of Jesus Christ" (v. 1), further described in verses two and nine as "the word of God" and "the testimony of Jesus Christ."

And John had been taken to the Isle of Patmos *for this specific purpose.*

The Isle of Patmos was about ten miles long and six miles wide, and there was a penal colony on this island in John's day.

The existence of this penal colony has given rise to a widely-held teaching that John had been imprisoned and exiled to this island by a Roman ruler because of his proclamation of the Word of God (usually understood as Domitian [who ruled from 81 A.D. to 96 A.D.]; and this Roman ruler is cited because of the widely accepted late date for the writing of the Book of Revelation).

The beginning of this teaching that John had been imprisoned and exiled to the Isle of Patmos can be traced back to at least the latter part of the second century, extending into the third century, a century or more after the Book of Revelation had been written.

This was taught by several of the early Church fathers during this time (Irenaeus, Clement of Alexandria, and Eusebius all taught this). And this same teaching has been passed down, taught through the centuries, and carried into modern times.

The teaching that John had been imprisoned and exiled to this island in the Aegean Sea though *has NO basis in fact*. It is strictly *tradition*, and this teaching undoubtedly arose and has continued to be accepted down through the centuries because of a misunderstanding of the stated purpose for John being on this island, given in verse nine of the opening chapter.

It is specifically stated that he was on this island *for ONE purpose*: "for ['because of'] the Word of God, and for ['because of'] the testimony of Jesus Christ."

John, being on this island *because of the Word*, takes one back to that previously stated concerning the content of the book, in verses one and two.

John was on the Isle of Patmos *for a purpose which he himself provides*, as the Spirit moved him to write. He was there "because of" *the revelation (the unveiling) of Jesus Christ* (the manner in which the book opens, introducing the subject matter of the book), which is declared to be "the word of God" and "the testimony of Jesus Christ" (v. 2; cf. John 1:1, 14; Rev. 19:10b, 13).

And the thought behind "because of," contextually, would have to be understood in the sense of John being there to receive and record God bringing *to completion ALL that He desires man to*

know and understand concerning His Son — “the revelation [‘the unveiling’] of Jesus Christ.”

God seems to have an affinity for taking individuals whom He has chosen to isolated or out-of-the-way places to receive His revelation.

Moses wrote the Pentateuch while in the desert; David wrote a number of Psalms while out in the hills being pursued by Saul; Ezekiel wrote from a place of exile, from Babylon; and Paul was seemingly taken to a place in Arabia to receive the revelation of the mystery, while later writing epistles from prisons.

Thus, *it should NOT be thought strange at all* to see God removing John from surroundings which the outside world offered and taking him to the remote Isle of Patmos to receive the capstone for all Scripture. In fact, *something of this nature should be thought of far more as expected rather than strange.*

But why *this particular island?* The answer is probably in its location. The Isle of Patmos, along with being a place removed from the outside world, was located out in a part of the Mediterranean Sea, with the “sea” being used in Scripture to depict *the Gentile nations.*

The Book of Revelation is first of all about *the Church*, as it presently exists among the nations and as it will exist once the Church has been removed from the nations (chs. 1-4, 19a, 20a); and the book is also about *Israel* out among the nations and that which will occur once Israel has been brought to the place of repentance (chs. 5-20a).

Thus, to see John removed from his surroundings and taken to an isolated, out-of-the-way place located out in the sea can only be seen as quite appropriate for the subject matter at hand.

It can be seen *as one of the many ways significance always surrounds acts of a triune God.*

I Became in Spirit

Verse ten should literally read, “I became in spirit in the Lord's day...” And John was *NOT ONLY* removed in this manner from the Isle of Patmos into heaven *BUT* he was also moved forward

in time as well. John was moved forward to a time at the end of the present dispensation.

(John's removal from the Isle of Patmos into heaven is simply stated to have been "in spirit." Then, chapter four [vv. 1, 2], depicting the same scene again, adds information.

And whether this was an actual bodily removal or a removal by means of visions is unrevealed and immaterial to the literality of and teachings drawn from the subject matter at hand [*cf.* Dan. 7:1, 2; 8:1, 2; 10:1].)

John, once removed from the Isle of Patmos into heaven, was shown things which would occur relative to the Church (judgment, with a view to the impending Messianic Era) and corresponding things relative to the transfer of the government of the earth from angelic rulership to man holding the sceptre (chs. 1b-4; *cf.* Heb. 2:5).

And he was then shown things preparatory to the redemption of the inheritance, which had to do with both *heavenly* and *earthly* spheres of the kingdom about to exist under *Christ, His co-heirs, Israel, and the nations* (ch. 5).

John was then moved farther forward in time, into and through seven subsequent years (Daniel's unfulfilled Seventieth Week, the Tribulation). And he was shown things which would transpire on earth relative to Israel and the nations during and immediately following these seven years (chs. 6-19).

And during this time, *NOT ONLY* would "the inheritance" be redeemed *through judgment* (the judgments of the Tribulation) *BUT* "the bride" previously shown forth at the judgment seat *would become the Son's wife*, allowing the Son to be in a position to reign (*cf.* Gen. 2:18).

(According to the manner in which God established matters in the beginning relative to man holding the sceptre in the stead of Satan and his angels, a sovereign *CANNOT* reign apart from possessing a consort queen [Gen. 1:26-28; 2:18-24]. The man and woman *MUST reign together, seated on the throne as ONE complete being.*

Thus, God's Son today *is NOT* in a position to assume the sceptre and reign. He *MUST* have a wife to ascend the throne with Him, a wife which, in the antitype of Eve in Gen. 2, *is NOT ONLY part of His*

body *BUT* will complete Him [cf. Eph. 1:22, 23; 5:23, 30; Heb. 2:10]. And the Son *will NOT* possess a wife in the manner seen in the type *UNTIL* the end of the coming Tribulation [cf. Ruth 3, 4].

A knowledge of this fact will address, resolve, and put to rest widely-held false teachings concerning a present existence of some type mystery form of the kingdom in which the Son is presently reigning; or, others become more specific and see the Son already seated on David's throne within this purported mystery form of the kingdom.

The preceding may sound strange to those properly instructed in things pertaining to the kingdom [cf. Matt. 13:52]. And so it should. Strange though or not, all of the preceding is widely held in Christian circles today, even taught in numerous Bible schools and seminaries.

But the one Biblical fact concerning *the necessity* of the man and the woman ascending the throne *together will, ALONE, show the fallacy of such teachings, for Christ does NOT presently have a wife to ascend the throne with Him.*

Aside from the preceding, though there are two anointed Kings in relation to the earth today [Christ and Satan], as there were two anointed kings in Israel during the days of David and Saul, *ONLY One can hold the sceptre at any given time.*

In the type, Saul held the sceptre *UNTIL* he was put down and his crown taken and given to David. *ONLY THEN* did David and his faithful men take the sceptre and reign in Israel [cf. I Sam. 31:1-6; II Sam. 1:4-10; 5:3].

And matters *can ONLY be EXACTLY the same in the antitype.* Satan will hold the sceptre *UNTIL* he is put down and his crown taken and given to Christ. *ONLY THEN* will Christ and His faithful co-heirs take the sceptre and reign over the earth.)

Then, beyond events of the Tribulation, John was moved even farther forward in time. He was moved through events immediately following the Tribulation, extending into the Messianic Era itself (ch. 20a).

After that, revelation continues with John being shown events which will occur at the end of the Messianic Era relative to Satan, his angels, and his followers among men on earth, along with the judgment of the unsaved dead (ch. 20b).

And that which John was shown doesn't stop with events at the end of the Messianic Era. Rather, John was moved even

farther forward in time and shown things having to do with the eternal ages beyond the Messianic Era, when man will hold the sceptre relative to a rule extending beyond this earth, out into the universe itself (chs. 21, 22).

And a person being moved into another time and place and being shown events occurring during this future time, in this place, *is NOT* something new in Scripture.

Ezekiel, in Babylonian captivity, was moved *NOT ONLY* to another location (to Jerusalem) *BUT* was moved both back in time and forward in time. Ezekiel, through visions, was removed from Babylon, placed in Jerusalem, and shown things which had occurred both before the captivity and which were yet to occur (Ezek. 8-11).

The captivity took place in stages, beginning about 605 B.C., but the Glory did not depart until almost twenty years later, in 586 B.C.

Ezekiel had been among the early captives transported to Babylon, and it was around the middle of this period (about 595 B.C.) when the Spirit entered into Ezekiel (Ezek. 2:2), began showing him things (2:3ff), “lifted” him “up between the earth and the heaven,” and carried him “in the visions of God to Jerusalem” (8:3).

Ezekiel, at first, was moved *back in time*, allowing him to see the *abominations existing among the Jewish people which had resulted in the captivity*. *THEN*, he was moved *forward in time*, allowing him to see the end result — the Jewish people *NOT ONLY* in captivity *BUT* the resulting departure of the Glory (chs. 8-11).

“Time,” rather than being a constant, is *relative*. *NOT ONLY* is this revealed in Scripture *BUT* man has been allowed to discover and see this even in his secular science.

This is part of the theory of relativity which Albert Einstein (a Jew) was allowed to discover and demonstrate through the science of mathematics (showing a small part of that which God had previously established through His unchangeable laws in physics and mathematics).

And, if God so chooses (which He has done at times), He can take a man, place him in another location, and move him either back in time or forward in time in that location.

Man CAN'T operate in this sphere, but the One Who designed and created all of this CAN.

Then, within the scope of God doing this, *one thing* which guarantees the future occurrence of that seen throughout the Book of Revelation is the fact that, in one respect, *ALL of that seen in this book has ALREADY occurred.*

And changes CAN'T take place in that which has ALREADY occurred.

Time and Place into Which John Was Taken

John was removed from the Isle of Patmos and was *NOT ONLY* transported into the Lord's Day *BUT* was moved forward in time as well.

John was removed from Man's Day on earth and transported into the Lord's Day in heaven (or, *the Day of the Lord*, as it is referred to numerous other places in Scripture). And he was moved forward in time to the end of the present dispensation, to the time of the removal of the Church preceding the Tribulation.

In relation to the earth, Man's Day will last for 6,000 years — extending from the creation of man to the end of the Tribulation.

THEN, when Man's Day has been brought to a close, the Lord's Day will begin.

But this has to do with Man's Day and the Lord's Day in relation to *the earth*. Moving outside the earth, a person would move outside the bounds of Man's Day and move into a day which has always existed — *the Lord's Day*.

Christ, for example, while on earth said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56; *cf.* Mark 12:27). Abraham, removed from Man's Day on earth, found himself in a place separate from Man's Day. He found himself in *the Lord's Day*.

And *EXACTLY* the same thing is seen concerning the removal of the Church at the end of the present dispensation in both I Thess. 4:13-5:4 and Rev. 1:10-20.

If man is removed from the earth at any time during Man's Day he finds himself in *the Lord's Day*. This is why Abraham found himself in the Lord's Day in time past, and this is why the Church, once removed from the earth at the time of the rapture, will find itself in *the Lord's Day* as well.

Man's Day and the Lord's Day *cannot* run concurrently on earth. Man's Day, in this respect, has to run its course and be brought to a close before the Lord's Day can begin on earth.

(Any thought that the expression, "the Lord's day," in Rev. 1:10 is referencing a time other than *the Day of the Lord* is really *NOT* open for discussion. Such a thought would be completely out of line with both the context and related Scripture.

The widely-held teaching that "the Lord's day" in this verse is a reference to the first day of the week, to Sunday, finds *NO* support anywhere in Scripture. "Sunday" is *NEVER* referred to as *the Lord's Day* in Scripture [unless this verse is the exception, which, contextually, it *CANNOT* be].

As will later be shown [ref. pp. 45-48], this section of the Book of Revelation parallels I Thess. 4:13-5:4, where the expression, "the day of the Lord," is used.

In this same respect, also note Ps. 118:24:

"This is *the day* which the Lord hath made; we will rejoice and be glad in it."

This verse is often quoted out of context and applied to *a day* during the present time, during Man's Day.

This verse though is set within a Messianic passage and has to do with the future Messianic Era when the Lord's Day will replace Man's Day on earth.

And any application to present time would have to involve a secondary application of the verse.)

It is commonly taught that either all or part of the coming Tribulation (Daniel's unfulfilled Seventieth Week [Dan. 9:24-27], the last seven years of Man's Day) forms the beginning of the Lord's Day.

Such a teaching though has Man's Day and the Lord's Day existing at the same time on earth during the last seven years of Man's Day.

NOT ONLY is this NOT possible or taught anywhere in Scripture BUT Scripture teaches just the opposite relative to the timing of the beginning of the Lord's Day on earth.

In the Book of Joel, following the Day of the Lord being introduced in connection with judgment befalling the nations (1:15; 2:1), *the TIMING of the beginning of the Day of the Lord is seen.*

In Joel 2:27-3:21, *the BEGINNING of the Day of the Lord on earth is clearly seen to be FOLLOWING Christ's return to the earth at the end of Daniel's Seventieth Week, AFTER Man's Day has run its course.*

Joel's prophecy, in actuality, CANNOT be understood after ANY other fashion, many notwithstanding.

(A place where many go seeking to show that the last seven years of Man's Day — Daniel's Seventieth Week — is referred to in Scripture as "*the Day of the Lord*" is I Thess. 5:2-4. They seek to make these verses relate to the unsaved remaining on earth following the removal of the Church, seen at the end of the preceding chapter [vv. 13-18].

BUT, understanding these verses both contextually and in the light of other Scripture [e.g., Joel's prophecy], it is quite evident that *this CANNOT be the case.* These verses, continuing from the previous chapter, have to do with *Christians removed FROM Man's Day and placed IN the Lord's Day at the end of the present dispensation.*

[In I Thess. 5, those about to suffer "destruction" (v. 3) *during* "the Day of the Lord" (v. 2) has to do with those in "darkness," who "sleep," destined for "wrath" (vv. 4-9).

Then, note the clear inference in v. 4. *Those "awake" COULD have found themselves in the SAME position during "the Day of the Lord" as those who were "asleep."*

That is to say, they could have become *unfaithful* (asleep, associated with the night, with darkness) rather than remaining *faithful* (awake, associated with the day, with light [cf. Matt. 24:45-51]).

Now, note v. 10. The preceding individuals (those suffering "destruction," "wrath") are seen living with Christ, "together" with those of "the day," who *did NOT* "sleep" (*did NOT* suffer "destruction," "wrath").

As well, the *SAME* Gk. words for "wake" and "sleep" are used throughout these different verses in the passage, referencing *faithfulness and/or unfaithfulness, with millennial verities in view.*

Verse 10 [ALL ultimately living "together" with Christ, regardless] *could ONLY* refer to that described in preceding verses as *having NO bearing on one's eternal salvation* (cf. Rom. 8:12, 13, 38, 39)].

Also, relative to *the Day of the Lord and the last seven years of Man's Day*, many individuals attempt to do the same thing with Rev. 1:10 as seen in I Thess 5:2-4, saying that John was removed into heaven and shown events of the Tribulation, which they relate to the mention of the Lord's Day in this verse. Such individuals seek to teach that the Lord's Day in chapter one relates to events of the Tribulation on earth, beginning in chapter six, rather than to *events beginning with the complete Church [ALL Christians] in the Lord's presence in chapter one.*

And EXACTLY the same thing can be said here that was said about the incorrect understanding of I Thess. 5:2-4. Contextually, and in the light of other Scripture [again *ref.* Joel's prophecy], neither can be understood as they are often taught.

Revelation 1:10, contextually, has to do with Christians removed from the earth at the end of the present dispensation and placed in the Lord's Day, for this is the scene presented in the verses immediately following [vv. 11-20].

Events of the Tribulation seen beginning in chapter six *do NOT occur during the Lord's Day. Rather, they occur during the last seven years of Man's Day.*

That "the Lord's day" COULDN'T refer to time on earth during the Tribulation is shown another way in the book. John was removed into the Lord's Day BEFORE events seen in Rev. 6ff, BEFORE the Tribulation began on earth; and, if the Lord's Day is understood correctly, John would have remained in the Lord's Day, in heaven, NOT ONLY when moved through time covering the Tribulation BUT also when moved through time beyond the Tribulation into the Millennium.)

That Which John Saw

John being removed FROM the earth INTO heaven foreshadows the removal of the Church at the end of the dispensation.

NOT ONLY was he removed FROM Man's Day INTO the Lord's Day BUT a trumpet is seen connected with this removal in both Rev. 1:10 and Rev. 4:1 (the same scene repeated in 4:1, for reasons which are discussed in Chapter VII of this book).

And this is in complete keeping with I Thess. 4:13-5:9, where Christians are removed from the earth in connection with a trumpet (4:16), being removed FROM Man's Day INTO the Lord's Day (5:2-4).

John, through his experiences, depicting the Church being removed into heaven at the end of the dispensation, then relates things about *the appearance of the Church in Christ's presence in that day*.

John sees "seven golden candlesticks," and in the midst of the seven candlesticks he sees *Christ in all His Glory*, described as One Whose "countenance was as the sun shineth in his strength" (v. 16); or, as previously described by Paul when He saw Christ enswathed in this same covering of Glory, as he traveled from Jerusalem to Damascus: "above the brightness of the ['midday'] sun" (Acts 26:13).

The "seven candlesticks" are stated to be *the seven Churches* (named in v. 11, with details provided about each in chs. 2, 3).

The number "seven" is one of five numbers used in Scripture to show *completeness* in one form or another (the others are *three, ten, twelve, and forty*).

The number "seven" shows *the completeness of that which is in view*, and this is a number used particularly concerning the judgments seen occurring throughout a large part of the book beginning in chapter six.

There are *seven seals, seven trumpets, and seven vials*, showing *God's complete judgment upon Israel and the nations during this period*.

This is what it will take (God's complete judgment, occurring in the manner presented in this book) to bring Israel to *the place of repentance*, which will, in turn, allow numerous necessary events to occur prior to the ushering in of the Messianic Era.

ALL seven Churches seen in Christ's presence at this time depict *the complete Church being removed from the earth at the time of the rapture*.

The Church in Philadelphia (which had "*kept the word of my [Christ's] patience*") and the Church in Laodicea (which is described as "*wretched, and miserable, and poor, and blind, and naked*") are seen in Christ's presence *together following the rapture, both awaiting the same thing — judgment, with a view to the Messianic Era*.

It is widely but erroneously taught that only part of the Church (the faithful) will be removed at the time of the rapture (an event which those teaching along these lines usually see occurring before the Tribulation), with the remaining Christians left behind to go through either part or all of the Tribulation (as to whether it is *part* or *all* depends on who is doing the teaching).

This false teaching takes numerous forms.

And as any corruption of Biblical doctrine, erroneous teachings concerning the rapture emanate from a failure to begin with the Old Testament types — given to provide light for, helping to explain the antitypes — and properly understand one in the light of the other.

Beginning with the types and progressing in a correct manner from that point, *it would NOT be possible to teach a selective type rapture from Scripture.*

And the preceding would be true of any Biblical doctrine. One has to begin with the Old Testament types, properly understand these types, and then move on into the New Testament antitypes and see the proper relationship between the types and the antitypes.

If Christians would do this, *there would be FAR more uniformity of interpretation of Scripture throughout Christendom.*

God has interwoven types throughout Biblical history for *an evident reason.* They are there *to help man properly understand the antitypes.*

And any Christian ignoring the types is *NOT ONLY* failing to study Scripture after the manner in which God structured His Word *BUT* he is doing this to his own peril and to the peril of any to whom he might minister.

The importance of correctly studying Scripture after the fashion in which it has been structured CANNOT be overemphasized.

5

In the Lord's Day (II)

"One Like Unto the Son of Man..."

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:12-19).

Everything about the revealed identity and description of Christ in Rev. 1:12-18 is both *judgmental* and *messianic* in nature, and God's dispensational work relative to the Church will have been *completed at this time*.

The Spirit will have *completed* His 2,000-year search for a bride for God's Son; and *the complete Church* (shown by *the seven candlesticks*) — *ALL Christians*, both the resurrected and the ones living at that time — will have been removed from Man's Day on earth and placed in the Lord's Day in heaven.

Everything, from this point forward, NOT ONLY moves beyond the Spirit's work of procuring a bride for the Son BUT it also moves beyond Christ's work as High Priest on behalf of Christians — a work being performed SOLELY for Christians during the present dispensation ALONE.

And since Christ's high priestly work on behalf of Christians CANNOT exist beyond the present dispensation — beyond the time Christians are removed into the heavens (as seen in Revelation chapter one), bringing the dispensation to a close — the popular view which depicts Christ as High Priest in Rev. 1:12-18, rather than Judge, CANNOT possibly be correct.

Rather, matters at this point in time can ONLY have to do with Christ's future work as Judge, which will occur AFTER the dispensation has been completed BUT preceding the Messianic Era.

And this is EXACTLY how matters are clearly presented in the latter part of this first chapter — the COMPLETE Church in Christ's presence, awaiting judgment, with a view to the Messianic Era.

The Son of Man

With the Church in Christ's presence in the Lord's Day, Christ is introduced in Rev. 1:13a by the title, "Son of man." That which follows this introductory title in verses 13b-16 is a description of the "Son of man" as He will appear in that coming day after the Church has been removed from Man's Day on earth and placed in Christ's presence in the Lord's Day in heaven.

"Son of man" is a Messianic title, first seen in Scripture in Ps. 8:4, then in Dan. 7:13. Both of these Old Testament verses are set within Messianic passages and establish, in an unchangeable fashion, EXACTLY how the title MUST be understood throughout the eighty-eight times it appears in the New Testament.

The title MUST be understood in the New Testament after the EXACT manner in which it was previously introduced in the Old Testament.

That is to say, after being introduced as a Messianic title in the Old Testament, "Son of man" MUST be understood as a Messianic title throughout its usage in the New Testament.

This is simply one of the many ways in which God has structured His Word, allowing Scripture to interpret Scripture.

This title appears eighty-four times throughout the gospel accounts, where Christ used the title numerous times referring to Himself.

Then, outside the gospel accounts in the New Testament, the title is only used four other times — Acts 7:56; Heb. 2:6 (a quotation from Ps. 8:4); Rev. 1:13; 14:14.

Christ used the title in Luke 19:10 to describe *His mission* at the time of His first coming — “to seek and to save that which was lost” (a Messianic title associated, contextually, with salvation for the Jewish people in relation to the proffered kingdom).

The title is used in connection with *Christ's betrayal, death, and resurrection* in Matt. 12:40; 20:18; 26:2 (note that salvation provided through Christ's finished work at Calvary is for a *purpose*; salvation has to do with man ultimately being placed back in the position for which he was created, which will be realized in the Messianic Era).

It is used pertaining to events surrounding *Christ's second advent* in Matt. 24:27-44; Luke 12:40 (events surrounding Christ's return, with a view to the Messianic Era).

And it is used relative to the Father having committed *all judgment* to the Son in John 5:22-27 (judgment such as that of Christians at Christ's judgment seat, with a view to the Messianic Era).

The broad use of the title, “Son of man,” throughout Christ's earthly ministry at the time of His first coming would serve to illustrate a little-appreciated fact. *Everything* surrounding His first coming — His birth, His ministry to Israel, His death, burial, resurrection, and His ascension — had *Messianic ramifications*.

John 1:11 would serve to illustrate the point in one fashion:

“He came unto his own [neuter in Gk. text, *His Own things*], and his own [masculine in Gk. text, *His Own people, the Jewish people*] received him not.”

His Own things had to do with those things associated with the title, “Son of man.”

It had to do with His being born “King of the Jews” (Matt. 2:2); it had to do with the message proclaimed throughout His earthly ministry, a message to the Jewish people pertaining to

the kingdom (Matt. 4:17-25; 10:5-8; Luke 10:1ff); it had to do with the throne of David (Luke 1:31-33; cf. II Sam. 7:12-16; Zech. 6:12, 13); it had to do with the title placed over His head at the time of His crucifixion (Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19); and it had to do with the message which He proclaimed following His resurrection, preceding His ascension (Luke 24:25-27, 44; Acts 1:3).

Then note Christ's question and the disciples' response in this same respect in Matt. 16:13-16:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

The reference to "Christ" in Peter's response had to do with acknowledging Jesus as *the Messiah*, the One Who would rule and reign; and the reference to "Son" had to do with *His firstborn status*. He was God's firstborn Son, the One Who would exercise the rights of primogeniture (kingly, priestly, and double portion rights), *ALL carrying Messianic ramifications* in complete keeping with the titles "Messiah" and "Son of man."

Peter had acknowledged the Son of Man's true identity — the One Who would rule and reign as the great King-Priest over the double portion of the Father's goods, in both heavenly and earthly spheres of the kingdom.

And Peter's statement prompted Christ to respond by saying:

"...Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (v. 17b).

In Revelation chapter one, the Spirit moved John to introduce Christ as *Judge* through calling attention to His Messianic title.

Then the Spirit moved John to describe the "Son of man" as He will appear in that coming day.

And this is the person which all Christians will one day see, to be introduced by this same Messianic title, Who will be seen **EXACTLY** as described in the account.

(Events of that coming day CANNOT possibly occur after ANY other fashion than seen in Revelation chapter one, for John, having been moved forward into that future day and time, has already seen these things occur. And NO change can take place in that which has already occurred.)

And the “Son of man,” as well, is the person Who will subsequently return to the earth at the complete end of Man’s Day in order to bring all things portended by this title to pass, concluded by the ushering in of the Messianic Era (cf. Rev. 19b-20a).

1) *Manner in Which Clothed*

Christ, as “Son of man,” is seen “clothed with a garment down to the foot, and girt about the paps [‘breasts’] with a golden girdle” (v. 13b).

This garment could describe the type clothing worn by either *a priest or a judge*. And the introductory title, “Son of man,” could easily relate to either, *for there is really NO realm of Christ’s ministry at any point in time that does NOT, after some fashion, have for its GOAL the Messianic Era.*

It matters not whether events during past, present, or future time are being dealt with (future time preceding the Messianic Era)

ALL of God’s work from the very beginning in Genesis chapter one has *ONE GOAL in view*. *ALL work* (restorative work) throughout the six days in this chapter — which foreshadows all work (restorative work) throughout the six days, the 6,000 years of Man’s Day — has *ONE GOAL in view*.

And that is clearly set forth in this opening section of Scripture, establishing a foundation upon which ALL subsequent Scripture rests.

The seventh day, the Sabbath, a day of rest, followed six days of restorative work in the opening thirty-four verses of Scripture.

And, in that which this opening section of Scripture foreshadows, a seventh day, a seventh 1,000-year period — the Sabbath rest awaiting the people of God (Heb. 4:4-9), the Messianic Era — will follow six days of restorative work, 6,000 years of restorative work.

Thus, the title “Son of man” could be used of Christ relative to His ministry either as *High Priest* or as *Judge*, allowing this title to be used of Christ relative to work both present and future.

As *High Priest*, performing a work solely for Christians, Christ is providing a present cleansing for the “many sons” whom He is about to bring “unto glory” (Heb. 2:10). He is providing a cleansing for all Christians who avail themselves of that being provided, which would be seen particularly in matters surrounding His bride, for whom the Spirit is presently searching (cf. Gen. 24:1ff; John 13:8-11; I John 1:5-10). And this is a work which, as all His works preceding the Messianic Era, has *the Messianic Era in view*.

As *Judge* in a future day, *ALL Christians* will stand in His presence to render an account. And the Spirit’s work during the present dispensation *will, EXACTLY as seen in the type in Gen. 24, be shown to have been successful*.

The works of Christians will be tried “by [‘in’] fire.” And through decisions and determinations at the judgment seat, numerous Christians will be shown qualified to be among those comprising that part of Christ’s body which will *NOT ONLY* be revealed as His bride *BUT* complete the Son, allowing Him to reign (cf. I Cor. 3:11-15; II Cor. 5:10, 11; Heb. 2:10).

(*EXACTLY as in the type, the second Man, the last Adam will have a bride taken from His body which, when presented back to Him will provide a completeness not heretofore existing, allowing Him to ascend the throne — the man and the woman together — as ONE complete being.*)

Though both the title “Son of man” and the description of Christ in “a garment down to the foot” could relate to or describe Christ as either *High Priest* or *Judge*, two things in the text show that *ONLY the latter can possibly be in view*.

First, note the timing of the scene. Events depicted, contextually, *can ONLY occur beyond the present dispensation*. And as previously shown, Christ’s ministry as High Priest is for Christians during a particular time, *during time covered by the present dispensation, NOT beyond*.

Thus, the scene *CANNOT possibly have to do with Christ’s high priestly work*.

Second, the girdle is seen about Christ's breasts, which is the position of the girdle on the dress of a *judge*, NOT a priest. A priest wore the girdle about his waist, and would often use the girdle to tuck things into (e.g., a towel, parts of his priestly robe) as he went about his work.

This was the apparent scene when Christ girded himself with a towel and washed His disciples' feet in John chapter thirteen, foreshadowing His future priestly work on behalf of Christians.

(Note in Rev. 15:6 that the seven angels having the seven last plagues [the concluding judgments during the Tribulation] are each clothed in "pure and white linen" and are girded with "golden girdles" *about their breasts*. The scene is one of *judgment*, and the girdles are seen in their proper place for this type activity.)

2) Descriptive Characteristics

The description of the One seen in the midst of the seven golden candlesticks, following His identifying title ("Son of man") and the description of His dress, begins with a statement which can only refer to both *His longevity and holiness* — "His head and his hairs were white like wool, as white as snow" (v. 14a).

The One Who has always existed and always will exist, the One without beginning or ending (John 1:1, 2, 14), the One without sin Who judged sin at Calvary (II Cor. 5:21), *is about to judge Christians relative to works* (I Cor. 3:11-15; II Cor. 5:10, 11).

It is common in Scripture to introduce a member of the God-head through the means seen here, through stating something characteristic of the person.

Note, for example, how the prayer often referred to as "the Lord's prayer" in Matt. 6:9-13 begins: "Our Father which art in heaven, Hallowed be thy name" (v. 9b). The Father is addressed, and a characterizing statement about the Father follows.

Then, the subject of the prayer begins: "Thy kingdom come..." (v. 10a).

Or, note how each of the seven letters to the Churches begins in Revelation chapters two and three. Each begins with a descriptive statement concerning Christ, taken either directly from chapter one or from that portended by the things stated in this chapter.

Only then does the subject matter of each epistle begin.

And, as in Matt. 6:9-13, after one statement concerning a member of the Godhead in Rev. 1:14 (“His head and his hairs were white like wool, as white as snow”), the text then goes immediately into the subject matter at hand — *judgment*. The One in the midst of the seven candlesticks is seen having eyes “as a flame of fire,” feet “like unto fine brass,” a voice “as the sound of many waters,” a sharp two-edged sword coming from “his mouth,” and a countenance described “as the sun shining in his strength.”

“Fire,” “brass,” and “a sword” ALL speak of *different aspects of judgment*. “Fire” and “brass” are seen relative to *a judgment for sin in the tabernacle ministry in Israel*.

Fire burned on the altar in the courtyard in connection with sacrifices, and both the altar and the laver (also in the courtyard) were constructed of brass. This is where sin was judged through sacrifices and washings. Then note the use of “a sword” in a *judgmental scene at the time of Christ’s return* in Rev. 19:15.

During Christ’s earthly ministry, on one occasion the Pharisees and chief priests sent men to take Him and bring Him into their presence. But the men returned empty-handed, saying, “Never man spake like this man” (John 7:32, 45, 46).

On a subsequent occasion, when Judas led a band of men to take Christ, the men were caused *to fall backward to the ground* at the sound of His voice when He identified Himself by saying, “I am he [*lit.*, ‘I Am’]” (John 18:3-8).

(The correct translation of Jesus’ response in John 18:5, 6, 8 is “I Am,” not “I am he,” identifying Himself with the God of the O.T. in Ex. 3:14. And there is a repeated emphasis on the pronoun, “I.” Brought over into English, the response would be similar to saying, “I Myself, I Am.”)

And Peter experienced Christ’s piercing eyes after he had, three times, denied the One Whom, only a short time earlier, he had emphatically declared that *he would never deny* (Matt. 26:35; Luke 22:33).

It is recorded in Luke 22:61, following this triad of denials, “And the Lord turned, and looked upon Peter...” And it is evident from the text that *Peter fully observed and experienced the Lord’s actions*.

The word for “look” in the Greek text is not the regular word for “look” (*blepo*). Rather, it is an intensified form of this word (*emblepo*). Christ didn't just look at Peter. He looked into Peter's eyes in a manner which *penetrated his very being*. And Peter knew it, *he experienced it*, which caused him *to go out and weep bitterly*.

Every Christian in that coming day will stand before Christ as *Judge*, with His piercing eyes, “as a flame of fire,” and His voice, “as the sound of many waters.” And Peter's reaction to Christ's piercing and penetrating look in a past day will be the experience of numerous disobedient Christians in a future day, causing them to do *EXACTLY* the same thing which Peter did — *go out and weep bitterly*.

Then, as if that will not be enough, His countenance, with a body enswathed in a covering of glory, will be “as the sun shineth in his strength” (v. 16); and judgment meted out will consist of completely righteous decisions and determinations by the One Who has existed from eternity, identified with the God of the Old Testament.

Seven Stars, Seven Candlesticks

Christ is seen holding *seven stars* in His right hand as He stands in the midst of *seven candlesticks*. He holds one and walks in the midst of the other. And that which the metaphors are used to represent is clearly stated in the closing words of chapter one, immediately prior to the seven short epistles to the seven Churches in chapters two and three:

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are *the angels of the seven Churches*: and the seven candlesticks which thou sawest are *the seven Churches*” (v. 20).

The Book of Revelation is filled with angelic activity, and there is *NO reason* to think that these seven angels represent anything other than angels. They are specifically stated to be angels of Churches, and in chapters two and three, each epistle is addressed to the angel of a particular Church.

This would be in perfect keeping with the reference to angels in Heb. 1:14:

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation [*lit.*, ...‘to minister for the sake of the ones about to inherit salvation’].”

And note something about the seven epistles in chapters two and three.

The things in these two chapters form a continuation from chapter one. And though it is evident that *a history of Christendom* is shown through activity in seven Churches existing in the first century at the time John wrote, the epistles, in their contextual setting, *can ONLY show more particularly things future* — things about the judgment seat, continuing from chapter one.

Each epistle is structured *EXACTLY the same way*:

- 1) *I know thy works.*
- 2) *A call to repentance, or to heed the Lord’s command.*
- 3) *Then, an overcomer’s promise.*

That dealt with at the judgment seat will be 1) *works*, which will show whether those being judged 2) *did or did not repent or obey the Lord’s command*.

And this will be with 3) *a view to realizing or not realizing the overcomer’s promises, which have to do with realizing or not realizing an inheritance with Christ during the coming age*.

Angelic activity seen in Heb. 1:14 is with a view to *EXACTLY* the same thing seen in Revelation chapters one through three relative to Christians. And an angel occupying an appointed position in relation to each of the seven Churches would be in perfect keeping with this thought.

In that respect, there would be an angel placed over each Church, and there would be other angels ministering to Christians within each Church, with the ministry of all the angels having *ONE GOAL in view* — *Christians overcoming during Man’s Day in order that they might realize an inheritance during the Lord’s Day* (cf. Heb. 2:5).

(A popular interpretation of the seven angels seeks to identify them as *the pastors* of the seven Churches. This would be somewhat based on the fact that the Greek word translated "angel" [*aggelos*] means "messenger" and is used of men in that respect a few times in Scripture [Matt. 11:10; Mark 1:2; Luke 7:24, 27; 9:52; James 2:25]. However, this type understanding of *aggelos* occurs in only a scattering of the numerous times that the word appears in the N.T., referring mainly to "angels," not men.

In the Book of Revelation, the word *aggelos* appears sixty-six times beyond chapters one through three, and the word *is NOT* used a single time throughout this remaining part of the book referring to men [unless possibly in a verse such as Rev. 10:1].

Also, to say that the word *aggelos* in chapters one through three refers to the pastors of the seven Churches would be out of line with the manner in which the N.T. presents pastors in the Churches. *In the N.T., when pastors are spoken of in connection with Churches, there is NO such thing as a Church with one pastor. Churches in the N.T. are always seen having more than one pastor, or elder [cf. Acts 20:17; Titus 1:5; James 5:14].)*

Thus, that depicted in Revelation chapters one through three evidently has to do with angelic activity in the Churches, angelic activity among Christians during the present dispensation.

And this activity has to do with a ministry among Christians, with a view to Christians overcoming and realizing an inheritance with Christ during the coming age.

A history of the Church throughout the dispensation is presented through the manner in which chapters two and three are structured; but, more particularly and contextually, the two chapters simply present *a continuation from chapter one and have to do with details surrounding the coming judgment of Christians*, with material in the chapters dropping back and including the necessity of present preparation.

Write...

After John had seen the complete Church in heaven, appearing before Christ in judgment, he was told to "Write..." And that which he was told to write provides *a threefold outline of the book.*

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter [*lit.*, ‘after these things’]” (v. 19).

“The things which thou hast seen” could only refer to the things in chapter one, preceding verse nineteen, for that is all John had seen thus far.

Then, “the things which are,” will have to be understood two ways, in keeping with the two ways chapters two and three are to be understood:

1) “The things which are” would, first of all, have to be understood as the things which John was witnessing at that time, in the future, in the Lord’s Day (which would be the things which he had seen in the previous verses, *i.e.*, in this respect, “the things which are” would be the same as “the things which thou hast seen”).

John had seen *the complete Church in heaven appearing before Christ in judgment. And this, of necessity, would have to extend into and include that seen in chapters two and three — the seven epistles to the seven Churches* (ref.. the author’s book, *I Know Thy Works*).

2) Then, “the things which are,” as well, would have to do with the secondary manner in which chapters two and three are to be understood — *showing a history of Christendom relative to the proclamation of the Word of the Kingdom during the present dispensation.*

This history would begin with Ephesus, which *had left its “first love,”* and end with Laodicea, which was *“wretched, and miserable, and poor, and blind, and naked”* (2:4; 3:17).

In this respect, “the things which are,” from John’s perspective, though at a future time, *would reach back into the present dispensation.*

(Refer to the next two chapters in this book, Chapters VI, VII, for additional information on the preceding.)

Then, “the things which shall be hereafter [Gk., *meta tauta*, ‘after these things’]” could only refer to events beginning in chapter four where this expression (*meta tauta*) is used twice in the first verse.

“The things which shall be hereafter [‘after these things’]” would refer to events occurring *AFTER the present dispensation, AFTER subsequent events surrounding the judgment seat (chs. 1-3); and these following events would encompass that seen throughout the remainder of the book (chs. 4-22).*

6

The Judgment Seat of Christ

"I Know Thy Works..."

"Unto the angel of the Church of Ephesus... Smyrna... Pergamos... Thyatira... Sardis... Philadelphia... Laodicea write..." (Rev. 2:1a, 8a, 12a, 18a; 3:1a, 7a, 14a).

The seven epistles directed to seven Churches in Asia in Revelation chapters two and three form a continuation from introductory, foundational material in chapter one. And *IF* this connection between chapter one and chapters two and three is *NOT* understood, the main thrust of that presented in these seven short epistles will be missed.

In the first chapter, the seven Churches are seen in heaven in Christ's presence *in the Lord's Day* (v. 10), *NOT here on earth separated from Christ's presence during Man's Day* (separated from a personal, bodily presence, as seen in this chapter [vv. 13-18]).

And these seven Churches are further seen in Christ's presence when He is exercising a position *as Judge* (a future role which Christ will enter at the conclusion of the present dispensation), *NOT a position as High Priest* (Christ's office and work throughout the present dispensation in the heavenly sanctuary, on behalf of Christians).

Thus, *the entire scene is NOT ONLY future and judicial BUT removed from the earth and in the heavens.*

Since *the complete Church*, shown by the number of the Churches ("seven," showing *the completeness of that which is in view*), is seen in heaven, this *can ONLY* have to do with events following the removal of the Church from the earth at the end of the dispensation.

And since the complete Church is seen in Christ's presence at this time, with Christ occupying *a judicial role*, *this can ONLY have to do with the future appearance of ALL Christians before the judgment seat of Christ* (II Cor. 5:10, 11).

This, in turn, provides the basis for the continuation of the same subject matter in chapters two and three, where specific information is provided relative to each of the seven Churches previously introduced in chapter one.

And though it is evident that *a history of Christendom* is shown through activity in these seven Churches existing in the first century at the time John penned these two chapters, the epistles, in their contextual setting, *can ONLY show more particularly things future — things surrounding the judgment seat, continuing from chapter one.*

Each epistle is structured *EXACTLY the same way, following a brief, descriptive depiction of the Son:*

- 1) *Beginning with Christ's statement, "I know thy works."*
- 2) *Then, a call to repentance, or to heed the Lord's command.*
- 3) *Then, an overcomer's promise.*

(Note also in chapters two and three that *Christ speaks to the Churches as Judge* [e.g., cf. 1:13-16, 20; 2:1, 12, 18], *a role which He will NOT occupy UNTIL the present dispensation has drawn to a close.*)

And this is in perfect keeping with the judicial scene presented in chapter one, introducing chapters two and three, with chapter one providing necessary foundational material which would allow an individual to properly understand Christ's words to the seven Churches within their contextual setting.

That dealt with at the judgment seat will be 1) *works*, which will show whether those being judged 2) *did or did not repent, or obey the Lord's command.* And this will be with 3) *a view to realizing or not realizing the overcomer's promises*, which have to do with realizing or not realizing an inheritance with Christ during the coming age.

I Know Thy Works

The basis for ALL judgment in Scripture is WORKS.

God judged sin at Calvary on the basis of *His Son's finished work* (John 19:30); Christians will be judged at the end of the present dispensation on *the basis of works* (I Cor. 3:12-15; II Cor. 5:10, 11);

Israel will be judged following the future Tribulation on *the basis of works* (Ezek. 20:34-38; 44:9-16); Gentiles coming out of the Tribulation will be judged on *the basis of works* (Matt. 25:31-46; Rev. 20:4-6); and even the unsaved will be judged following the Millennium on *the basis of works* (Rev. 20:11-15).

Faith though CANNOT be separated from *works* in the preceding respect (except for the unsaved, who are in no position to exercise faith), for “without faith *it is impossible* to please him [God]” (Heb. 11:6a).

But, in relation to *judgment*, God looks at the final analysis of the matter. *Works emanate out of faith*, with works forming that which *results from faith* (James 2:14-26). And it is *these resulting works* which are at the forefront when *judgment* is in view.

A saved person can either exercise faithfulness or unfaithfulness, with works emanating from both.

In I Cor. 3:12, this is set forth in *the two types of works* presented. *One type* is depicted by the words “gold, silver, precious stones,” and *the other type* is depicted by the words “wood, hay, stubble.”

Works will be tried by *fire* at the judgment seat (v. 13).

That depicted by “gold, silver, precious stones,” *emanating out of faithfulness*, will pass through the fire unscathed; but that depicted by “wood, hay, stubble,” *resulting from unfaithfulness*, will be consumed by the fire.

Those individuals shown to have possessed works described by the former (“gold, silver, precious stones”) will experience the end result of the salvation of their souls, which will allow them to have a part in activities attendant the bride and Christ’s coming reign.

But those individuals shown to have possessed works described by the latter (“wood, hay, stubble”) will, instead, “suffer loss” (the loss of their souls), though they themselves will be “saved [their eternal salvation unaffected]; yet so as by [‘through’] fire” (I Cor. 3:15).

Relative to the unsaved, “faith” is not in the picture. But, still, even though “faith” is absent, *ALL that can remain to come under judgment are works*.

Thus, the unsaved, as the saved, are judged on the basis of *works*, for there is *NOTHING* else upon which they could be judged.

The unsaved *CAN'T* be judged on the basis of prior unbelief in Christ, *NO* more so than can the saved be judged on the basis of prior belief in Christ.

According to John 3:18, the unsaved *have already been judged* (as the matter pertains to Christ and His finished work at Calvary, *for they have NOT believed*), and *NO judgment* awaits the saved (also as the matter pertains to Christ and His finished work at Calvary, *for they have believed*).

This remains true of both the saved and the unsaved because God has already judged sin in the person of His Son.

Thus, this is *a completed and closed matter, for God has already been satisfied*. And, resultingly, there can be no further judgment on this issue:

“He that believeth on him is not condemned [‘is not judged’]: but he that believeth not is condemned already [‘has already been judged’], because he hath not believed in the name of the only begotten son of God.”

The second word “condemned [‘judged’]” and the subsequent word “believed” (both used relative to the unsaved) are both in the perfect tense in the Greek text, pointing to action completed in past time with the results of this action existing during present time in a finished state.

Consequently, for the unsaved, this *will NEVER* be an issue in future time. It *CAN'T* be an issue in future time. Such would be impossible.

Again, relative to their eternal destiny, *the unsaved have already been judged* (past) because of unbelief (past). *NOTHING* surrounding judgment, as it pertains to this matter, can be carried beyond this point in past time.

And *EXACTLY* the same future non-judgmental situation exists for the saved relative to their eternal destiny, for the same reason.

The saved, *EXACTLY* as the unsaved, *have already been judged*. But in their case, *belief, NOT unbelief*, enters into the matter.

And, *EXACTLY* as in the case of the unsaved, *NOTHING* surrounding judgment, as it pertains to this entire matter, can be carried beyond this point in past time.

For the saved though, unlike the unsaved, judgment has taken

place through a Substitute Who has paid sin's penalty (death) on their behalf. And *everything* surrounding the matter has been taken care of *in past time*, by Another, with *God being satisfied*.

(In the preceding respect, as seen in John 3:18, because judgment has taken place for the saved through a Substitute, *there can be NO past judgment for the individual per se*.

But, for the unsaved, since a Substitute *is NOT in view*, this past judgment would have to pertain to *the individual himself*. And this is why this same verse refers to a past judgment for *the unsaved alone*.)

Because the basis for *ALL* "judgment" in Scripture is *WORKS*, and because *judgment* is centrally in view in Revelation chapters two and three (contextually, continuing from chapter one), Christ's words in each of the seven epistles begins with the statement, "I know thy works."

With *judgment* centrally in view — *NOT* judgment relative to their eternal salvation (an impossibility) *BUT* judgment relative to that which lies out ahead, relative to the Messianic Era — *these epistles could begin NO other way*.

(Refer to Appendix III in this book, "Faith and Works," for more information on the preceding.)

Repent...Heed the Lord's Command

God's Son, described in Revelation chapter one, Whose eyes were as "a flame of fire," knew *EXACTLY* what had been and was presently occurring in each of the seven Churches. The Son, with *EXACTLY* the same full knowledge (omniscience) possessed by the Father — for He was, is, and always will be the Father manifested in the flesh — *knew ALL there was to know about everyone and everything in each of the seven Churches*.

And after He states to each, "I know thy works," He makes their works known, dealing with those in each Church on the basis of their works.

EXACTLY the same thing will occur yet future relative to that which this section of the book deals with.

ALL Christians will stand before Christ in judgment, *EXACTLY* as the matter is revealed in chapter one. They will stand before the One Whose eyes are as “a flame of fire,” eyes which can and apparently will penetrate into the very soul of each individual (cf. Luke 22:61, 62).

In fact, the material in Revelation chapter one could be made even more specific, for that stated in this chapter concerning the Church in Christ’s presence is not just a statement concerning how things will be in that future day. Rather, *THIS IS the actual scene surrounding the future appearance of ALL Christians in Christ’s presence, before His judgment seat.*

John was moved from the present time into a future time, in the Lord’s Day. And in this future time, in the Lord’s Day, he was allowed to see different things occurring before they actually occurred.

But that can be turned around, saying, the things which John was allowed to see, yet to occur, will have to occur for the simple reason that they have already occurred. And one *can NO more* change these things set in the future (which have already occurred) than he can change things set in the past (which, as well, have already occurred).

The first thing which John saw in this respect was Christians appearing before Christ in judgment.

In other words, that seen in the latter part of chapter one is *not just something similar to or like that which will occur.*

Rather, THIS IS THAT which will occur!

And John was shown that which will occur — recording that which will occur, to be made available to *ALL Christians* during the opening years of the present dispensation (directed to “seven Churches,” showing *completeness*) — in order that *ALL Christians throughout the dispensation might have an eye-witness account of that which they will one day experience, leaving them even further without excuse at the judgment seat.*

This introductory material then allows the seven epistles to seven Churches in Asia, which immediately follow, to each be structured after a manner which continues the thought of *judgment* from chapter one.

And *NOT ONLY* is this structure seen in each of these seven epistles, *BUT* at least two other things can be seen in these epistles as well, which reflect on events during present time, preceding events surrounding the judgment seat:

1) The order in which these epistles appear depicts a history of the Church throughout the dispensation (from Ephesus, which left its “first love,” to Laodicea, described as “wretched, and miserable, and poor, and blind, and naked”).

2) Dealing with these seven existing Churches in the manner seen *NOT ONLY* allowed the Lord to deal directly with all the Churches during the time in which John lived *BUT* also to provide vital information for all the Churches which would exist throughout subsequent time during the complete dispensation.

And, as both the text and context clearly show, this would be with a view to *future judgment and the Messianic Era*.

Everything about these epistles — their structure, that stated about each, the order in which they were given, the reason for the call to repent, the reason for the exhortation and commands — points out ahead to *the judgment seat* and then to *the Messianic Era* beyond.

The deterioration seen within the existing Churches and also seen in the order of their arrangement in chapters two and three necessitates *the call to repentance, the exhortations, and the commands*.

Then, this call for repentance, the exhortations, and the commands look ahead to *the judgment seat*; and all of the overcomer’s promises are *Messianic* within their scope of fulfillment.

Everything at the end of Scripture remains *in complete keeping* with that seen at the beginning of Scripture — *a seventh day of rest following six days of restorative work*.

And there is *NOTHING* within these seven epistles which moves beyond that point within the scope of their fulfillment (*i.e.*, there is *NOTHING* in these epistles which moves beyond the seventh day, the Messianic Era). There is *NOTHING* in these epistles about eternal life, the ages beyond the Messianic Era, etc.

ALL of the material in these epistles is about events occurring during time within that foreshadowed by work during the six days in Genesis chapter one, progressing to that foreshadowed by rest during the seventh day in Genesis chapter two, NOT about things which will occur during the eternal ages beyond this time.

(For a correct and proper interpretation throughout Scripture in the preceding respect, one *MUST* remain within the time-frame set forth in the first thirty-four verses in Scripture, in Gen. 1:1-2:3 [six and seven days foreshadowing six and seven thousand years].

A septenary structure is set forth in these opening verses, establishing at the very outset a foundation upon which all subsequent Scripture rests.

[Refer to Chs. I-IV in the author's book, *The Study of Scripture*; also see the remarks on John's Gospel in the foreword to this book].

There are a few places in Scripture which deal with events outside the scope of the septenary structure in Gen. 1:1-2:3 [*i.e.*, events both preceding Man's Day and events following the Lord's Day, the Messianic Era]. But when Scripture does move outside the septenary structure set forth at the beginning [*e.g.*, Ezek. 28:14-19; Rev. 21, 22], it is always quite evident that this is being done.

And this has apparently been done at times so that man can better tie the whole of the matter together, understanding why things existed as they did preceding Man's Day on the one hand, and understanding the goal toward which everything moves following the Messianic Era on the other hand, when the Son delivers the kingdom up to His Father [I Cor. 15:24-28].)

To Him That Overcometh

The manner in which most interpret the seven overcomer's promises, one to each of the seven Churches in chapters two and three, centers around these promises relating to one's eternal salvation.

Most erroneously interpret these promises as either:

1) A call to unsaved individuals within the seven Churches to be saved and realize these different promises.

2) Or, as statements to saved individuals in these Churches, showing that they will realize these different promises simply on the basis of the fact that they have been saved.

And I John 5:1-5 forms verses usually referenced in an effort to substantiate the second part of the preceding.

This line of erroneous teaching emanates mainly from man's failure to see anything in Scripture except salvation by grace, *i.e.*, saved-unsaved issues.

Practically everything is made to relate to this one subject.

And this type teaching, brought over into the seven epistles in Revelation chapters two and three, results in *NOT ONLY* the Church often being viewed from an incorrect perspective (usually seeing the Church comprised of both saved and unsaved individuals) *BUT* it also leaves little room for the overcomer's promises to be viewed from a correct perspective.

However, contrariwise, within the New Testament usage of the word "Church," as it is used relating to *the one new man* "in Christ," *there is NO such thing* as a Church comprised of both saved and unsaved individuals. A person is either within or without the Church, depending on his saved or unsaved state. He is either a Jew, a Gentile (both without the Church), or a Christian (saved Jews and Saved Gentiles within the Church [I Cor. 10:32]).

NOR can unsaved individuals be thought of as *professors* instead of *possessors* and find themselves within the Church after the manner in which the word "Church" is used in the New Testament.

Scripture knows NOTHING about professors as opposed to possessors. Scripture knows ONLY possessors (the saved) and non-possessors (the unsaved).

(The word "Church" is a translation of the Greek word, *ekklesia* [a compound word from *ex* ("out") and *klesis* ("to call")]. Thus, the word means "called out," or it is often thought of or used in the sense of "an assembly.")

The Hebrew equivalent [*qahal*] is used numerous time of Israel in the O.T., and the word *ekklesia* is used of both Israel and the Christians in the N.T. — of Christians *alone* following the Acts period.

And the latter usage is the manner in which the word "Church" is used in this chapter.)

The overcomer's promises, in the preceding respect, would, thus, relate to *Christians ALONE*.

Further, these promises are worded after a fashion which clearly reveals that Christians can go in *ONLY* one of two directions relative to the promises. They can *EITHER* overcome and realize the promises *OR they can be overcome* [by the world, the flesh, and/or the Devil] and fail to realize the promises.

As previously stated, I John 5:1-5 is often erroneously referenced by those seeking to show that the thought of *overcoming* in Revelation chapters two and three relates to eternal salvation. And the thought of *a bringing forth from above*, used three times in these verses, is the key to show how the verses should *correctly* be understood.

The expression, “born of God” or “begotten of him,” referring to *a bringing forth from above*, is used ten times in I John (2:29; 3:9 [twice]; 4:7; 5:1-5 [three times], 4, 18 [twice]).

The expression also appears in three other New Testament books — four times in John’s gospel (1:13; 3:3, 5, 7), two times in I Peter (1:3, 23), and once in James (1:18).

And *EVERY time* the expression is used in John, I Peter, James, and I John, both textually and contextually, *the saved*, NOT the unsaved, are in view.

(Refer to the author’s book, *Brought Forth from Above*, for a comprehensive treatment of this subject in all four N.T. books.)

I John 5:1-5 is actually a companion passage to John 20:30, 31. These two verses in John’s gospel have to do solely with Israel during the time of the re-offer of the kingdom to Israel, providing the reason for the eight signs in John’s gospel. And I John 5:1-5 (apparently written at or about the same time as John’s gospel) would seemingly have to do with Israel during this time as well.

But, unlike John 20:30, 31, it would also have to do with Christians throughout the dispensation since the epistle was written centrally to Christians and signs are not in view in the passage (*ref.* the author’s book, *Signs in John’s Gospel*).

In this respect, I John 5:1-5 has to do with instructions concerning how Christians can overcome *the world* — “*by faith*” (v. 4), with instructions given elsewhere concerning how Christians can overcome *the flesh by mortification* (Rom. 8:13; Col. 3:5) and *the Devil by resistance* (James 4:7; I Peter 5:9).

And, again, as in all of the other passages pertaining to being *brought forth from above*, the unsaved are *NOT* in view at all in any of these passages having to do with overcoming.

(Overcoming the world “by faith” allows works to emanate out of faith, bringing faith to its goal [Heb. 10:35-39; 11:1ff; James 2:14-26; I Peter 1:9]. This, in turn, will result in the faithful Christian being approved at Christ’s judgment seat and, consequently, *realizing the promises to overcomers*.)

Each of the seven epistles in Rev. 2, 3 is *structured EXACTLY the same way* — *revealed works, followed by an overcomer’s promise*.

ALL seven of the promises to overcomers center around regality [Christ taking the kingdom], and four of the promises have to do with that which the overcomers will need in order to occupy the numerous positions with Christ in the kingdom.

That seen in these promises are the things which will prepare the overcomers to reign as co-heirs with Christ — *properly dressed and recognized for their befitting position and, occupying such a position, possessing the necessary wisdom and knowledge to rule and reign in a perfectly just and righteous manner*.

As well, as God not only bestowed upon Solomon “wisdom and knowledge” but also “riches, and wealth, and honour” as he reigned over his people [II Chron. 1:10-14], *so will it be with the overcomers. Through their proper dress, recognition, possession of wisdom and knowledge to reign in a perfectly just and righteous manner, they will, beyond degree, possess “riches, and wealth, and honour.”*

In this respect, by the very nature of these seven promises, *one CANNOT be realized apart from the others. ALL seven promises MUST be realized together, by every overcomer*.

There will be complete perfection in ALL things relative to the rule of Christ and His co-heirs, and that seen in these seven promises is God’s revealed way to bring this to pass.

For a more comprehensive treatment of the seven Churches in Revelation chapters two and three, refer to the author’s book, *I Know Thy Works*.

This book consists of seven chapters, providing individual chapters to discuss the message to each of the seven Churches in Rev. 2, 3.)

7

Crowns Cast Before God's Throne *By Whom, When, Reason*

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold...

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne... (Rev. 4:1-4, 10).

(Chapters VII through IX in this book deal with material in Revelation chapters four and five [Chapter VII with material in Rev. 4 and Chapters VIII and IX with material in Rev. 5].

Properly understanding certain things in both Revelation chapters four and five, *within context* [following that seen in chs. 1-3 but preceding that dealt with in chs. 6ff], is crucial to a proper understanding of the Book of Revelation as a whole.

The importance of this CANNOT be overemphasized.)

Immediately following events seen in chapters two and three, attention is again called to that previously seen in chapter one — John being removed from Man's Day and placed in the Lord's Day (cf. 1:10; 4:1, 2a).

Scripture, in its structure, has a way of repeating things at times *in order to provide a base for supplying additional information or details on a subject*. And repeating that seen in chapter one at this later time in the book, in chapter four (following events seen in chs. 1b-3), would have to do with Scripture providing additional information relating to *the Church following events surrounding the judgment seat*.

In chapter one — immediately after John had been removed from Man's Day and placed in the Lord's Day, along with being moved forward in time — he was shown *the complete Church in Christ's presence, with Christ presented in His future judicial role, NOT in His present high priestly role*.

And, since this is clearly *a judicial scene following the rapture*, that which is dealt with in these verses *can ONLY refer to ONE thing*.

These verses in chapter one *can ONLY refer to:*

1) *The complete Church, ALL Christians throughout the dispensation (shown by the number of the Churches [seven, showing the completeness of that which is in view]), being removed from the earth at the end of the dispensation (shown by John's removal).*

2) *The complete Church appearing in Christ's presence to be judged (shown by Christ appearing as Judge, with the seven candlesticks [the seven Churches] appearing in His presence).*

Then, simply continuing from chapter one, the central subject of the subsequent two chapters *has been established*.

This central subject, established in chapter one, continuing into chapters two and three, *clearly has to do with Christians before the judgment seat*. But the manner in which the Churches are set forth in these two chapters — beginning with *Ephesus* which had left its "first love" (2:4) and ending with *Laodicea* which is described as "wretched, and miserable, and poor, and blind, and naked" (3:17) — it is also evident that *a history of the Church throughout the dispensation is shown in these chapters as well*.

And, with these things in mind, the Spirit of God leading John to begin chapter four at the same point as seen in chapter one would *NOT ONLY* provide a means for setting forth the same thing clearly taught a number of other places in Scripture — *the removal of the complete Church at the end of the dispensation* — *BUT* it would also provide a base for additional revelation *surrounding Christians following the judgment seat.*

That is, viewing chapters two and three from a *historical perspective* (depicting a history of the Church throughout the dispensation), chapter four, beginning at the same point as seen in chapter one, shows *the removal of the complete Church at the end of the dispensation.* And this is something which can be seen in a clearer respect in chapter four than it can in chapter one because, *from a historical perspective,* the complete dispensation is seen immediately preceding, in chapters two and three.

Then, *NOT ONLY* showing the removal of the Church at the end of the dispensation *BUT* preceding the Tribulation, *something additional* can be shown by again referencing that seen back in Rev. 1:10 at this point in the book.

The Heavenly Scene

Immediately after attention has been called to the same event seen in Rev. 1:10 (in Rev. 4:1, 2a), John, rather than seeing a judicial scene (as in ch. 1), now sees a rainbow encircled throne, with God seated on the throne (vv. 2b, 3).

And surrounding this throne, John sees twenty-four other thrones and twenty-four crowned “elders” seated on these thrones (v. 4).

(The significance of attention called to a rainbow encircling God's throne at this point in the book can be seen in the first mention of a rainbow in Scripture [Gen. 9:13-17].

The rainbow appeared in Genesis following the completion of God's judgment [the Flood], and the same thing is seen in Rev. 4:3 relative to the completion of the judgment of Christians in chs. 1b-3.)

At this point in the book, events pertaining to the dispensation in which the Spirit spent 2,000 years searching for a bride for

God's Son are complete (chs. 2, 3, viewed from a historical perspective).

As well, events surrounding the judgment seat are *ALSO* complete (chs. 1b-3, viewed from the manner in which chs. 2, 3 are introduced in ch. 1b).

And, because of the reason for the dispensation and the judgment seat, and because of the point toward which *ALL* Scripture moves, the logical place where one would expect activity to now be centered at this point in the book would be concerning *bringing about the realization of that stated in Heb. 2:5*:

"For unto the angels hath he not put in subjection the world to come, whereof we speak."

And events having to do with bringing to pass that stated in this verse is EXACTLY what can be found in Revelation chapters four and five.

In the latter part of Rev. 4:2, immediately following the repetition from chapter one concerning the removal of the Church (vv. 1, 2a), John begins to describe various things about God's throne, which he both sees and hears — "lightnings," "thunderings," and "voices" coming out of the throne, and "lamps of fire burning before the throne" (v. 5). And "in the midst of the throne, and round about the throne" John sees four living creatures who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come"; and these living creatures "give glory and honor and thanks to him that sat on the throne, who liveth forever and ever" (vv. 6-9).

Then the scene returns to the twenty-four elders, who arise from their thrones, fall down before God, worship Him, relinquish their crowns to the One Who originally placed them in regal positions, and express adoration to the One worthy "to receive glory and honor and power" (vv. 4, 10, 11).

If an apex is to be found in the Book of Revelation, aside from the actions of the mighty angel in chapter ten (based on previous events dealt with in ch. 5) and events surrounding Christ's return in chapter nineteen (*ref.* Chapters XIX, XXXI in this book), the action of these twenty-four elders would have to be considered.

The action of these angels in Revelation chapter four is *significant beyond degree* in relation to the central message of this book.

Crowns, Regality, Government

“Crowns” have to do with *regality*, and *the government of the earth* is in view throughout the Book of Revelation.

At this point in the book, the judgment of Christians, with a view to *regality*, will have just occurred; and, with a view to this same *regality*, Christ, following this, is seen as the One about to redeem the forfeited inheritance through taking the seven-sealed scroll from God's right hand and breaking the seals (chs. 5ff).

Angels have ruled over the earth since time immemorial — since that time when God established the government of the earth in the beginning.

Angels will still be exercising rulership over the earth at this point in the book, following the judgment of Christians. And angels will continue ruling *UNTIL* Christ and His co-heirs (forming His bride) take the kingdom, following Christ's return to the earth.

Accordingly, *NEITHER* Christ *NOR* Christians will receive the crowns which they are to wear during the Messianic Era *UNTIL AFTER* Christ returns to the earth at the end of the Tribulation.

The crown which Christ will wear during the Messianic Era is presently being worn by Satan, as he continues to exercise power over the earth. And the crowns which Christians will wear in that day are presently being worn by two segments of angels — the angels presently ruling with Satan, and the angels who refused to follow Satan when he sought to exalt his throne.

When Satan sought to exalt his throne — following his being placed over the earth, with a large contingent of angels ruling the earth with him — only one-third of these ruling angels followed Satan and fell with him, with the other two-thirds refusing to follow him (*cf.* Isa. 14:12-14; Matt. 25:41; Rev. 12:3, 4).

(Note the way Rev. 12:4a is worded: “And his [the dragon's, Satan's] tail drew the third part of the stars of heaven [referring to angels (*cf.* Job. 38:7; Rev. 1:20)] and did cast them to the earth...”)

This “third part,” after millenniums of time and separation [separation of one-third from the other two-thirds], *is still recognized at this future time as only part of a larger group, only part of all the angels originally ruling with Satan.*)

And though the angels not following Satan didn't continue ruling with him, they *could NOT* immediately relinquish their appointed positions. Rather, they *had to* retain their positions for a time, remaining crowned.

A principle of Biblical government necessitates that an incumbent ruler retain his crown *UNTIL* the one replacing him is *NOT ONLY* on the scene *BUT* ready to ascend the throne.

ONLY THEN can an incumbent ruler relinquish his crown.

(For example, note the account of Saul and David, forming a type of Satan and Christ [I, II Samuel])

Saul, though disqualified following his refusal to slay Amalek, retained his crown and continued to reign *UNTIL David was NOT ONLY present BUT ready to ascend the throne.*

THEN, Saul's crown was taken, given to David; and David, along with certain faithful men, ascended the throne and reigned in the stead of Saul and those who had ruled with him.

And it will be *EXACTLY* the same in the antitype. Satan, though disqualified, will retain his crown and continue to reign *UNTIL Christ is NOT ONLY present BUT ready to ascend the throne.*

THEN, Satan's crown will be taken, given to Christ; and Christ, along with certain faithful individuals, will ascend the throne and reign in the stead of Satan and those who had ruled with him, both before and after his fall [Rev. 19:11-20:6].)

This same established principle *MUST* prevail relative to both the angels refusing to follow Satan in his attempt to exalt his throne and those who did follow him. This entire contingent of angels (both fallen and unfallen) *MUST* retain their crowns *UNTIL* those who are to replace them, those who are to wear these crowns, are *NOT ONLY on the scene BUT ready to ascend the throne.*

These relinquished crowns though will be worn *ONLY AFTER* Christ returns to the earth at the end of the Tribulation, overthrows Satan and his angels, and forcibly takes their crowns.

ONLY THEN will Christ be in possession of *ALL the crowns* which He and His bride are destined to wear as they ascend the throne and rule the earth.

This entire scenario of events, as it pertains to the government

of the earth, is introduced in Revelation chapter four. It is introduced immediately following events surrounding the judgment seat when, for *the FIRST time in the history of the earth, those who are to ascend the throne with God's Son will have been called out of the larger body of Christians and revealed.*

Those shown worthy to take the crowns worn by Satan and his angels up to this point in time will then be on the scene, ready to ascend the throne. *And for the FIRST time in the history of the earth, angels can relinquish their crowns.*

This is *the FIRST order of activity* seen in the Book of Revelation occurring immediately following issues and determinations at the judgment seat. And so it should be, for, according to Rom. 8:19-23, the entire creation (as it pertains to the earth, both the material creation and redeemed man) presently groans and travails, awaiting "the manifestation of the sons of God" (a new order of sons — taken from among *redeemed man, NOT angels*).

Revelation chapter four is the point in the book where this manifestation of a new order of sons has its beginning. It begins here by the relinquishment of crowns (for those comprising this new order of sons will have been revealed), making possible a later full manifestation of regal activity by man at the time of Christ's return.

Thus, with the introduction of crowns cast before God's throne in Rev. 4:10, 11, *ONLY one group of individuals could possibly be in view* (if one remains within context and keeps in mind the earth's government in both history and prophecy).

These twenty-four elders *can ONLY represent angelic rulers* (cf. Heb. 2:5). *Angels ALONE will possess crowns in relation to the government of the earth at this time* (as they do during the present time).

(Some Bible students, on the basis of the pronouns used in Rev. 5:9, 10 — "us" and "we" [KJV] — have understood the twenty-four elders to represent *redeemed men, not angels*.)

However, the majority of the better Greek manuscripts render the pronouns in v. 10 as "them" and "they" [*ref.* ASV, NASB, NIV, Wuest, Weymouth], giving rise to the thought that the pronoun "us" in v. 9 is probably a scribal insertion, being spurious [*ref.* Alford, Lenski].

But the matter is really not left to manuscript evidence alone. That the pronouns “them” and “they” are correct is evident from the context. Note that the song in vv. 9, 10 is apparently sung *NOT ONLY* by the “twenty-four elders” *BUT* also by the “four beasts [‘living creatures’]” as well. Then, *other angels* join them in vv. 11ff, with *ALL of the angels together* voicing additional, related statements.

Aside from the preceding, it would make absolutely *NO sense* whatsoever to understand these twenty-four elders as referring to a segment of redeemed mankind. Man couldn’t possibly be crowned at the time of events in Rev. 4, 5, else he would be crowned before Christ is crowned [note that Christ is to wear the crown which Satan presently wears, which Satan will still be wearing at this time].

As well, man is to wear the crown he receives, *NOT* relinquish it before God’s throne as seen being done by the twenty-four elders.

Also, the Greek word translated “elders” in Revelation chapter four is *presbuteroi*, the same word used for “elders” in the Church in the New Testament epistles.

The word refers to *older ones* [relative to that being dealt with]. In the Church, the reference is to *older ones in the faith*; in Revelation chapter four, the reference is to *older ones in the governmental structure of the earth* [evident since they are crowned, seated on thrones, with the government of the earth being *the ONLY government which could possibly be in view*].

The preceding *ALONE* would prevent the twenty-four elders from being viewed as men, necessitating that they be viewed *as angels*.

Man, at this point in the book, has yet to even come into such a position; angels, on the other hand, have held positions of this nature since time immemorial.)

And at this point in the book, through the action of the twenty-four elders casting their crowns before God’s throne, the way will be opened for God to transfer the sceptre from the hands of angels into the hands of man.

In this respect, these crowns cast before God’s throne *can ONLY have to do with the government of the earth*. And, at this point in the book, crowns can be worn *by angels ALONE*.

The Son will NOT yet have taken the kingdom, though the Father is about to take the sceptre from Satan’s hand and place it in His Son’s hand (*cf.* Dan. 7:13, 14; Luke 19:12, 15; Rev. 11:15; 19:11ff).

These crowns are relinquished *to God* (cast before God's throne) — with a view to man ruling in the kingdom — so that God can appoint those who had previously been shown qualified through decisions and determinations at the judgment seat (chs. 1b-3) to positions of power and authority with His Son; and those whom the Father appoints will wear these crowns in His Son's kingdom.

These crowns are cast before God's throne (*cf.* 4:1-4; 5:1-7) because *the Father ALONE* is the One Who places and/or removes rulers in His kingdom (Dan. 4:17-37; 5:18-21).

He ALONE is the One Who placed those represented by the twenty-four elders in the positions which they occupied; and *He ALONE* is the One Who will remove those represented by these elders from the positions in which He originally placed them and assign other individuals to positions in the kingdom, in their stead (Matt. 20:20-23).

The transfer of the government of the earth, from the hands of angels into the hands of man, in reality, is what the first nineteen chapters of the Book of Revelation are about.

And, as well, this is what the whole of Scripture preceding these nineteen chapters is also about. In this respect, these twenty-four elders casting their crowns before God's throne forms a *KEY event which one MUST grasp* if he would properly understand the Book of Revelation and Scripture as a whole.

Christ and His wife, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, *they will wear ALL the crowns worn by Satan and his angels prior to his fall* — both angels who did not follow Satan and those who did follow him.

Action of the Elders

Thus, that which is depicted through the action of the twenty-four elders in Rev. 4:10, 11 is, contextually, self-explanatory.

This has to do with *the government of the earth*, it occurs at a time following events surrounding the judgment seat but preceding Christ breaking the seals of the seven-sealed scroll, and it occurs at a time when Satan's reign is about to be brought to a close.

After events in Revelation chapters one through three have come to pass, *for the first time in man's history*, the person (the bride) who is to rule with the One to replace Satan (Christ) will have been made known and shown forth.

And events in the fourth chapter reflect that fact.

ONLY one thing could possibly be in view at this point in the book, for the bride *will NOT ONLY have been made known BUT will be in a position for events surrounding the transfer of power to begin.*

The twenty-four elders *casting their crowns before God's throne can ONLY depict the angels who did NOT go along with Satan in his rebellion relinquishing their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.*

But the crowns worn by Satan and those angels presently ruling with him are another matter.

These crowns will have to be taken from Satan and his angels *by force* when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

(The fact that angels represented by the twenty-four elders *are NOT* presently ruling with Satan can be shown *NOT ONLY* by their present position — in God's presence, in heaven — *BUT ALSO* by the Greek word which is used for the type crown which they are seen wearing.

There are two words in the Greek text for "crown" — *stephanos*, and *diadema*. Comparing Scripture with Scripture, with *regality* in view, one major distinction stands out concerning how these two words are used.

Diadema refers to the type crown worn by a monarch, *one presently exercising regal power.*

Stephanos, on the other hand, is used in an opposite sense. It is used to show *someone crowned but NOT presently exercising regal power.*

For example, the crown seen on Christ's head in Rev. 14:14, preceding His reign, is referred to by the word *stephanos* in the Greek text.

A crown on Christ's head at this time *could ONLY* anticipate His impending reign [a similar thought is set forth by the crown resting on Antichrist's head at the beginning of the Tribulation in Rev. 6:2, referred to through the use of the word *stephanos* (*ref.* Chapter XIII in this book)].

Then, when Christ returns to the earth to take the kingdom, He will have many crowns upon His head; and the Greek text uses *diadema*

rather than *stephanos* to refer to these crowns, for Christ will be returning as “King of kings, and Lord of lords” [Rev. 19:12, 16].

The twenty-four elders in chapter four cast crowns referred to as *stephanos* before the throne, indicating that, though crowned, these elders *were NOT* exercising regal power at this time [though the fact that they were seated on thrones and crowned portends *regal power* at some point in time (*in past time, as shown by their present positions and subsequent actions*)].

And the many crowns which Christ will have on His head at the time of His return are undoubtedly these same crowns [Rev. 19:12]. But, anticipating that day when Christ reigns, the Book of Revelation uses the word *diadema* to refer to these crowns, for *Christ will be exercising regal power at this time*, with Satan about to be overthrown.

The crowns [diadems] on Christ's head in Rev. 19:12 though *will NOT* be worn by Christ when He rules the earth, for He is to wear the crown presently worn by Satan [the incumbent ruler] in that day.

Rather, these crowns are undoubtedly reserved for those forming the bride [whom the Father will previously have appointed to various positions of power and authority with His Son]; and the Son will give these crowns to His co-heirs following that time when the remainder of the crowns having to do with the earth's government are forcibly taken from Satan and his angels.)

Twenty-Four, Thirty-Six

The identity of *the twenty-four elders* is shown *NOT ONLY* by *their actions* and *the place* in which this occurs in the book *BUT ALSO* by *their number*.

Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the original government of the earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers*.

“Three” is the number of *Divine perfection*, and “twelve” is the number of *governmental perfection*.

Those angels *who did NOT* follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan*.

And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* (Rev. 12:3, 4).

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government*. And also in this respect, this same perfection in the structure of the earth's government *has NOT existed since Satan's attempt to exalt his throne*.

But, this structured perfection *WILL one day AGAIN exist* in the earth's government.

When Christ and His wife ascend the throne, crowns worn by those represented by all three sets of twelve will be brought together again. *THEN, Divine perfection WILL once AGAIN exist in the government of the one province in God's universe where imperfection has existed for millenniums* (cf. Col. 1:16-20).

(For additional and other type information on the twenty-four elders in Revelation chapter four, refer to the author's book, *The Rapture and Beyond*, Chapter IV, "Crowns Relinquished in the Lord's Day.")

8

The Seven-Sealed Scroll

The Redemption of the Inheritance

“And I saw in the right hand of him that sat on the throne a book [‘a scroll’] written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book [‘the scroll’], and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book [‘the scroll’], neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book [‘the scroll’], neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book [‘the scroll’], and to loose the seven seals thereof.

And I beheld, and, low, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book [‘the scroll’] out of the right hand of him that sat upon the throne” (Rev. 5:1-7).

(All of Revelation chapter five is taken up with events surrounding the introduction of a *seven-sealed scroll*, with the seals of this scroll beginning to be broken in the next chapter. And it should go without saying that a *proper understanding of the identity and significance of this seven sealed scroll is indispensably linked to a proper understanding of everything which follows in the book [chs. 6ff].*

The preceding simply CANNOT be overemphasized.

Go right HERE, and you will have a proper and correct foundation for ALL which follows.

BUT, go wrong HERE, and...)

Attention is often called to the importance of understanding and referencing the Book of Daniel when studying the Book of Revelation, or conversely. And this would be a correct way to view matters, for these are companion books, and both cover the same material, with one book shedding light upon the other when Scripture is compared with Scripture.

That which is often overlooked though is the fact that the Book of Daniel is *ONLY one* of a number of books in the Old Testament holding this type connection with the Book of Revelation.

Complete books other than Daniel (e.g., Esther, Jonah), or *parts of books*, from the section of Scripture referred to as *the Prophets* (Isaiah through Malachi) would hold this same type connection with the Book of Revelation as well. And in this chapter, particular attention will be called to a section from one of these books, the Book of Jeremiah, which forms *a major key* to properly understanding Revelation chapter five.

Then, beginning in Genesis and continuing to the Prophets, one finds that section of Scripture often referred to as *Historic* (Genesis through Esther), followed by the section referred to as *Poetic* (Job through the Song of Solomon). And the same thing can be said about these two sections of Scripture that was said about the Prophets. Numerous parts of both sections reflect on material in the Book of Revelation.

In the first of these two sections, note particularly three books where this can be clearly seen — *Exodus, Ruth, and Esther*. These three books have been singled out because almost the complete contents of each foreshadows that seen in different parts of the Book of Revelation, with a section in one of the books particularly foreshadowing events seen in Revelation chapter five.

Exodus, in this manner (historic events typically foreshadowing future events), deals centrally with *Israel during the Tribulation, with Christ's return at the end of the Tribulation, with Israel's salvation, restoration, and the overthrow of Gentile world power following Christ's return, and with the subsequent establishment of the Messianic Kingdom* (paralleling events seen in Rev. 6-20a).

Esther, as well, deals with *the SAME thing* as *Exodus* — centrally with *Israel and the nations during and immediately following the Tribulation*. And *Esther*, through the same means and in the

same manner as seen in Exodus, parallels the same part of the Book of Revelation as Exodus, showing other facets of the matter.

Ruth though is different. Rather than dealing with Israel, Ruth, through the same means and in the same manner as seen in both Exodus and Esther, foreshadows God's dealings with *the Church*. And the time covered by this book deals with the Church throughout not only the present dispensation but with the Church at the judgment seat, with the Church following the judgment seat, and with Christ and His bride in the Messianic Kingdom.

And, though Ruth deals with *the Church* rather than Israel, Ruth is the one book among the three mentioned which deals with events foreshadowing that seen in Revelation chapter five.

And if one would rightly understand that seen in this chapter, *one MUST first understand that which God revealed to an unknown author some twelve hundred or more years before these things were shown to John. One MUST let Scripture interpret Scripture, allowing God Himself to explain the matter through other revelation which He has provided on the subject.*

With all of the preceding in mind, two sections of Scripture from two Old Testament books will comprise most of the material in this chapter.

The first will be a section from the Book of Jeremiah (from chs. 30-33, but particularly from ch. 32), which, through an Old Testament account of circumstances and events of a similar nature to that seen in Revelation chapter five, *shows EXACTLY what is transpiring in this chapter in the Book of Revelation.*

And *the second* will be a section from the Book of Ruth (from all four chapters of the book, but particularly from ch. 4), which, as seen in Jeremiah, will illustrate the working out of that introduced in Revelation chapter five, showing different but corresponding facets of the matter.

There are *two aspects* to that which occurs through the breaking of the seals on the seven-sealed scroll in Revelation chapter five — *redemption of land*, and *two corresponding marriages*.

Jeremiah, in his book, seemingly only deals with one aspect (redemption of land), but the other aspect (marriage) is clearly seen in the context. And the writer of Ruth deals with both aspects

together, at the same time (though only one of the two marriages).

Then, beginning in Revelation chapter five and viewing that seen in this book in the light of that seen in both of these Old Testament books, *the whole of the matter is opened up and dealt with in this closing book of Scripture.*

And *THIS is EXACTLY* as interpretation in the Book of Revelation, or anywhere else in Scripture, *MUST exist.*

Scripture MUST be interpreted in the light of Scripture — the New Testament in the light of the Old Testament, the Old Testament in the light of the New Testament, parts of the Old Testament in the light of other parts of the Old Testament, parts of the New Testament in the light of other parts of the New Testament.

(Note that a division of the Old Testament into three parts — *Historic, Poetic, and the Prophets* — refers to *form*, not to *content*. Prophecy, via typology, is dealt with throughout the Historic section, with other means, along with typology, used in the Poetic section and in the Prophets. And this is why Christ, in Luke 24:25-27, 44 could refer to Moses, the Psalms, and the Prophets together, in the sense that *different things surrounding the same Subject are dealt with throughout.*

All wrote about *Christ*, His first coming, His second coming — Moses through one means, the writers of the Psalms through another means, and the Prophets through yet another means.)

As evident from Ruth chapter four (in the light of the larger context, chs. 1-3), along with comparing that seen in Jeremiah chapter thirty-two (in the light of the larger context, chs. 30-33), the seven-sealed scroll which the Son took from His Father's right hand in Revelation chapter five (the N.T. parallel) *could ONLY be identified as ONE thing and could ONLY have to do with ONE thing.*

As will be shown, this scroll *could ONLY be identified as the title deed to the earth, and it could ONLY contain the redemptive terms for the earth* — the inheritance awaiting the Sons of God (Christ, Israel, and the Church [following the adoption]).

Beyond the preceding, this redemption of the inheritance is inseparably tied to *marriage* — *the marriage of God to Israel, and the marriage of Christ to His bride.*

There *can be NO* future reign of Christ over the earth apart

from God again taking Israel as His wife and the Son, as well, taking a wife. And both are inseparably tied to the breaking of the seals on this scroll.

John's apparent knowledge of these things, as they pertained to that which the Father held in His right hand in Rev. 5:1, would account for his actions in verse four — *much weeping* — *when NO one* “in heaven, nor in [‘upon’] earth, nor under the earth” (v. 3) was found worthy to break the seals on the scroll.

John evidently knew *EXACTLY* what this scroll had to do with, along with the implications of the seals either being broken or not being broken — *which could ONLY have come from his familiarity with the Old Testament and the corresponding Mosaic Economy.*

(To illustrate that this scroll contains *the redemptive terms of the earth*, before seeing this from two Old Testament books, note Rev. 10:2.

In this verse, an angel is seen holding the scroll from chapter five *AFTER ALL of the seals had been broken, leaving the scroll open*; and, in a display of power, filled with symbolism — with “his right foot upon the sea [the nations], and his left foot on the earth [‘the land’],” lifting “up his hand to heaven,” holding the opened scroll. — *this angel claims the redeemed inheritance, the earth, with its inhabitants [Ps. 2:8], for the One Whose right it is to rule.*

For more information on the preceding, refer to Chapter XIX in this book.)

The earth in a forfeited and unredeemed state was the same earth which, in the distant past, preceding man's creation, had been reduced to a ruin because of Satan's attempt to exalt his throne above that of his God-appointed position over the earth.

This was the earth which, 6,000 years ago, had been restored for man, whom God created to replace the incumbent ruler.

And this was the earth which had been reduced to a ruined state *once again* because of man's subsequent fall (*cf.* Gen. 3:6, 7, 17, 18).

And Revelation chapter five takes one to the point where the inheritance (the earth) is about to be redeemed (*cf.* Ps. 2:8), allowing the earth to be “delivered from the bondage of corruption,” with a *new order of Sons* then holding the sceptre (Rom. 8:18-23).

NOT ONLY MUST man be redeemed, BUT the earth MUST be redeemed as well.

That which God requires for both man and the earth MUST be brought to pass in each instance.

Man's redemption is wrought through Christ's finished work at Calvary; and *the earth's redemption* is wrought through subsequent actions of the only One qualified to act in the realm of redemption (cf. Acts 3:21; Col. 1:16, 20), through His breaking the seals of the seven-sealed scroll which He is seen taking from His Father's right hand in Rev. 5:7 (Rev. 6:1ff).

The Books of Jeremiah and Revelation

(The accounts in the Books of Ruth and Jeremiah form the *ONLY* two places in the Old Testament where the matter seen in Revelation chapter five is dealt with in the sense of being carried out, showing *EXACTLY* what is in view in this closing book of Scripture.

The account from Jeremiah will be dealt with first, for this account provides details concerning how matters were handled as they pertained to the scroll itself. Then, the account in Ruth provides other details not seen in Jeremiah.

And both together, within their contextual settings, provide the necessary Old Testament word picture to properly understand that seen in Revelation chapter five.)

In the Old Testament, redemption (a purchasing, a buying back) existed for both *individuals* and *sections of land*.

Other than redemption necessary for all mankind through death and shed blood, because of Adam's sin, other forms of redemption were dealt with in the Mosaic Economy.

Provision of this nature existed for the redemption of *two types of individuals* — for a wife who had lost her husband, and for a person who found himself in a position of servitude or slavery. Then, provision existed for the redemption of *sections of land* which had been sold. And there were laws governing both the redemption of individuals and land (Lev. 25:1-55; 27:16-25; Deut. 25:5-9).

A scroll (or two scrolls) was prepared for the redemption of *land*, but there is no indication that scrolls were used for the redemption of individuals (something which, of course, would be completely out of place for the redemption of a wife).

Scrolls of this nature had to do with *title deeds to sections of land* and contained *the redemptive terms for these sections*, which could be quite different in each scroll. And there is a classic example of how this was carried out in Jeremiah chapter thirty-two through events occurring in Jeremiah's life shortly before the final part of the Babylonian captivity in 586 B.C.

Zedekiah, the king of Judah at this time, had imprisoned Jeremiah because of his prophecies concerning the Babylonian captivity.

Jeremiah had prophesied that the city of Jerusalem, along with the Jewish king (Zedekiah), would be given "into the hand of the king of Babylon" (Nebuchadnezzar). This didn't set well with Zedekiah; and, as a result, he imprisoned Jeremiah (vv. 1-5).

Then, while imprisoned, the Word of the Lord came to Jeremiah, relating that his cousin would approach him about redeeming a piece of property which had been sold to someone else; and the Lord instructed Jeremiah, who possessed "the right of redemption" (*a blood relative*) to redeem the property, to act in this capacity (vv. 7, 8).

This act would leave Jeremiah owning the property (possessing "the right of inheritance" [v. 8]) — someone who knew that the property would shortly be in enemy hands, rendering it worthless.

But Jeremiah had prophesied that the Babylonian captivity would only last *seventy years* (Jer. 25:11, 12); and following these seventy years there would be a return to the land, something which he had also previously prophesied (Jer. 29:10-14; chs. 30-33 [though a return of all the Jewish people was later revealed to be *seven times longer, 490 years*, in Dan. 9:24-27; cf. Dan. 9:2; see Ch. XII in this book for a discussion of Daniel's Seventy-Week prophecy]).

Then, aside from the property being in enemy hands for the next seventy years, a year of Jubilee (Lev. 25:8ff) — which occurred every fiftieth year — would occur while the Jewish people were in Babylonian captivity. And, during this year, unredeemed property would automatically revert back to its original owner, apart from any redemptive action. In this respect, it would seem almost out of place for Jeremiah to redeem the property before the captivity.

But God had *a reason* for instructing Jeremiah to redeem the

property before the captivity (though it would have reverted back to its original owner during the time of the captivity).

Note that this account appears in the midst of a section in Jeremiah which, though Gentile captivity was at hand, has to do with the Jewish people one day being restored to their land, along with the things which God would do for His people in that day (*ref. chs. 30-33*). And God, through having Jeremiah redeem this section of land, *was using another means to make this fact known to His people.*

The preceding is made clear through that which God stated at the completion of Jeremiah's purchase. His purchase is seen in Jer. 32:9-14. Then note what the Lord stated in verse fifteen, immediately following this purchase:

"For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land."

This same thing — *a promise, through this means, concerning a future restoration of the Jewish people* — is reiterated again in verses forty-two through forty-four in this same chapter (see also Jer. 33:7-17):

"For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."

(As well, contextually, Jeremiah's purchase of a field moves beyond God reiterating, through another means, His promise concerning a restoration of the Jewish people. The larger picture seen in Jeremiah — in chs. 30-33 — has to do with *God remarrying Israel and a restoration of the kingdom, with God taking Israel as His wife once again in a restored theocracy.*

Refer to the next chapter in this book, Chapter IX, for details concerning the preceding.)

In the account of the transaction during Jeremiah's day, two pieces of paper were brought out, one sealed and the other remaining open (both having to do with *the unredeemed title deed to the property*). Both pieces of paper contained the same thing — *the redemptive terms for the section of land in question*.

The redemptive terms could be read on the open piece of paper. Then, once the redemptive terms had been met, the sealed piece of paper (forming a sealed scroll) could be opened.

Jeremiah purchased the field, allowing him to open the sealed scroll. He then either made notations on this scroll or a new piece of paper, along with the unsealed scroll or a new piece of paper.

In turn, one of these was rolled up and sealed, with the other left open (both having to do with *the redeemed title deed to the property*).

Then both scrolls (with notations on both, indicating Jeremiah's purchase), for preservation purposes, were placed in "an earthen vessel [clay jar], that they may continue many days [which *could ONLY* have been with a view, at that time, to the seventy years of the Babylonian captivity]" (vv. 7-14).

In later years, only one piece of paper was used for redemptive scrolls (titles to property) of this nature, with the redemptive terms appearing on both sides. One side, forming the inside of the scroll, would be hidden from view once the scroll had been rolled up and sealed. And the other side, forming the outside of the scroll, would have the redemptive terms written in a place where they could be read without unsealing the scroll.

With all of the preceding in mind, note the seven-sealed scroll in Revelation chapter five.

First, in Jeremiah, there were two scrolls — one sealed, the other remaining open. In the Book of Revelation, in keeping with this practice seen in later Jewish history, the redemptive terms of the scroll are seen *written on both sides of one scroll* (5:1). One side was *sealed*, and the other side was *open* where the redemptive terms could be read.

And the Father handing the scroll to His Son *clearly implies* a recognition and an acknowledgement of *the Son's full qualification to act in this capacity — as Redeemer —* having

previously paid the price to take the scroll, break the seals, and redeem the inheritance (5:5ff).

Second, this scroll in the Book of Revelation *can ONLY have to do with land and land rights*, for, within the realm of redemption, scrolls were not used for individuals (a widowed woman, or a servant or slave). They were used for *the ONLY other thing which could be redeemed — land*.

Third, in the account in Jeremiah, *a field* was being redeemed (vv. 7-9). In the account in the Book of Revelation, it is the same — *a field*, with *the field* being “the world” (Matt. 13:38).

And that seen in the Book of Revelation — *redemption in relation to the title deed to the earth* — will form the outworking of that foreshadowed in Jeremiah when the Jewish people return from their dispersion among the Gentiles, *NOT at the end of Jeremiah’s seventy-year prophecy BUT at the end of Daniel’s four-hundred-ninety-year prophecy* (cf. Jer. 33:7-26).

The Books of Ruth and Revelation

The Book of Ruth begins with a Jewish family in Moab, driven from their own land because of a famine in the land (1:1). And the reason for this famine and the departure of this Jewish family from their land is given in verses such as Lev. 26:14, 15, 32, 33 and Deut. 28:15, 64-67.

This book though, rather than having to do with God’s dealings with Israel, foreshadows, through typical means, His future dealings with *the Church*.

And God’s dealings with *the Church* after this fashion begin specifically in verse four of the first chapter, where two Moabite women become members of this Jewish family in Moab, brought to pass through their marriage to the two sons in the family (cf. Rom. 11:15-25).

Then, from this point forward, events in the book foreshadow God’s dealings with the Church during a time which would not even begin until well over a millennium later.

(Note that events such as those which occurred in the Book of Ruth took place under God's sovereign control of all things. And events as we have them in this book were later recorded by an unknown author as he was borne along by the Holy Spirit [II Peter 1:21], allowing the same Spirit to have these events to draw upon at later points in time in order to lead Christians into an understanding of the deep things of God [cf. Isa. 40:21; Acts 15:18].)

Ruth chapter one, in that foreshadowed by events seen in this chapter, deals with *two types of Christians* — *one faithful, the other unfaithful (typified by the actions of Ruth and Orpah)*. And these two women, *alone*, portray *ALL Christians*, for there is no third class of Christians.

A Christian is either *faithful* or *unfaithful*, never partly one or the other. *There is NO middle ground between the two*. Scripture is clear that if a person is not for Christ he is against Christ; if he does not gather with Christ, he scatters abroad (Matt. 12:30; Luke 11:23; Rom. 14:23).

A separation is made in chapter one (Orpah who turns back, and Ruth who goes on). And the remainder of the book deals with Ruth alone, showing not only the manner in which *faithful Christians* conduct themselves during the dispensation but, as well, that which awaits *faithful Christians* following the dispensation.

Chapter two deals with *faithful Christians* during the present dispensation, laboring in the field; chapters three and four then deal with *faithful Christians* beyond the present dispensation.

Chapter three has to do with *prepared Christians* appearing before Christ at His judgment seat, seen in Revelation chapters one through three (though Rev. 1-3 presents matters surrounding unprepared Christians as well).

Then, the first part of Ruth chapter four has to do with the subject at hand in Revelation chapter five. And both of these sections in the Books of Ruth and Revelation have to do with that seen in Revelation chapters six through nineteen.

Then, the latter part of Ruth chapter four has to do with that seen in the first part of Revelation chapter twenty — *with Christ's 1,000-year reign, as the Son of David, during the long awaited Messianic Era*.

Events surrounding Ruth's appearance before Boaz, on his threshing floor in Ruth chapter three move beyond events surrounding a separation of the wheat from the chaff. And these subsequent events have to do with three things: *redemption, marriage, and regality*.

Once on the threshing floor at this time, Ruth, through her words and actions, made known a dual request — a request for both *the redemption of a forfeited inheritance* and for *marriage* (cf. Deut. 25:5, 6; 27:20; Ruth 3:8-13; Ezek. 16:8). And, as seen at the end of the Book of Ruth, with the lineage of Boaz and Ruth traced to King David (their great grandson), *regality* is brought into the picture (Ruth 4:13-22).

(The thought of *redemption, marriage, and regality* [from the Book of Ruth, or from the Book of Jeremiah, as well as from the opening chapters of Genesis] — foreshadowing that seen in the breaking of the seals of the seven-sealed scroll in Revelation chapter five — is developed more fully in the next chapter of this book, Chapter IX.)

Boaz was to redeem the forfeited inheritance and, in the process, take Ruth as his wife. And, because of Ruth's prior actions (proper preparation, allowing her to now be in a position to make this request), Boaz, in keeping with laws governing the Jewish people, was required to honor Ruth's request.

In the type, once the prepared bride was revealed on the threshing floor and the request was made, Boaz honored the request.

And *EXACTLY* the same thing is seen in the antitype in the Book of Revelation, with the antitype providing more detail and covering a broader scope of events than this one type covers (though without understanding the type, it is difficult to properly understand this in the antitype).

(Note that Orpah [typifying unfaithful Christians] is not seen beyond the first chapter in the book, for she *could have NO part* in that awaiting Ruth [typifying faithful Christians] — which had to do with *the redeemed inheritance, marriage, and regality*.)

The antitype begins with events surrounding “the revelation

of Jesus Christ,” as introduced in Rev. 1:1-8, with this revelation occurring during time covering *numerous events within a period lasting slightly over seven years*. And, as seen in this book, events surrounding “the revelation of Jesus Christ” *begin* with the removal of all Christians from the earth to appear before Christ in judgment (1:10ff) and *end* at least seven years later with Christ’s return to the earth and subsequent events connected with His return, leading into the Messianic Kingdom (19:11ff).

The type in the Book of Ruth doesn’t deal with the removal of Christians from the earth, with the unfaithful at the judgment seat, or with an actual judgment per se (though reference is made to judgment through a separation of the wheat from the chaff, along with the time when Ruth appeared [midnight]).

Nor does the type deal with that seen in Revelation chapter four (the twenty-four elders arising from their thrones and casting their crowns before God’s throne).

(For a discussion of the significance of that seen through the twenty-four elders arising from their thrones and casting their crowns before God’s throne, refer to Chapter VII in this book.)

Rather than dealing with all of the things seen in the antitype in the opening chapters of the Book of Revelation, the type in the Book of Ruth deals only with the things emanating out of findings and determinations at the judgment seat, as these things have to do with *faithful Christians*. The type deals with *prepared Christians* at the judgment seat (which necessitates their prior removal from the earth) and that which will result from the dual request which they, following the separation of the wheat from the chaff, will make in Christ’s presence — *a prepared bride, through her presence, requesting both a redemption of the inheritance (lost through Adam’s fall, resulting in his death) and marriage* (seen in Rev. 5-19).

And, beyond this dual request being made, the type, in this same respect, deals *ONLY* with that which Christ will do in that coming day when this request is made (based on *His death and shed blood* [Rev. 5:6, 9, 12, 13]) — honor the request by *redeeming the inheritance and by taking the revealed bride as His wife*.

Christ will honor this dual request in that coming day, in fulfillment of that foreshadowed by the type, for *EXACTLY* the same reasons as seen in the type. A prepared, revealed bride will be present; and, the Son, to remain true to His Word and fulfill the many promises in this Word to the bride (e.g., the overcomer's promises in Rev. 2, 3), will act accordingly.

Thus, the redemption of the inheritance in Ruth chapter four has to do with *EXACTLY* the same thing introduced in Revelation chapter five. Matters begin in chapter five, are worked out in chapters six through nineteen (through judgment), and chapter twenty brings events to *EXACTLY the same regal place* events in the Book of Ruth are brought following the redemption of the inheritance in the type (*ref. Ruth 4:13-22*).

(Many things in the preceding will become more evident later in this chapter and in the next chapter of this book. For a more detailed discussion, refer to the author's book, *Ruth*.)

1) *Redemption of the Inheritance*

Comparing the type and the antitype, the order of events within the scope of "the revelation of Jesus Christ," as presented in the Book of Revelation, can clearly be seen.

"The revelation of Jesus Christ" *follows* the time of the harvest (present dispensation, seen in Ruth ch. 2), *begins* with the removal of *ALL Christians* from the earth to appear before the judgment seat (Rev. 1:10ff), and *continues* with the revelation of the bride following this judgment (seen in Ruth ch. 3).

And this revelation of the bride *MUST precede the redemption of the inheritance* (seen in Ruth ch. 4), *for it is the bride who, by her presence, requests both a redemption of the inheritance and marriage.*

Ruth chapters three and four center on the revelation of the bride and the redemption of the inheritance, with the bride becoming *the wife* of the redeemer through this redemptive process.

And the first nineteen chapters of the Book of Revelation are seen centering on *EXACTLY* the same thing, with everything occurring within the scope of time covered by "the revelation of Jesus Christ."

In the Book of Revelation, an entire chapter is given over to presenting Christ as the One both able and willing to redeem the inheritance and, in the process, take the previously revealed bride as His wife.

Following events surrounding the judgment seat (chs. 1-3) and the casting of crowns before God's throne (ch. 4), the search is conducted for one "worthy" to redeem the inheritance (ch. 5). And, the only One found throughout the whole of God's creation — "in heaven...in ['upon'] earth...under the earth" (v. 3) — was "the Lion of the tribe of Judah," though revealed in relation to the redemptive process about to occur as "the Lamb that was slain" (vv. 4-12).

(Within the course of the subject matter of the Book of Revelation — "the revelation of Jesus Christ" — two things are seen at the forefront: *judgment*, and *redemption*. In connection with the first [*judgment*], Christ is seen as "the Lion of the tribe of Judah"; and, in connection with the second [*redemption*], Christ is seen as "the Lamb that was slain."

This is why Christ is referred to in this two-fold manner in chapter five, for *the redemption of the inheritance will occur through judgment*. And the One Who breaks the seals of the scroll *MUST* be seen acting in both capacities — in a *judicial* capacity [as *the Lion*], but also in a *redemptive* capacity [as *the Lamb*].

However, within Christ's work at this time, the emphasis, by far, is on *the redemptive* rather than *the judicial* nature of the events.

Revelation 5:5 is the *ONLY* place in the entire book where Christ is referred to as *the Lion*, but He is referred to twenty-eight times in this book as *the Lamb*. Thus, the emphasis in the book is not on judgment per se, but on *redemption emanating out of judgment*.)

The future marriage of Christ and His bride will occur *EXACTLY* in accord with the type set forth in Ruth chapter four, not in accord with the way things are done in the modern world, whether in the East or in the West. As Boaz purchased Ruth through the process of redeeming a forfeited inheritance, so will Christ purchase His bride through the process of redeeming a forfeited inheritance (forfeited by the first Adam in Genesis chapter three [cf. Rom. 8:20-22]).

And, as Ruth became Boaz's wife through this redemptive process, so will it be with Christ and His bride. The bride (hav-

ing previously been revealed at the judgment seat) will become Christ's wife through His redemption of the forfeited inheritance.

The redemption of the forfeited inheritance is seen occurring in Revelation chapters five through nineteen. The seven-sealed scroll in Revelation chapter five contains the redemptive terms of the forfeited inheritance (the earth), and chapters six through nineteen reveal judgments and events during the time when the seals are being broken and these terms are being carried out.

Then, near the end of this time, the wedding festivities of the Lamb are seen occurring (Rev. 19:7-9), with a view to the redeemed bride becoming Christ's wife once the work surrounding the redemption of the inheritance has been completed (Rev. 19:11-21).

(The redemption of the inheritance *CANNOT* be completed *UNTIL* Christ returns and overthrows Gentile world power [Rev. 19:11-21]. This is made plain from judgments seen when the seventh seal is opened.

Some of these judgments have to do with events surrounding the overthrow of Gentile world power following Christ's return. This matter is dealt with in Chapters XVI-XVIII in this book.

And since the bride becoming Christ's wife is part and parcel with the redemption of the inheritance, the bride *CANNOT* appear as Christ's wife *UNTIL* following His return and the overthrow of Gentile world power, as seen at the end of Revelation chapter nineteen.)

Thus, though God completes His dealings with Israel within the scope of time covered by and immediately following Daniel's Seventy-Week prophecy in Revelation chapters six through the first part of chapter nineteen, *judgmental matters on earth at this time also pertain to the Church as well, though the Church will be in heaven.*

This book begins with the Church removed into heaven and judged, followed by the twenty-four elders casting their crowns before God's throne (chs. 1-4). Then this book continues with the search for One worthy to loose the seals of the seven-sealed scroll — containing the redemptive terms of the forfeited inheritance (ch. 5).

And, in succeeding chapters, covering Daniel's unfulfilled Seventieth Week, the book deals with *the redemption of the inheritance and with the bride being revealed as Christ's wife once this redemptive process has been completed.*

The redemption of the inheritance in Revelation chapters six through nineteen has to do with *the domain* over which Christ and His wife, His consort queen (ch. 19), will rule during the succeeding Messianic Era (ch. 20). And it is in the preceding respect that events in these chapters have to do with the Church as well as with Israel, though the Church will be in heaven when these events unfold on earth.

Also note that when Scripture deals with the “marriage” of Christ and His bride, as in Rev. 19:7-9, the reference is *ALWAYS to the festivities surrounding the marriage, NOT to the marriage itself.*

There will be *NO* marriage ceremony per se, as we think of marriage in our modern-day culture.

There *WASN'T* one in the type, and there *WON'T* be one in the antitype either. And this is an easy matter to see in both the type (Ruth 4) and the antitype (Rev. 5-19).

The wedding festivities surrounding the marriage of God's Son — which portend, and in this case necessitate, a marriage — will occur in heaven *very near the end of the redemption of the forfeited inheritance.* But, as previously seen, *the ENTIRE redemptive process MUST be carried out before the bride can become Christ's wife.*

In this passage, the marriage festivities are seen occurring *immediately preceding the completion of the redemption of the forfeited inheritance* (chs. 6-19). Christ's return and the subsequent overthrow of Gentile world power, as seen in Rev. 19:11-21, *completes the redemption of the inheritance;* and this will be followed by the long-awaited Messianic Era, during which time Christ will reign as King and His wife as consort queen (20:1ff).

(Note that when the type in the Book of Ruth and the antitype in the Book of Revelation are viewed together, the chronology of events in connection with “the revelation of Jesus Christ” is easy to follow.

The rapture, the removal of Christians from Man's Day into the Lord's Day, from earth into heaven, occurs first.

[The timing of the rapture, as it relates to the Tribulation, has, over the years, come under question by some Bible students. Suffice it to say, a person simply *CANNOT* take the complete word picture in the Old Testament (seen through viewing all

of the various types on the subject together), set it alongside the New Testament antitype, and come to any conclusion other than seeing the complete Church (all Christians) being removed *preceding* the Tribulation.

A person *MUST* understand that the rapture is *the first* of the revealed events in “the revelation of Jesus Christ,” else he will fail to properly understand numerous things about the succeeding revealed events. If one goes wrong with the timing of this beginning event in “the revelation of Jesus Christ” — the rapture, in relation to the Tribulation (which has to do with *the redemption of the inheritance and marriage, necessitating a prior removal of the Church from the earth and a revelation of the bride at the judgment seat*) — he will find himself being forced into other erroneous interpretations numerous places throughout the events which follow].

The rapture is followed by *the judgment of Christians* [ALL Christians (II Cor. 5:10; cf. Rev. 1:10-20)], *the revelation of the bride at the judgment seat* [with resulting events (e.g., crowns cast before God’s throne)], *the redemption of the inheritance* [being concluded and brought into full realization at the time of Christ’s return and the overthrow of Gentile world power], and *the bride becoming Christ’s wife* [with marriage part and parcel with the redemption of the inheritance].

Then the Messianic Era can be ushered in, with God’s firstborn Sons — Christ, Israel, and the Church [which will have been adopted into a firstborn status at this time] — occupying their proper regal positions on and over the earth.)

2) *Result of the Redemption*

The result of the redemption of the inheritance — type or antitype — is *regal* in nature.

In the type, Ruth became Boaz’s wife, and Boaz’s lineage is traced to King David (Ruth 4:13-22).

In the antitype, the bride will become the wife of the Lamb, Who, with His consort queen, will reign as the greater Son of David (II Sam. 7:12, 13; cf. Matt. 9:27; 12:23; Luke 1:31-33).

The result of the redemption of the inheritance, as seen in the antitype, will be *reverential awe and excitement in heaven, undoubtedly of a nature NOT heretofore seen.*

John *FIRST* heard “a great voice of much people in heaven,

saying, *Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are his judgments...*" (Rev. 19:1-3).

THEN John saw the twenty-four elders, along with the four living creatures, as they "fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia*" (v. 4).

THEN John heard a voice coming out of the throne which said, "*Praise our God, all ye his servants, and ye that fear him, both small and great*" (v. 5).

THIS was then followed by John hearing a voice which he described as that of "*a great multitude... many waters... mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth*" (v. 6).

THEN, for the first time since the inheritance began to be redeemed, *the bride comes back into view. And the one previously seen as the bride is now seen as the one about to become the wife of the Lamb* — the one about to become the wife of the One Who will shortly complete the redemption of the inheritance, the One Who through judgments at the time of His return will take the bride as His wife.

Note how all of this is anticipated in Rev. 19:7-9:

"Let us be glad and rejoice, and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come, and his wife [Gk., *gune*, meaning ‘woman,’ (marital status unknown through the use of this word); but here, contextually, still Christ’s bride, not yet His wife (ref. NASB, NIV)], hath made herself ready.

And to her was granted that she should be arrayed [*lit.*, ‘array herself’] in fine linen, clean and white: for the fine linen is the righteousness of saints [*lit.*, ‘righteousnesses of the saints,’ or ‘righteous acts of the saints’].

And he saith unto me, Write, Blessed are they which are called unto the marriage supper [or ‘marriage banquet, festivities’] of the Lamb. And he saith unto me, These are the true sayings of God."

And John, having previously been shown all the various things surrounding "the revelation of Jesus Christ," beginning with the removal of Christians from the earth, now finds himself *at this climactic point*.

The completion of the redemption of the inheritance is about to occur, the previously revealed bride is about to become the

Lamb's wife, and the marriage festivities (with a view to ensuing events) can at last begin.

And John, having been shown these things and finding himself at this climactic point, could do no more than fall at the feet of the one who revealed these things to him (v. 10).

Thus, the entire sequence of unfolding events in the Book of Revelation — foreshadowed by unfolding events in the Book of Ruth — *can ONLY be seen as regal in nature*, in complete keeping with the way man was introduced at the time of his creation.

God's first statement relative to man — an entirely new creation in God's universe, one created in His Own "image" and "likeness" — was, "let them [the man and the woman together] have dominion [Heb., *radah*, 'rule']" (Gen. 1:26).

The first man, the first Adam, was to reign as king, with his wife reigning at his side as consort queen. And, though the fall ensued before man took the sceptre, with the domain remaining under Satan's rule, *God's purpose for man's creation in the beginning remained unchanged.*

And this purpose is seen being brought to fruition 6,000 years later in the Book of Revelation. Following events seen in the first nineteen chapters of this book, *the second Man, the last Adam, will reign as King, with His wife reigning at His side as consort queen* (ch. 20a).

The Spirit is in the world today searching for a bride for God's Son. Once the bride has been procured, *ALL Christians* will be removed from the earth. And the bride *will THEN* be singled out and revealed at the judgment seat (Rev. 1-3). Crowns *will THEN* be relinquished by one group of angels, with a view to man, after 6,000 years of sin and death, at last finding himself in a position to realize the purpose for his creation in the beginning (Rev. 4).

The inheritance will have been redeemed — the domain over which Satan and his angels presently rule, but the domain over which Christ and His consort queen will be about to rule (Rev. 5-19).

THEN, once the inheritance has been redeemed, the bride will be revealed as *Christ's wife*. And ensuing events (which will include crowns forcibly taken from Satan and his angels at the time of their overthrow) will lead into the Messianic Era, when *the King and His consort queen, at long last, hold the sceptre* (Rev. 20a).

9

Redemption, Marriage, Regality *God and Israel, Christ and the Church*

“And I saw in the right hand of him that sat on the throne a book [‘a scroll’] written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book [‘the scroll’], and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book [‘the scroll’], neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book [‘the scroll’], neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book [‘the scroll’], and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book [‘the scroll’] out of the right hand of him that sat upon the throne” (Rev. 5:1-7).

(Background material for this chapter can be found in the preceding chapter, Chapter VIII.)

“Redemption” in the title of this chapter has to do *with the earth, NOT with man* (though the nations, brought out from under Satan’s rule, are included in this same redemptive respect as well [cf. Ps. 2:8; Rev. 10:1-6]).

This redemption has to do with that which occurs through the breaking of the seals on the seven-sealed scroll in Revelation chapter five, which has to do with *the redemption of an inheritance belonging to man, though NOT presently in man’s possession.*

And, in connection with the redemption of this inheritance, the redemption of the earth, *two marriages* are seen — one between *God and Israel* (which will follow Israel's repentance, salvation, and restoration), and the other between *Christ and His bride* (which will follow a revelation of the bride at the judgment seat).

Both marriages are part and parcel with the redemption of the inheritance. And *both* are inseparably tied to this redemption, with *NOTHING* occurring in a disconnected sense relative to the completion of this redemption.

That is to say, with a redemption of the inheritance occurring, *two marriages will also occur*. One (redemption) cannot occur without the other (marriage), as seen in the account of Boaz redeeming the inheritance (a field, belonging to the family) and taking Ruth as his wife in the process in Ruth 4:1-10 (foreshadowing, in type, one of the two marriages — Christ and His bride).

Then, *redemption* (of the inheritance, the earth) and *marriage* (God and Israel, Christ and His bride) lead into the realm where everything has been moving since man's creation and fall almost 6,000 years ago, as seen in the opening three chapters of Genesis.

BOTH redemption and marriage lead into regality, with man, at long last, realizing the purpose for his creation in the beginning — ruling the earth, the redeemed inheritance, in the stead of Satan and his angels.

In this respect, *redemption, marriage, and regality* form the subject at hand in Revelation chapters five through the first part of chapter twenty, or in the four chapters of the Book of Ruth, or in Jeremiah chapters thirty through thirty-three.

Redemption has to do with *the domain which is to be ruled, the earth (which includes the nations on the earth).*

Then, that resulting from redemption — *marriage and regality* — have to do with *those who will rule the redeemed domain — Christ in the midst of Israel on earth (His Father's restored wife), seated on David's throne; and Christ with His wife in the heavens, seated on His Own throne* (Joel 2:27; Luke 1:31-33; Rev. 2:26, 27; 3:21).

Beginning in the Book of Genesis

The whole of the matter — *redemption, marriage, and regality*

— has its foundation in the opening chapters of Genesis, where that seen in later Scripture is introduced after *EXACTLY* the same fashion that it is later seen.

It MUST occur this way, for the foundation is set forth in a perfect, unchangeable manner at the beginning; and the remainder of Scripture is simply detail and commentary which progressively builds upon the previously laid foundation.

Beginning in the opening verses of Genesis, after God created the earth and subsequently brought it into a ruined state because of Satan's sin (Gen. 1:1, 2a), *He then restored the earth for man immediately prior to man's creation* (Gen. 1:2b-28; cf. Isa. 45:18).

That would be to say, *He redeemed the earth, with a view to man (with his wife), ruling the restored domain.*

Thus, *redemption* (restoring the ruined earth), *marriage* (Adam and Eve together), and *regality* (ruling the restored domain) are seen at the beginning of Scripture, *providing the CENTRAL focus for the remainder of Scripture.*

BUT, Satan, the incumbent ruler of the domain — the one whom man had been created to replace — stepped in and brought about the fall. And because of man's fall, man became *a ruined creation.*

And, *EXACTLY* as had occurred when Satan fell, the material creation once again found itself in *a ruined state* (Gen. 3:1-19).

And, for man to realize the purpose for his creation, this necessitated *redemption, NOT ONLY for himself BUT also for the material creation over which he was to rule.*

And this is what God then set about to do. God stepped in and began to act in the first realm, relative to man's redemption.

God clothed Adam's and Eve's naked bodies (they had lost the covering of Glory previously enswathing their bodies) with coats of skin from one or more animals, requiring death and shed blood (Gen. 3:21).

And God's judgment upon sin in this manner, on man's behalf — requiring death and shed blood for redemption — *is NOT ONLY* seen immediately following man's fall in Eden *BUT* also throughout the next 4,000 years, culminating in the Son's finished work at Calvary.

(E.g., note the very next chapter, Gen. 4, with events foreshadowing that which would occur 4,000 years later — Cain slaying Abel, Israel slaying Christ.

The blood of Abel crying out from the ground [an unredeemed ground, under a curse], and the blood of Christ speaking better things than that of Abel's [which would allow the One Who died and shed His blood *to redeem NOT ONLY man BUT also to ultimately effect redemption for the ground from which Abel's blood had cried; cf. Gen. 4:10; Heb. 12:24; Rev. 5:6, 9, 12, 13; 6:1*].)

But any action toward redeeming the earth *would NOT occur for 6,000 years (i.e., action other than God's immediate judgment upon sin at the beginning by once again bringing the material creation into a ruin).*

Redemption for the material creation, through the judgment which God now required, rendered by *the ONLY One Whom God recognized as qualified to act in this realm, would NOT occur UNTIL the end of Man's Day*. And it would occur through the act of the second man, the last Adam, the One Who died and shed His blood.

This is what Revelation chapters five through nineteen are about. These chapters are about *effecting a redemption* of the creation subjected by man's fall to "the bondage of corruption" (Rom. 8:20, 21), bringing to pass "the times of restitution ['restoration'] of all things" (Acts 3:21).

And this, among other related things, will allow the Son to reign at the end of the redemptive process, as seen in Revelation chapter twenty.

(Relative to man's redemption, NO difference exists today from that which existed in Eden almost 6,000 years ago. The whole panorama of salvation, past, present, and future — spirit, soul, and body — requires death and shed blood throughout. God's requirements were set at the beginning, they were set perfect, and, accordingly, NO change can ever occur.

In the past aspect of salvation, the salvation which we presently possess [having to do with man's spirit], the death of God's Son and His shed blood are required [Christ's finished work at Calvary].

In the continuing aspect of salvation [present, to be realized in the future], the salvation of the soul, death and shed blood are, as well, required.

BUT NOW it is death in relation to the individual. NOW it is the death of the old man [cf. Rom. 6:1-13; Col. 2:12; 3:1-10]; and, as well, it is also Christ's shed blood as before, but NOT His blood relating to His finished work at Calvary; NOW it is His blood on the mercy seat in heaven; NOW His work as High Priest is in view [cf. John 13:4-12; Heb. 4:14-16; 9:11, 12; I John 1:6-2:2] — a work on behalf of those presently being saved [a present Divine work, which has to do with the saving of the soul].

And this present work can occur ONLY because those presently being saved have "passed from death unto life" [past aspect of salvation] and can NOW be dealt with in the spiritual realm.

And the redemption of the body, as seen in Rom. 8:23 [not to be confused with the resurrection of the body], has to do with the future adoption into a firstborn status and is part and parcel with the salvation of the soul.

ALL is based on and requires death and shed blood.

[Ref. the author's books, *Salvation of the Soul* and *God's First-born Sons* (Appendix I) for more information on the preceding.]

Contrariwise, relative to the restoration of the earth, there is NO past or present restoration. ALL is future.

Regardless, man's restoration — with past, present, and future aspects — is inseparably connected with the earth's restoration [though ALL is future]. Or, the converse of that would be equally true.

But this type association between the incumbent ruler (Satan) and the ruin and subsequent restoration of the earth in the pre-Adamic world did NOT exist, for restoration involved ONLY the ruined earth.

A ruin of the earth had involved both Satan and the domain over which Satan ruled, but NOT restoration.

With man though, matters were / are quite different. A ruin of the earth and a subsequent restoration inseparably involves BOTH man and the domain over which man was created to rule, for God is NOT going to change His mind concerning the reason he called man into existence (Rom. 11:29).

And, as with man's redemption, death and shed blood MUST also be involved in the redemption of the earth, for man is NOW inseparably involved, inseparably connected with the earth.

"Judgment" upon the earth itself is past. This judgment occurred almost 6,000 years ago, in Gen. 3:17-19 [with the absence of death and shed blood, as also seen in the previous judgment of the earth in Gen. 1:2a].

But judgment upon those dwelling on the earth, now inseparably connected with a redemption of the earth, through judgment, is still future

[and this part of the earth's judgment, resulting in redemption, will necessitate *death and shed blood* (for, again, death and shed blood *MUST* exist where man is involved, else there can be *NO* redemption)].

Note how this is set forth in Revelation chapter five following a search for One worthy to take the scroll and break the seals on the scroll.

Christ was *the ONLY One* found worthy — in heaven, on earth, or under the earth — to take the scroll from His Father's right hand, break the seals of the scroll, and bring about the earth's redemption *through judgment upon the earth-dwellers* [5:1ff].

And doing this, He is seen acting in two realms [*providing the reason why He was the ONLY One found worthy, for He was the ONLY One Who could act in these two realms*] — as “the Lion of the tribe of Judah,” *effecting judgment* [5:5] and as “the Lamb that was slain,” *effecting redemption/restoration* [5:6, 9, 12, 13; 6:1], which will occur *through judgment*.

This redemption/restoration of the earth will occur at the end of the 6,000 years. And this is what is so vividly described in Revelation chapters six through nineteen, which results from the breaking of the seals of the seven-sealed scroll introduced in chapter five.

REDEMPTION of the domain — the earth — was provided for the first man, the first Adam, prior to the time that he was to reign; and REDEMPTION of the same domain will be provided for the second Man, the last Adam, prior to the time that He is to reign.)

With the preceding in mind, attention can now be directed to how this whole panorama of events is dealt with in the Books of Ruth, Jeremiah, and Revelation.

That seen in the Books of Ruth and Jeremiah draws from that seen in Genesis and, with Genesis, provides the necessary information for one to understand that seen in the Book of Revelation.

And the Book of Revelation, in turn, draws from all three books in this same respect.

Continuing with this type understanding of the matter, note everything in a larger context in both the Books of Ruth and Jeremiah, as this material reflects on that seen being carried out in the Book of Revelation.

Ruth deals with one aspect of the matter — *with Christians in relation to the redemption of the inheritance and marriage, followed by regality*.

Jeremiah then deals with the other aspect of the matter — *with Israel in relation to the redemption of the inheritance and marriage, followed by regality.*

And Revelation brings both of these Old Testament accounts together and deals *with both Christians and Israel in relation to the redemption of the inheritance and marriage, followed by regality.*

And the whole of the matter rests upon and provides detail and commentary for that which began to be revealed in the opening chapters of Genesis.

Continuing in the Book of Ruth

Everything in the Book of Ruth moves toward a *GOAL*, seen in chapter four. Thus, in a larger sense, *the entire book* deals with that realized at the end of the book — Boaz redeeming the inheritance (a field belonging to Elimelech's family [which had to do with a family property inheritance; cf. Josh. 19:1-51]), Ruth becoming Boaz's wife through the process of this redemption, and with regality brought into the picture.

The book, from beginning to end, moves toward or deals directly with *redemption (of a forfeited family inheritance), marriage (of the prospective bride [Ruth] to the redeemer of the inheritance [Boaz]), and regality (the redeemer and Ruth together, with regality seen through their great grandson, King David).*

Ruth and Orpah, through marriage, became members of Elimelech and Naomi's family in the first chapter of the book.

But, because of the deaths of all three male members of the family, all three women lost any access that they might have had to *an inheritance, a field*, belonging to the family (which was now in another person's possession, requiring *redemption* if ownership was to revert back to the family).

(It is evident from comparing Scripture with Scripture that *redemptive work of this nature required headship*, which could be exercised *ONLY by a male member of the family.*

Taking this back to the beginning in order to lay a proper foundation, it wasn't Eve partaking of the forbidden fruit that brought about

the fall [though indirectly it did, for this left Adam without a choice other than to also partake of the fruit (*e.g.*, *cf.* Gen. 2:15-17, 21-24; II Cor. 5:21; I Tim. 2:13, 14)]. Adam, as *the federal head of the human race*, had to partake of this fruit himself to bring about the fall [Rom. 5:12-14].

In this respect, the fall occurred at the time Adam partook of the fruit, not at the time Eve had previously partaken of the fruit. It was at the time Adam partook of the fruit that both Adam and Eve lost the covering of Glory which had previously enswathed their bodies, which they tried to replace with fig leaves [Gen. 3:6, 7].

The fall occurred through *one man's* "disobedience" [partaking of the forbidden fruit] as redemption subsequently occurred through *one Man's* "obedience" [culminating in His finished work at Calvary]. As in the fall, so must it be in redemption. *Headship, as it would be seen in the Man ALONE, MUST be seen throughout* [Rom. 5:15-19].

And this would *NOT ONLY* be true as it pertained to the fall and subsequent redemption of man, as seen in Romans chapter five, *BUT* in the redemption of *individuals* [a slave or a widowed woman] or *land* in the Mosaic Economy. *ONLY males* are spoken of in connection with these types of redemption in Leviticus chapters twenty-five, twenty-seven, and Deuteronomy chapter twenty-five [*e.g.*, "Either his uncle, or his uncle's son, may redeem him..." (Lev. 25:49a)].

Generic thoughts or terms are not being used in these passages when referring to individuals. Rather, from the way that the whole of the matter surrounding redemption is handled in Scripture, beginning in Genesis, these passages *can ONLY have to do with redemption, requiring headship [which can be exercised ONLY by a male]*.

And understanding this fact is a major key to understanding the redemption of the inheritance and Ruth's widowhood in the Book of Ruth — *NOT ONLY* in the text at hand *BUT* throughout the book as different facets of the matter are seen and dealt with.)

Following Elimelech's death, the family rights to the field (as these rights had to do with redemption, resulting in a change of ownership) passed to his wife, Naomi, evident from that stated in Ruth 4:1-5.

But, as is also evident, neither Naomi nor her daughters-in-law could redeem the property (with Ruth later revealed to be the *ONLY* daughter-in-law that could have anything to do with the property in this respect [Orpah had previously turned back to the

things of the world and, though still a member of the family, was *NO longer in view relative to the property, the family inheritance; thus, the book does NOT deal with her beyond the first chapter*]).

As previously shown, a male member of the family (exercising headship) was required if the inheritance was to be redeemed. This is why Naomi immediately showed such an interest in Boaz when Ruth, at the end of the day, told Naomi in whose field she had been gleaning.

Naomi knew that Boaz, a near kinsman, could *NOT ONLY* redeem the field *BUT* could redeem Ruth's widowhood as well (Ruth 2:19ff).

Christians in like manner, though members of the family (God's family), have lost access to their inheritance — the earth, over which *the new creation* "in Christ" was brought into existence to rule as co-heir with the One Who would redeem the inheritance.

And this access was lost in time past, long before *the new creation* "in Christ" had been brought into existence.

It was lost through the first man, the first Adam's fall. The earth (the forfeited inheritance) is *NOW* in another's possession. It is *NOW* in Satan's possession, in possession of the incumbent ruler of the earth.

God had restored the earth for man. The earth, in a chaotic and ruined state, resulting from Satan's sin, had been removed from this state, *which could ONLY be viewed as an act of redemption, restoration, whether pertaining to man or the earth.*

Man had been created to rule this restored domain. And, though man found himself in a position to wear regal garments and reign, the fall occurred *before* he wore these garments and held the sceptre.

(Note that any vestiges of "sin," which would necessitate *ruin* [*death* as well where man is concerned] could not have existed in connection with the material creation at the time of man's creation. Bringing conditions of this nature to pass would have necessitated a redemption/restoration so complete that *NOTHING* would then exist relative to the ruin of the pre-Adamic earth.

NOTHING associated with the pre-Adamic ruin could have been brought over into a post-Adamic world [e.g., the entire fossil record existing today, which has to do with *dead things* (which is associated with *sin*,

decay) could NOT be dated back farther than man's creation and subsequent sin]. The preceding would have had to be the case for several reasons.

First, God created man from *the ground*, and He *would NOT* have created sinless man from that which was still connected, in any way, with the earth's previous ruined state.

Further, man, who knew no sin, was to rule the restored domain; and man, who knew no sin, *could NOT* be placed on an earth which still retained some past connection with sin, which would be the case with an unredeemed earth.

Things of this nature would be the reason why God did NOT create man UNTIL AFTER He had restored the earth.

And this same type removal of the earth from that connected with sin, as well, can be seen in that which will occur yet future. The earth will be redeemed/restored — the earth *MUST* be redeemed/restored — *BEFORE* man, once again, finds himself enswathed in Glory and in a position to wear regal garments and reign.)

But once Satan had brought about man's fall, things relative to both man and the earth changed completely. Sin and death entered into the picture, and man found himself in a ruined state, separated from God; and, as a result, the earth became in a ruined state once again, *EXACTLY* as had previously occurred following Satan's fall (Gen. 1:2a; 3:6-10, 17-19; Rom. 8:20, 21).

NOW, both man and the earth needed redemption, restoration. Man *NOW NOT ONLY* found himself separated from God *BUT* he, because of that which had occurred, forfeited the domain over which he was to rule; and he was *completely incapable* of acting relative to redemption/restoration in either realm.

As previously shown, God began to act almost immediately relative to man's redemption (Gen. 3:21), but the redemption of the earth was another matter. Aside from the immediate judgment upon the earth in Gen. 3:17-19, redemptive work for the earth (which would be brought to pass through subsequent judgmental activity) was put on hold for 6,000 years.

In the type from the Book of Ruth, during the interval of time between access to the inheritance being lost beyond retrieval in chapter one and the inheritance being redeemed in chapter four, certain events are seen.

And these events, from a typical standpoint, have to do with Christians and cover time during the present dispensation and at the end of the dispensation (slightly over 2,000 years).

These events have to do with Ruth gleaning in Boaz's field, foreshadowing Christians gleaning in Christ's field, the world; these events have to do with Boaz, at the end of the harvest, redeeming the inheritance (a field) and taking Ruth as his wife, foreshadowing Christ, at the end of the harvest, redeeming the inheritance (a field, the earth) and taking the bride (comprised of Christians) as His wife; and these events have to do with regality, seen at the end of Ruth chapter four in the type and seen in Revelation chapter twenty in the antitype.

Continuing in the Book of Jeremiah

The account in Jeremiah deals with Israel in relation to the forfeited inheritance. But because of Israel's actions at the time of Christ's first coming (rejecting the offer of the kingdom of the heavens, with resulting consequences), the account contains a reference to *Christians* as well (as the account in the Book of Ruth, through "Naomi," contains a reference to *Israel* as well).

(Through God's promises to Abraham and his seed through Isaac, Jacob, and Jacob's twelve sons, Israel in the Old Testament was made the repository for *both heavenly and earthly promises and blessings*, which were to be realized in *both heavenly and earthly spheres of the kingdom* [cf. Gen. 22:17, 18; 26:3, 4; 28:12-14; Heb. 11:8-16].

An earthly theocracy existed for about eight hundred years in the Old Testament, from Moses' day to the time of the Babylonian captivity seen in the Jeremiah text under discussion. This kingdom existed from the time that the Glory indwelt the Holy of Holies in the Tabernacle at Mt. Sinai during Moses' day to the time that the Glory left the Temple and ascended back into the heavens from the Mt. of Olives at the time of the Babylonian captivity [Ex. 40:33-38; Ezek. 8:4; 9:3; 10:4, 18; 11:22, 23].

At Christ first coming, He offered the other sphere of the kingdom to the Jewish people, *the heavenly sphere, the kingdom of the heavens* [Matt. 3:1, 2; 4:17; 10:5-7]. And *THIS* is what they rejected, *THIS* is what was taken from the nation [Matt. 21:33-45], *NOT the earthly sphere, the kingdom covenanted to David*.

And this heavenly sphere of the kingdom is presently being offered to the new creation in Christ — Christians — a creation which God called into existence [following Israel's rejection] to be the recipient of that which Israel had rejected [*cf.* Eph. 2:11-15; 3:1-11; 6:10-18; 1 Peter 2:9, 10].

Thus, with the preceding in mind, one can easily see how the Church is alluded to in Jeremiah's prophecy dealing with Israel.

In Jer. 33:22, both spheres of the kingdom are seen. And though both spheres would have pertained to Israel alone at the time this was written, a different situation exists following the heavenly sphere of the kingdom being taken from Israel.

For more information on the preceding, refer to the author's books, *Message in the Gospels*, *Acts*, *Epistles*, and *The Acts Period*.)

The account of Jeremiah's redemption of the inheritance in the first part of chapter thirty-two (vv. 6-14) is set in the middle of a larger section having to do with Israel's future restoration and that which God will do for the nation in that coming day, following Israel's repentance (chs. 30-33).

God will regather His people, provide cleansing from all their iniquities, make a new covenant with them, and place them in their own land. All four chapters are filled with God's promises in this respect.

Then, once a cleansed nation has been restored to the land under a new covenant, the nation will realize a redeemed inheritance, as the restored wife of Jehovah, within a restored theocracy.

The Jewish people realizing a redeemed inheritance in that day is shown by God instructing Jeremiah to redeem a piece of property immediately prior to the Babylonian captivity being completed, with a view to redeemed inheritances of this nature being realized when the people returned from captivity (Jer. 32:15, 42-44). That's what Jeremiah's redemption of the inheritance is about.

Jeremiah's redemption of the inheritance simply showed another part of that which God would one day do for His people.

NOT ONLY would a cleansed people be restored to the land under a new covenant, *BUT* God would redeem the inheritance (in this instance, the earth, over which Israel would rule in a restored theocracy); and God would again take Israel as His wife (a necessity for a restored theocracy to exist).

In that coming day, Jeremiah describes God's attitude toward and the actions of His restored people in these words:

“And it [a restored nation in a restored land] shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Thus saith the Lord, Again there shall be heard in this place which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride [God and Israel, in a larger sense], the voice of them that say, Praise ye the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord” (33:9-11).

Thus, Jeremiah's prophecy follows the same order as that seen beginning in Genesis and continuing in Ruth. Jeremiah presents the redemption of *a field* (with “the field,” as in Ruth, pointing to and foreshadowing *the world, the earth* [Matt. 13:38]).

And this redemption is set within a larger context having to do with *Israel during the Messianic Era*.

The larger context presents *Israel as the restored wife of Jehovah* (33:11). And occupying this position, in connection with a redeemed inheritance (*a field, foreshadowing the redemption of the earth yet future*, through which God will again take Israel as His wife), *Israel will exercise regality in relation to the redeemed inheritance in a restored kingdom*.

Ending in the Book of Revelation

All of the preceding is brought together in the Book of Revelation, where the outworking of the matter is seen. And the redemption of the inheritance, taking possession of *a clear title deed to the earth*, occupies a large part of this book — from chapter five through chapter nineteen.

In a direct manner, the redemption of the inheritance — seen by the breaking of the seals on the seven-sealed scroll, and that which ensues — occupies all of chapters five and six, chapters eight through ten, the latter part of chapter eleven, and chapters fifteen and sixteen. In an indirect manner, the redemption of the inheritance is seen in all of the remaining material, beginning with chapter seven and ending with chapter nineteen.

The redemption of the inheritance, allowing the Son to hold the title deed to the earth, is *the CRUX* of what this last book in Scripture is about. Through this means, *NOT ONLY* will the inheritance be redeemed *BUT* the Father will have taken to Himself a wife once again (restored Israel); and the Son, as well, will have taken to Himself a wife (the one being acquired by the Spirit during the present dispensation).

And because of all this, the Son, in that day, will be able to take the kingdom and reign.

The wife of Jehovah, as “a kingdom of priests, and an holy nation” (Ex. 19:5, 6), will occupy *the earthly sphere of the kingdom, in a restored theocracy, realizing earthly promises and blessings.*

And the wife of the Son, as co-heir with Christ, as “a royal priesthood [*lit.*, ‘a kingly priesthood’], an holy nation” (I Peter. 2:9; *cf.* Rev. 5:10), will occupy *the heavenly sphere of the kingdom, in a restored theocracy, realizing heavenly promises and blessings.*

(The Septuagint rendering [Gk. version of the O.T.] of the quoted part of Ex. 19:6 *is identical* to the Greek wording in the quoted part of I Peter 2:9.

The former relates to *the earthly seed of Abraham* [Israel], and the latter relates to *the heavenly seed of Abraham* [the Church] — two of God’s three firstborn Sons Who will ascend the throne, hold the sceptre, and reign in the kingdom.)

That which was lost by Adam in the Book of Genesis is seen regained by Christ in the Book of Revelation.

And between these two times — separated by 6,000 years — man has the accounts in Ruth and Jeremiah to help him better understand *NOT ONLY* that which happened in Genesis *BUT* also that which is about to happen when the Son takes the seven-sealed scroll from His Father’s right hand, as seen in the Book of Revelation.

10

Taking the Scroll, Breaking the Seals *Effecting a Consummation of 6,000 Years Work*

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

Revelation chapters one through three present *the complete Church* in heaven following the present dispensation. Events of the judgment seat are depicted; and when that depicted is one day realized, *the overcomers, those found worthy to rule the nations with Christ, will be made known.*

And the scene which follows in chapter four is *the ONLY one* which a person could expect (vv. 2ff).

There is a *relinquishment of crowns by angelic rulers* (vv. 10, 11), with a view to a *new order of rulers* — Christians having previously been shown qualified through decisions and determinations rendered at the judgment seat (chs. 1-3) — taking these crowns and ruling the earth in the stead of the present order of rulers, in the stead of angels (Rom. 8:18, 19 [*ref. Ch. VII in this book*]).

“There exists a government of the universe conducted by great angels and their subordinates.

Many of these have fallen from their original allegiance to God and prostitute their offices and powers to corrupt His realms. It is therefore inevitable that a re-arrangement shall come in that heavenly government. This will be effected by Christ and His glorified followers being invested with the whole of that heavenly authority. For it is written that ‘not unto angels hath God subjected the inhabited earth to come’ (Heb. 2:5).”

— G. H. Lang
World Chaos

THEN, immediately after Christians and a segment of the angelic rulers have been dealt with (chs. 1-4), *chapter five opens with God seated on His throne, holding a seven-sealed scroll in His right hand.*

And a powerful angel proclaims with a loud voice:

“Who is worthy to open the book [‘scroll’], and to loose the seals thereof” (v. 2b)?

And no man, in heaven, on earth, or beneath the earth, was found worthy to take the scroll from the hand of the One seated on the throne, break the seals, and look upon the contents (vv. 1-3).

THEN, John began to weep deeply (v. 4), for he *could ONLY have known*, from the Old Testament and the inherent Mosaic Economy, the entirety of that which was involved. The entire program of God, as outlined in His Word regarding His Son, Israel, the Church, and the Nations, *could NOT be brought to pass apart from someone stepping forth to function in this capacity.*

THEN, the scene abruptly changes.

Christ is seen as One worthy to take the scroll out of His Father’s right hand, break the seals, and look upon the contents. And, within the sphere of Christ acting in this capacity, He is seen functioning in two realms — as both *a Lion and a Lamb*.

“And one of the elders saith unto me, Weep not [‘Stop weeping’]: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed [Gk., *nikao*, ‘to conquer,’ ‘to be victorious’ (Christ has proved victorious in such a manner as to be deemed worthy)] to open the book [‘scroll’], and to loose the seven seals thereof” (v. 5).

But Christ does not take the scroll from His Father’s right hand as *the Lion of the tribe of Judah*. Rather, He appears as and acts in the capacity of *the Lamb which had been slain*.

“And I beheld, and, lo, in the midst of the throne and of the four beasts [‘living creatures’], and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book [‘scroll’] out of the right hand of him that sat upon the throne” (vv. 6, 7).

Revelation 5:5 is the only place in the New Testament where Christ is referred to as *a Lion*. And reference to the tribe of Judah simply continues the thought of *regality* from the previous chapter.

Judah was *the kingly tribe*, the tribe which possessed *the regal part of the birthright*, which goes back to that which had resulted millenniums before from the action of Jacob's firstborn, Reuben.

(Through sexual impropriety, Jacob's firstborn, Reuben, forfeited the rights of the firstborn. And these rights [*priestly, regal, and a double portion of the father's goods*] were divided among three of his brothers.

The priestly rights were given to "Levi," *the regal rights* were given to "Judah," and *the rights to a double portion of the father's goods* were given to "Joseph" [realized through his two sons, "Ephraim" and "Manasseh"].

And this *has NEVER* changed throughout Israel's history; *NOR* will it ever change at any time in the future.)

Christ, of the lineage of Judah through David, was about to take the throne and rule the earth. Thus, being introduced, He is first seen as "the Lion of the tribe of Judah" (v. 5; cf. Gen. 49:10). He was about to exercise *the regal rights* inherent in that seen through His lineage.

But *FIRST* He *MUST* redeem the forfeited inheritance. And to do this He *MUST* act in the capacity of "the Lamb slain from the foundation of the world" (cf. Rev. 5:6; 13:8).

With respect to *redemption*, Christ is referred to as "a Lamb" twenty-eight times in the Book of Revelation.

That seen within the seven-sealed scroll has to do with *redemption* and *the earth*. This scroll contains *God's redemptive terms surrounding the earth*, and Christ is seen breaking the seals of the scroll as *a slain Lamb*, *NOT* as *the Lion from the tribe of Judah*.

And exercising that depicted by the latter *could occur ONLY* following the breaking of the seals and carrying out the redemptive terms contained in the scroll.

That Which Is Involved

Chapters six through nineteen relate events having to do with the breaking of the seven seals, along with related events

occurring on earth during this time. These chapters relate events having to do with God's end-time dealings with Israel, fulfilling the seventieth and final week of Daniel's prophecy and continuing into and through the seventy-five days seen at the end of Daniel (Dan. 9:24-27; 12:11-13).

Events occurring during this period (slightly over seven years) are dealt with time after time in Old Testament prophecy. And that should be understandable, for judgments during this period bring events to pass which, in turn, bring that toward which God has been working for 6,000 years to a conclusion.

Judgments during this period *NOT ONLY* result in a redemption of the forfeited inheritance *BUT* they also bring Israel to the place of repentance. And bringing Israel to the place of repentance during this time *will allow everything else to fall into place.*

Everything is contingent upon Israel's repentance.

Thus, is it any wonder that both events and the timing of these events designed to bring this to pass *NOT ONLY* form a major subject of Old Testament prophecy *BUT* also occupy a major section of the final book of Scripture as well?

(*ALL* of the work having to do with the redemption of the inheritance though will not be finished *UNTIL* after Christ returns and overthrows Gentile world power at the completion of Daniel's Seventieth Week [Rev. 19:11-21], preceding the establishment of the Messianic Kingdom [*ref.* Chapters VIII, IX in this book; also, this will be dealt with in subsequent chapters].

Daniel, in the last three verses in his prophecy [12:11-13], reveals a seventy-five-day period between the time of Christ's return and the establishment of the Messianic Kingdom.

And it is apparent from related Scripture dealing with events at the time of Christ's return that the completion of the redemption of the inheritance will occur toward the end of this seventy-five-day period [for, when Christ returns, He will deal with Israel first (*cf.* I Peter 4:17), then with the Gentile nations].)

Then, the bride for whom the Spirit is searching during the present dispensation, who will be revealed through the decisions and determinations rendered at the judgment seat (Rev. 1-4), will,

through the process of the judgments during and immediately beyond the subsequent seven-year Tribulation, automatically become Christ's wife at the completion of the redemption of the inheritance.

In Old Testament typology this is seen through Ruth being revealed as the bride on Boaz's threshing floor (Ruth 3) and then automatically becoming Boaz's wife through the process of Boaz subsequently redeeming the inheritance (Ruth 4; *ref.* Chapters VIII, IX in this book).

Christ *WILL* redeem the inheritance in the antitype, and two things *WILL* occur in connection with this redemption:

1) Israel *WILL* be restored as the wife of Jehovah.

2) And, those Christians removed from the body of Christ, forming the bride (brought to pass through and based on decisions and determinations rendered at the judgment seat), *WILL* be wed to Christ.

The necessity of both being brought to pass preceding the Messianic Era is seen in God's creation of and dealings with man in relation to the government of the earth in the opening chapters of Genesis.

God restored the ruined domain (Gen. 1:2b-25). Then God created man to rule the restored domain (Gen. 1:26-28).

And God created man "male and female," with the female seen as being a part of the male (created within the male and later removed and formed into a helpmate for the male [Gen. 2:18-24]).

Consequently, together, the man and the woman formed *one complete being*.

Man was created in the image and likeness of God to rule the earth (Gen. 1:26), he was created male and female (Gen. 1:27), and it was to *the complete man* (comprised of both the man and the woman) that God said:

"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [Heb., *radah*, 'to rule'; also v. 26] over the fish of the sea, and over the fowl of the air, and over every moving thing that moveth upon the earth" (Gen. 1:28).

The overall account of man's creation forms an unchangeable type, showing the manner in which man was/is to ascend the throne.

The man and the woman in the type were to ascend the throne *together, as one complete being, and rule the restored earth.*

And so MUST it be in the antitype.

(The original type in the opening chapters of Genesis has to do with Christ and His wife rather than with God and Israel. It has to do with the first man, the first Adam, and with the second Man, the last Adam, and with their wives, respectively. But though the type foreshadows Christ and His wife, *the principles* regarding how God set forth rulership in the kingdom of men at the beginning of His Word would hold true in both spheres under discussion — God ruling in the kingdom of men, or God's Son ruling in the kingdom of men.

Where man is directly involved — whether in the past theocracy or in the future theocracy — *God simply CANNOT and WILL NOT rule in the kingdom of men apart from the manner in which He Himself has established matters, apart from a husband-wife relationship.*)

Thus, when it comes to God ruling in past time in the Old Testament theocracy, or in a future restored theocracy, or to Christ ruling the earth, this *principle* established in the opening chapters of Genesis *CANNOT be violated.*

Rulership in the kingdom of men, by God and man, can be accomplished in God's eyes *through ONE means ALONE.* It can be accomplished *ONLY through the means in which it was originally established in the beginning, in Genesis.* It can be accomplished *ONLY through a husband-wife relationship, the man and the woman ascending the throne together.*

This is why Israel is seen as *the wife of Jehovah* in the Old Testament theocracy. And this is why Israel will be seen as the restored wife of Jehovah in the future restoration of the theocracy.

This is also why the Spirit is in the world today searching for a bride for God's Son, in fulfillment of that seen in Genesis chapter twenty-four. The Son *can NO more reign* apart from possessing a wife than God could have reigned in the Old Testament theocracy, or the future theocracy, apart from possessing a wife.

To have done so in the past or to do so in the future, by either the Father or the Son, would violate that which God established in *an unchangeable fashion* at the beginning.

In the opening chapter of Genesis there is the restoration of a ruined domain and the creation of man (male and female) to rule the restored domain.

Then in the Book of Revelation there is a redemption of this same domain, with a view to man, as God originally intended, ruling this redeemed domain.

And through bringing all of this to pass, *two marriages* have to occur — *a marriage between God and Israel, and a marriage between God's Son and the bride whom the Spirit will have previously procured.*

BOTH are inseparably connected with the redemption of the inheritance, in the same manner that the creation of man was inseparably connected with the restoration of the ruined creation in Genesis chapter one.

Both marriages *will* occur. *They will have to occur.*

THIS is the way matters have been set forth in the types, and *THIS* is the manner in which that foreshadowed in the types *MUST and WILL* be brought to pass in the fulfillment of the complete overall antitype — *God and His wife exercising dominion together, and Christ and His wife exercising dominion together.*

Understanding certain things about the manner in which God originally established rulership over the earth at the time of man's creation will put to rest all of the false ideology prevalent in Christendom today concerning how rulership in the kingdom of God in relation to the earth is often viewed.

And, in reality, understanding Biblical principles drawn from this overall teaching is the only thing which will put these matters to rest.

For example, there is both the thought of *a kingdom now* ("Dominion Theology," as it is sometimes called) and the thought that some type *mystery form* of the kingdom exists within Christendom today. *NEITHER*, of course, can be the case, for, where man is involved, a husband-wife relationship between God and Israel or between Christ and the bride for whom the Spirit is presently searching *MUST exist* for a kingdom of either nature to exist.

A Husband-wife relationship between God and Israel *CAN'T* presently exist, for Israel remains unrepentant. Consequently, *there can be NO present marriage between God and Israel.*

A divorce decree, instead, is still binding.

And a Husband-wife relationship between Christ and the Church *CAN'T* presently exist, for *NOT ONLY* is the Spirit's search for the bride incomplete *BUT* the time for the bride to be removed from the body and be revealed is yet future. Consequently, *there can be NO present marriage between Christ and His prospective bride.*

There is, however, a present existing kingdom in which "the heavens do rule" and in which "the most High ruleth in the kingdom of men" (Dan. 4:17-35). *BUT, this is NOT a form of the rule which existed within the Old Testament theocracy. NOR is it a form of the rule within the theocracy as it will one day exist.*

The manner in which "the heavens do rule" today is quite different.

God ruled in the Old Testament theocracy in conjunction with His wife. Israel was to be placed at the head of the nations, with the nations being blessed through Israel (Gen. 12:1-3; Ex. 4:22, 23; 19:5, 6). But Israel formed unholy alliances with the nations, and God eventually divorced Israel (Isa. 50:1; Jer. 3:1-8; Hosea 2:2).

Once this had occurred, a husband-wife relationship, necessary for God to rule in this manner in the kingdom of men, *ceased to exist. Accordingly, the theocracy could NO longer exist, and God took the kingdom from Israel* (Ezek. 1:15, 16, 26-28; 8:3-9; 10:4, 18; 11:22, 23; *cf.* Ezek. 43:1-5).

But God is sovereign. He rules over all. And removing the theocracy from Israel didn't do away with God's rule in the kingdom of men. Rather, it changed that rule back to the manner in which it had existed prior to the Old Testament theocracy, or the manner in which it exists today. It changed God's governmental structure to a rule solely through the incumbent ruler, Satan.

(God's rule through Satan is something which could never have completely ceased, even during the time of the O.T. theocracy. A rule through Israel — another ruling "son," separate from Satan and his rule [Ex. 4:22, 23] — allowed God to deal with the Gentile nations in a manner separate from the disqualified ruler whom He had originally placed

over the earth, who was still in power and remains in power today. It allowed God to have a ruling entity through whom His message could effectively be carried to the nations and through whom the nations could, in turn, be blessed [Ex. 19:5, 6; Num. 23:9; Isa. 43:10, 21; 60:5, 6].)

God is *NEVER* seen ruling provinces in His universe in a direct manner. Rather, He is seen ruling through or in conjunction with others (angels and man). In the case of angels placed over provinces, such as Satan placed over the earth, He rules through these angels; in the case of Israel, His wife in the Old Testament theocracy, He ruled in conjunction with man.

And since a theocracy *has NOT* existed in the camp of Israel for over two and one-half millenniums, *there was ONLY ONE possible means for God to carry out His regal activities in relation to the earth during this time. God could ONLY have ruled in the kingdom of men through the one whom He had originally placed in the position of ruler over the earth — through Satan, though a rebel ruler, but still God's anointed ruler (Ezek. 28:14), whom God has yet to remove and replace.*

And, of course, any thought of principles surrounding a husband-wife relationship within the government, as seen in the opening chapters of Genesis, *could NOT exist in the present government of the earth. Marriage exists in the human realm ALONE.*

Completely different principles regarding the government of the earth in this respect would exist regarding the present government under angels, principles set forth and existing at a time prior to man's creation and even prior to the time of Satan's fall.

Then the thought of the existence or non-existence of any type kingdom of Christ on earth during the present time — *a mystery form, or any other form* — should be simple enough to understand.

Christ, as His Father, *could NOT rule in a kingdom apart from exercising power in the same manner that His Father exercises power — through or in conjunction with others, whether angels or men.*

And since Christ *does NOT presently possess a wife, the ONLY type present rule of Christ in the kingdom of men, which could possibly be considered, is the same type rule which His Father presently possesses* (note that the Son is presently seated on the throne with His Father in the heavens [Ps. 110:1; Rev. 3:21]).

(Principles pertaining to marriage in the human realm and non-marriage in the angelic realm in relation to the government of the earth presents an interesting thought surrounding the cohabitation of the sons of God with the daughters of men in Gen. 6:1-4 [angels in the kingdom of Satan cohabiting with the female lineage of Adam and his progeny, something which apparently began very early in man's history (vv. 1, 2)].

A corruption of the human race could ONLY have been Satan's goal, with probably more than one facet of corruption in view. And these facets of corruption would have a single purpose — to prevent man from ascending the throne and fulfilling the reason for his creation in the beginning.

NOT ONLY would there have been an effort to prevent the appearance of the Seed of the woman promised at the time of man's fall [Gen. 3:15] *BUT* there would have been an effort to corrupt and destroy that which God had established in the beginning concerning the manner in which man was to conduct appointed regal activities, *through a husband-wife relationship*. And an effort to prevent the latter would have been brought to pass through a corruption of the husband-wife relationship by the recorded co-habitation between fallen incumbent rulers and fallen female members of God's new entity which had been created to rule.

This same thing can subsequently be seen occurring in a homosexual manner among those in the land covenanted to Abraham and his seed during the days of Abraham and Lot [Gen. 18, 19; Jude 6, 7], along with a heterosexual manner once again among those in this same land during the days of Moses [Num. 13:31-33].

Is it any wonder that God eventually stepped in during Noah's day, bringing about a worldwide flood [Gen. 6:11ff]? or during Abraham and Lot's day, utterly destroying the cities of the plain [Gen. 19:24ff]? or during Moses' day by telling His people to go into the land and, "with a mighty destruction," do away with all of the nations therein [Deut. 7:1, 2, 16, 22-24]?

And, with the rapidly changing mores of man concerning homosexuality during the present day and time, is it any wonder that God is about to once again step into the affairs of the human race, bringing about a climactic end to the whole of the matter, ultimately placing man in the position for which he was created in the beginning?

"As it was in the days of Noah...

Likewise also as it was in the days of Lot...

Even thus shall it be in the day when the Son of man is revealed" [Luke 17:26a, 28a, 30].

Note an ironic situation existing in the world today regarding the preceding. The United States and Russia have been recognized over the years as the world's two superpowers. The former has a history associated with God and Christianity, the latter with atheism.

But it *is NOT* the nation associated with atheism that is pushing Satan's homosexual agenda; *RATHER* it is the nation associated with God and Christianity.

The United States is the nation picking up and seemingly leading the way where the cities of the plain left off during Abraham's day, *NOT* Russia [in fact, homosexuality is unlawful in Russia (a nation associated with atheism is the one following Biblical guidelines in this realm, *NOT* the nation associated with God and Christianity)].

The United States, *NOT* Russia, is *the nation today following one of the sure paths to national suicide* [NOT ONLY from a Biblical standpoint BUT seen throughout man's secular history as well].

And the United States, NOT Russia, is the nation whose actions run completely contrary to the reason God established marriage between a man and a woman in the beginning.

When and how will all of this end? That's the simplest question in the world to answer:

ALL of this will end EXACTLY WHEN and HOW Scripture states that it will end. And Scripture is quite plain about one thing:

That day when God will once again step into the affairs of the human race and bring about these changes can ONLY be ALMOST upon us.)

Promises to Israel and the Church

Israel possesses a promise which is *regal* in fulfillment, in complete keeping with both man's creation in the beginning and the nation's subsequent calling.

This promise can be seen numerous places in the Old Testament (e.g., in type through God's deliverance of the Israelites from Egypt under Moses in the opening chapters of Exodus, through God's deliverance of the Israelites numerous times during the days of the judges in the Book of Judges, or through God's promise to Solomon at the time of the dedication of the Temple in II Chron. 7:12ff).

Note the way this promise is worded in Leviticus chapter twenty-six:

“If they [the Israelites] shall confess their iniquity, and the iniquity of their fathers...

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (vv. 40a, 42).

THIS is the promise to which attention was called during the offer of the kingdom of the heavens to Israel at the time of Christ’s first coming, seen in the gospel accounts:

“Repent ye [a plural pronoun, the entire nation]: for the kingdom of the heavens is at hand” (Matt. 3:2).

THIS is also the promise to which attention was again called during the re-offer of the kingdom following Christ’s ascension, seen during the Acts period:

“Repent, and be baptized every one of you [the entire nation] in the name of Jesus Christ for the remission of sins...” (Acts 2:38a; cf. 3:19-26).

THIS is the promise which Israel presently possesses. And *THIS* is the promise which Israel will one day realize, when the Jewish people are brought to the end of themselves through the judgments of the Tribulation, causing them to act on this promise.

Christians likewise possess a promise, which, as well, is *regal* in fulfillment (*e.g.*, seen in numerous O.T. types, numerous N.T. parables, the epistles, and other places in both Testaments).

Note how this promise is worded in Rev. 3:21, which would, as well, also encompass the preceding six overcomer’s promises in chapters two and three:

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The future for both Israel and the Church is as bright as the promises of God — which, when fulfilled, will be inseparably associated with blessings for the nations on a redeemed earth.

11

Seals, Trumpets, Vials

Subject and Structure of Chapters VI-XIX

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

The seven-sealed scroll which Christ took from His Father’s right hand in Revelation chapter five, which He began to open in chapter six, contained *God’s redemptive terms for the forfeited inheritance, the domain which Christ and His co-heirs were about to rule* (cf. Ps. 2:6-9; Rev. 2:26-28). And this scroll contained *the entirety* of these redemptive terms, for this scroll was *the ONLY thing* which the Father held in His hand. God required *NOTHING* in addition to that contained in this scroll. But, conversely, God required *EVERYTHING* which the breaking of the seals would reveal.

These redemptive terms, different judgments, are seen being brought to pass in *a triad of sevens*:

- 1) The opening of the seven-sealed scroll (6:1-17; 8:1).
- 2) The sounding of seven trumpets (8:2-10:11; 11:15ff).
- 3) The pouring out of seven vials (15:1-16:21).

Revelation chapter six reveals that which occurs when the first six seals have been broken. Then, following an aside in chapter seven — providing information about 144,000 Jews being sealed (vv. 1-8; cf. Rev. 14:1-5), along with information concerning saved individuals who had been slain during the Tribulation (vv. 9-17) — the seventh seal is broken (8:1). And judgments being brought to pass when this final seal is broken *can ONLY complete ALL which God requires for the redemption of the inheritance, the earth.*

The breaking of this seventh and final seal produces “silence in heaven about the space of half an hour.” And the reason for this silence is not given in the text, though seemingly evident.

This is the final seal on the scroll, judgments under this seal will bring *the whole of the matter to a conclusion*, and these judgments are shown to be of a severity unparalleled in man’s 6,000-year history (cf. Jer. 30:6, 7; Matt. 24:21, 22).

Following the silence after the seventh seal has been broken, John sees seven angels standing before God. Each angel is given a trumpet, and these seven angels then sound the trumpets in a successive manner, with judgments occurring in connection with each (8:2-10:11; 11:15-19).

The sounding of the seven trumpets forms the judgments revealed when the seventh seal on the scroll is broken. These are the judgments under the seventh seal, and the sounding of these seven trumpets brings to pass *ALL of the judgments* seen when this final seal is broken.

Then, it is plain from comparing certain things in chapters eight through eleven, fifteen, and sixteen that the judgments revealed when the seven trumpets sound are referred to later in the book as “the seven last plagues” or “the vials of the wrath of God” — the same judgments, providing additional details (15:1; 16:1 [possibly referred to by the “seven thunders” in 10:3, 4, with v. 11 being fulfilled through events seen in chs. 15, 16]).

Seven angels are each given a vial, and these angels pour out their vials in successive order (16:2-17). The pouring out of these seven vials, as the sounding of the seven trumpets, forms the judgments introduced when the seventh seal is broken; *and they complete ALL which God requires for the redemption of the inheritance.*

Through the manner in which all of this is structured in the Book of Revelation, *completeness* is shown by the breaking of the seven seals on the scroll, *completeness* is again shown by the sounding of the seven trumpets, and *completeness* is again shown by the pouring out of the seven vials.

Completeness would have to be shown by the breaking of the seven seals on the scroll, for this scroll *is ALL that the Father held in His right hand* in chapter five.

Then, *completeness* would again have to be shown by the sounding of the seven trumpets, for these trumpets *comprise ALL of the judgments* under the seventh seal.

And *completeness* would again have to be shown by the pouring out of the seven vials, for these vials, forming a further description of the trumpet judgments, *comprise, as the trumpet judgments, ALL of the judgments* under the seventh seal.

(God has an affinity for the use of numbers in His Word, with numbers carrying specific meanings and used to depict spiritual truths. "Three" is a number showing *Divine perfection*; and "seven" is *God's number*, a number which He uses to show *the completeness of that which is in view*.

This triad of sevens [seven seals, seven trumpets, seven vials], used relative to a future redemptive work, shows *Divine perfection in God's complete work [a triad of sevens] relating to the redemption of the inheritance.*)

Relative to *completeness* seen in the seven trumpets and again in the seven vials, note that stated in chapters ten and eleven in connection with the sounding of the seventh trumpet and that stated in chapter sixteen in connection with the pouring out of the seventh vial:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (10:7).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms [*lit.*, 'The kingdom of this world became that'] of our Lord, and of his Christ; and he shall reign forever and ever" (11:15).

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done" (16:17).

Through the sounding of the seventh trumpet (10:7; 11:15), the revelation of God, which began in a progressive manner in Gen. 1:1, is seen to be *fully opened up and made known*.

And this will have been accomplished through the revelation, the unveiling, of God's Son, the subject matter of the Book

of Revelation (Rev. 1:1). The inseparable nature of the Father and the Son (John 1:1, 2, 14) necessitates that a complete revelation of One would, as well, be a complete revelation of the Other.

Then, through the sounding of this seventh trumpet, matters as they relate to the redemption of the inheritance are also seen to be *complete*, with the kingdom of this world (one world kingdom which had heretofore been under Satan's rule) becoming that "of our Lord, and of his Christ" (11:15).

The sceptre being removed from Satan's hand and placed in Christ's hand is also seen occurring when the seven vials of wrath have been poured out.

When *the seventh trumpet sounds*, Scripture views the matter in the sense that *the seventh vial will be poured out at this time as well*, for, as previously seen in this chapter, these seven vial judgments simply form *further descriptions of the seven trumpet judgments*, providing additional detail and commentary.

(*Ref.* Chapters XVI-XVIII in this book where the preceding is dealt with in detail.)

This is why attention can be called to the Father being fully revealed in the person of His Son and why the transfer of power in the kingdom can be viewed as occurring at the time an angel sounds the seventh trumpet (10:7; 11:15).

This same thing is also seen immediately after the seventh vial has been poured out, shown by the words "It is done" (16:17).

Matters at this point are brought to *EXACTLY the same final state* as previously seen at the time an angel sounds the seventh trumpet in 10:7; 11:15. Both simply form descriptions of *the same thing*.

The words "It is done" in 16:17 are revealed to come directly from God's throne.

These words — one word in the Greek text, in the perfect tense — form a climactic statement, proclaimed in a loud voice. And, through the perfect tense which was used, this statement refers to a work (a redemptive work) completed in past time, with the results of this work existing during present time in a finished state.

A more literal rendering would be, "It has been completed," or "It has come to pass."

(Note, for example, how the perfect tense is used relative to Christ's redemptive work when He cried out from the Cross, "It is finished" [also one word in the Greek text, proclaimed in a loud voice (cf. Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30)]. A more literal rendering would be "It has been finished ['completed']." *EVERYTHING* relating to Christ's work at Calvary had been finished at this point in time, and this work would exist forever in this finished state. *NOTHING* could be added or taken from that which Christ had done. *Thus, He could now willingly relinquish His life, committing His spirit to the Father, which is what occurred.*

And *EXACTLY* this same type completed work is seen in connection with God's work surrounding the redemption of the inheritance after the seventh vial has been poured out.

This act completes ALL work in connection with the redemption of the inheritance, ALL of this work will have occurred in past time, this work will then exist in a finished state, and this work will exist FOREVER in this finished state.)

Again, viewing the complete scope of the matter, the seven-sealed scroll contains *ALL which God requires for the redemption of the inheritance*. Judgments seen through the sounding of the seven trumpets come to pass when the seventh seal is broken. Then the subsequently revealed seven vials of wrath are judgments which, as previously seen, provide further detail and commentary for the seven trumpet judgments. Thus, this places both the judgments shown through the sounding of the seven trumpets and the corresponding judgments shown through the pouring out of the seven vials *ALL under the seventh seal. ALL of these judgments are inseparably tied together in this manner.*

In this respect, once the seventh seal has been broken (8:1), identical conditions would have to exist as later seen when the seventh trumpet sounds (10:7; 11:15) or when the seventh vial is poured out (16:17). Matters can be viewed as having reached *the SAME final state* from any one of these three vantage points.

(Relative to the thought of *finality* in the preceding, note comments in Chapter XIX of this book concerning the actions of the angel sounding the seventh trumpet [Rev. 10:1ff], particularly his concluding statement in connection with these actions in v. 6 concerning "time" *no longer existing* [ref. pp. 219, 220 in this chapter].)

A Chronology of Events

The opening of the seven seals, the sounding of the seven trumpets, and the corresponding pouring out of the seven vials occur in the Book of Revelation in a chronological sequence.

However, two things need to be kept in mind:

1) These judgments — which *seemingly* form separate judgments, following closely on the heels of one another — *are not all separate judgments*, as might first appear. In fact, *most are not*. Most provide further information on one or more preceding judgments. This is the place many go wrong when studying the Book of Revelation, resulting in confusion.

That is to say, some revealed events stand alone, forming separate judgments. But others hold the same relationship to one another as seen in the relationship between the seven trumpets and the seven vials (with later revealed judgments being further descriptions of former revealed judgments, providing additional information).

(All of this will become evident in subsequent chapters in this book, particularly in Chapters XIV-XVIII.)

2) Then, judgments beginning with the breaking of one seal (*e.g.*, the second seal) do not necessarily have to be completed before judgments in connection with a subsequent seal can begin (*e.g.*, the third seal). Many of these judgments will undoubtedly overlap succeeding judgments (*e.g.*, judgments seen when the second seal is broken may continue throughout judgments revealed when the remaining five seals are broken [and if so, they would, of necessity, continue through judgments revealed by the sounding of the seven trumpets and the corresponding pouring out of the seven vials]).

Many of these judgments, because of their very nature, would have to overlap one another (*e.g.*, note the judgments coming to pass when the second, third, and fourth seals are broken [6:3-8]).

And this, of course, would shed light on Christ's words to His disciples about conditions on earth during that future time:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened” (Matt. 24:21, 22).

Thus, though the breaking of the seven seals of the scroll (chs. 6, 8), the sounding of the seven trumpets (chs. 8-10, 11b), and the pouring out of the seven vials (chs. 15, 16), are seen occurring in a successive order, judgments revealed through this sequence do not necessarily refer to a succession of judgments. As previously seen, at times (actually, *more often than not*), subsequently revealed judgments provide additional details about previously revealed judgments.

And the same thing is seen through *revealed events* in chapters seven, eleven through fourteen, and seventeen through nineteen. These chapters depict different events occurring during the same time that the seals on the scroll are being broken (chs. 6, 8), as well as depicting events which overlap one another or events occurring at the same time. A chronological sequence of events can be seen within a chapter or part of a chapter, but this same chronological sequence of events cannot necessarily be seen as one moves from chapter to chapter.

For example, the first part of chapter seven provides information about the sealing of 144,000 Jews, 12,000 from each tribe (with the tribe of Manasseh, descendants of Joseph's firstborn, replacing the tribe of Dan). It is clear from related Scripture that this will occur near the middle of the Tribulation, and it is evident that most of the events seen in the previous chapter (depicted by the breaking of the first six seals) occur during the last half of the Tribulation.

The breaking of the second seal allows events which undoubtedly begin to occur in the middle of the Tribulation to be shown; and the breaking of the remaining five seals allows events which occur during and immediately following the last half of the Tribulation to be shown.

Or note the ministry of the two witnesses in chapter eleven.

They, of necessity, will prophesy during the first part of the Tribulation. Thus, they will appear on the scene about the same time that the first seal on the scroll is broken in chapter six.

And chapter eleven goes on to relate events which will occur during the last half of the Tribulation as well, covering the complete seven years. Events in this chapter carry one forward to the same point in time seen in the previous chapter — to the time when an angel sounds the seventh trumpet (*cf.* 10:7; 11:15).

Then note events in chapter twelve. These events occur during time covering at least most of the Tribulation, particularly the last half. Events in chapter thirteen begin about the middle of the Tribulation and occur during the last half, and events in chapter fourteen cover the same time, and beyond. Or note chapters seventeen and eighteen. These chapters sequentially or chronologically follow the pouring out of the seventh vial (16:17). But events in these chapters, of necessity, will have to occur before this seventh vial is poured out (some long before), during the same time that some of the events in previous chapters are seen occurring.

All of these chapters (chs. 7, 11a, 12-14, 17-19a) cover different related subjects, with numerous events in these chapters occurring at the same time.

These events may or may not begin at the same time, *but they ALL move toward or end at the SAME time* — with events surrounding Christ's return at the end of Man's Day, with the Lord's Day to follow.

Actually, Scripture as a whole, along with numerous parts of Scripture, is structured in this manner. Scripture will often go over a complete sequence, then drop back and go over either part or all of this sequence again, in a different manner, adding detail.

And the end or goal is ALWAYS the SAME.

It is ALWAYS the same as seen in the way Genesis begins, or as seen in the way John began his gospel — moving beyond six days into the seventh day, moving beyond Man's Day into the Lord's Day — which is EXACTLY the way matters are seen moving in the Book of Revelation.

As It Was, So Shall It Be

Fourteen of the twenty-two chapters in the Book of Revelation

(chs. 6-19) have to do almost entirely with events which will occur during the coming seven-year Tribulation or at the time of Christ's return immediately following. And chapter five could be added, for this entire chapter has to do with the seven-sealed scroll, which began to be opened in chapter six.

Thus, things having to do with this seven-year period (the final seven years of Man's Day), or with events immediately following, at the time of Christ's return, form the subject matter making up over two-thirds of the contents in this closing book of Scripture.

This future time is not only a major subject in this closing book of Scripture but also a major subject of Old Testament prophecy. And this *could ONLY be expected*, for there is *NOTHING* in the New that does not have its roots in the Old.

The New is simply the Old opened up and revealed, and a major subject of one *could ONLY* be a major subject of the other as well (cf. Luke 17:26-30; 24:25-27, 44).

1) Moses

The future Tribulation period is seen time after time in the types, particularly in the opening two books of Scripture.

This future time, along with events immediately following, is dealt with at length in the first eleven chapters of Genesis, covering the first 2,000 years of human history. And matters which concern the last seven years of Man's Day, along with immediately following events, occupy major sections of these eleven chapters.

These things are seen in events occurring during Noah's day (chs. 6-9), along with succeeding events occurring during Nimrod's day (chs. 10, 11a).

Following a man being removed from the earth alive (Enoch in 5:21-24, typifying *the removal of Christians at the rapture*), Noah and his family were protected in an ark during a time of worldwide destruction (typifying *Israel protected during the Tribulation* [chs. 6, 8]).

And a *new beginning* followed this destruction (chs. 9-11a).

Noah's son, Shem, of the lineage through which Abraham would come, *was the ONLY son revealed to have a God* (9:26, 27).

Thus, in this new beginning, he was the designated son through whom spiritual blessings for the other two sons would

flow, producing a foundational, unchangeable type.

Then, the type is continued in the next two chapters, with details provided. Nimrod was the first king of Babylon (10:8-10), as Antichrist will be the last king of Babylon (Isa. 14:4; Dan. 2:40-43; 7:17, 23-25). The Lord stepped in and put a stop to matters as they existed in Nimrod's kingdom (Gen. 11:1-9), as He will do yet future during the days of Babylon's last king (Isa. 14:24-27; Dan. 2:44, 45; 8:9, 23-25).

Additional information on the type is then seen beginning in the latter part of chapter eleven. Abraham, a descendant of Shem, is called to go into a *particular land*, realize an inheritance therein, and be the channel through whom God would bless the nations (descendants of Ham and Japheth, along with non-Hebrew descendants of Shem [*e.g.*, later in time, the Arabic nations]).

Then, the subsequent destruction of Gentile power, paralleling that previously seen in Genesis chapters ten and eleven, is seen in the battle of the kings in chapter fourteen, followed by Melchizedek (a king-priest in Jerusalem) appearing with bread and wine to bless Abraham.

And the fulfillment of this in the antitype will be *EXACTLY the same*. Following the Tribulation, the descendants of Abraham through Isaac and Jacob will be removed from a worldwide dispersion to realize an inheritance *in the SAME land* to which Abraham was called, and in this land they will be the channel through which God will bless the nations (Gen. 12:1-3).

Then, the subsequent destruction of Gentile world power (foreshadowed in Gen. 14) is seen in sections of Scripture such as Ezek. 38:8-23; 39:1ff; Joel 2:1-11, 20; 3:1-16, followed by Christ appearing as the great King-Priest after the order of Melchizedek (a King-Priest in Jerusalem) to bless the descendants of Abraham, the nation of Israel (*cf.* Matt. 26:29).

And there are other types in Genesis dealing with different facets of this coming time of trouble and that which follows (*e.g.*, the destruction of the cities of the plain, followed by Abraham's position on the mount [chs. 18, 19]; or the time of famine following a time of plenty during Joseph's day, followed by Joseph making himself known to his brothers [chs. 41-45], with his brothers then

going forth with a dual message: “Joseph is yet alive, and he is governor over all the land of Egypt” [45:26]).

Then Exodus begins with a type having to do with the coming Tribulation — the Israelites being persecuted in Egypt (a type of the world) by an Assyrian Pharaoh (Isa. 52:4), typifying Antichrist who is referred to as an Assyrian, for he will arise from within the borders of the ancient Assyrian kingdom (*cf.* Isa. 10:5; 14:25; Dan. 8:8, 9; Micah 5:5). And the Book of Exodus continues from that point, showing that which will occur when the Israelites — scattered throughout the world and persecuted by the Assyrian — are brought to the end of themselves and cry out to the God of their fathers, *EXACTLY as seen in the type.*

All of these types, among many other types, present different parts of the same word picture, with the complete picture *being seen ONLY from ALL of its different parts* (e.g., almost the entire Book of Esther deals with this subject, depicting the actions of Haman as he sought to destroy the Jewish people). And, once an individual begins to clearly see this Old Testament word picture, as it is presented in many different parts, he will then be in a much better position to understand the New Testament counterpart in the Book of Revelation.

2) The Psalms

This future period is dealt with time after time in the Psalms as well, though usually within a broader scope of God’s manifested wrath than just the final seven years. A structure seen in many of the Psalms is *deliverance by Israel’s God following persecution at the hands of Israel’s enemies*, with the final and worst of the persecutors typified by men such as the Assyrian Pharaoh in Exodus or Haman in Esther.

The second Psalm would be characteristic of the broad scope of Gentile persecution often in view, with the matter carried to the very end. The first three verses introduce a Messianic Psalm. Contextually, these verses would have to do with Gentile world power at the time of Christ’s return, with that seen in this Psalm occurring immediately following the seven-year Tribulation.

But these verses are used in Acts 4:25ff relative to Gentile powers at the time of Christ’s first coming as well. And many of the Psalms would lend themselves to this type latitude when mention

is made of Gentile powers, with the end of the matter always in view and often placed at the forefront, as in the second Psalm.

The eighty-third Psalm would be of particular interest in the preceding respect. This Psalm has to do with ten nations which have "consulted together with one consent." These nations are seen to be "confederate against" Israel (vv. 5-8).

And, together, they have said:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

The nations mentioned in this Psalm are all Middle East nations. This Psalm, as the second Psalm, has to do with Antichrist's ten-kingdom federation of nations immediately following the Tribulation, which, as in this Psalm, will be Middle East nations, not European as is often erroneously thought.

But, though the Psalm has to do centrally with a future alliance of nations, a present-day application of the Psalm (similar to that seen in Psalm 2) is too obvious to miss.

Over the past half century, from Nasser, to Arafat, to Ahmadijad, *et al.*, the cry from certain leaders in nations surrounding Israel has been *the same* as in Ps. 83:4.

But what will be the end of the matter? This same Psalm goes on to relate that which will occur. *God will take care of the matter in His Own time and way, as He always does (vv. 13-18).*

3) *The Prophets*

It would be pointless to even attempt to begin listing places in the prophets which deal with this future time, particularly the conclusion of God's plans and purposes when the Jewish people have been brought to the end of themselves, crying out to the God of their fathers.

The main message of the prophets centers around *God's call to a disobedient people to repent, showing conditions both preceding and following repentance.* And the main purpose for God's wrath befalling His people, as seen in both the Old and New Testaments, is *to bring to pass His call through the prophets.*

God desires to possess an obedient people through whom He can bless the Gentile nations of the earth.

12

Daniel's Seventy Weeks *Seventy Sevens Are Determined...*

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

Events resulting in the redemption of the inheritance (the breaking of the seven seals on the scroll, resulting in ensuing judgments [chs. 6, 8-10, 11b, 15, 16]) and corresponding events (depicted in chs. 7, 11a, 12-14, 17-19a) will occur within time covered by *Daniel's Seventieth Week and a seventy-five day period immediately following.*

In Daniel's prophecy of the Seventy Weeks (Dan. 9:24-27), sixty-nine have been fulfilled, and one remains to be fulfilled.

This last week, covering *seven years* (the complete prophecy covers 490 years), followed by the additional seventy-five days (Dan. 12:11-13), have to do with time during which all of the judgments and events seen in Revelation chapters six through nineteen will occur.

Times of the Gentiles

Daniel, in the overall scope of his book, deals with *the Jewish people in relation to the Times of the Gentiles, with a particular emphasis on that which will occur during the final seven years of this time, extending into the subsequent seventy-five days.* And the book also goes on to relate that which will occur once *the Times of the Gentiles has run its course.*

The final seven years of the Times of the Gentiles, where Daniel places the emphasis, are singled out in Daniel's prophecy as *the final week of the Seventy-Week prophecy.* Then, immediately following the end of this time would be *events leading into the Messianic Era (during the seventy-five days) and events within the 1000-year Messianic Era.*

The Times of the Gentiles, succinctly defined, is *that period of time when Israel finds the sceptre removed from her hand and placed in the hands of the Gentile nations.*

The Times of the Gentiles *began* with the Babylonian captivity about 605 B.C., when the southern two tribes (Judah and Benjamin) began to be uprooted from their land and transported captive to Babylon (the Jewish people being uprooted from their land and being taken captive to Babylon in this manner occurred in three stages, lasting about nineteen years, until about 586 B.C.).

The northern ten tribes, over one hundred years earlier, had been carried away captive by the Assyrians (beginning abt. 722 B.C.).

And an uprooting of the southern two tribes completed the dispersion of the Jewish people, bringing an end to the theocracy.

The Times of the Gentiles will *end* following the Jewish people being brought to the place of repentance. And this will occur by the Jewish people being brought to the end of themselves through judgments during the coming Tribulation, during Daniel's unfulfilled Seventieth Week, during the time covered by Rev. 6-19a.

The Jewish people, following their repentance and acceptance of the nation's Messiah, will be gathered out of the nations and be restored to a healed land.

Then, Gentile world power will be destroyed, the sceptre will be taken from the hands of the nations, and it will be given back to Israel, within a restored theocracy.

1) *As Seen in Daniel*

Daniel deals with the Times of the Gentiles *solely in relation to Babylon. Gentile world power is seen centered in Babylon at the beginning, for several subsequent centuries during, and at the end of this time.*

The Times of the Gentiles is introduced in Daniel through a dream. God had placed the dream in Nebuchadnezzar's mind, and God then revealed the dream and the interpretation to Daniel, who made both known to the king.

The dream is given in Dan. 2:31-35, and the interpretation follows in Dan. 2:37-45. The dream had to do with "a great image" seen standing in Babylon, consisting of four parts, *representing four periods of the Babylonian kingdom during the Times of the Gentiles:*

1) The head of gold, representing the kingdom under Nebuchadnezzar and any successors prior to its conquest by the Medo-Persian Empire (abt. 605-538 B.C.).

2) The breast and arms of silver, representing the kingdom under the Medes and the Persians prior to its conquest by the Grecian Empire (abt. 538-330 B.C.).

3) The belly and thighs of brass, representing the kingdom under Greece (abt. 330-323 B.C.).

Then, following Alexander the Great's death in 323 B.C. and a four-way division of the kingdom, the kingdom of Babylon gradually faded from view as a world power).

4) The legs of iron and feet part of iron and part of clay, representing the kingdom under Antichrist (Daniel's Seventieth Week, yet future, with Babylon re-emerging as the center of world power).

The dream involved God's revelation to man concerning the Times of the Gentiles, *from beginning to end, with a particular emphasis on the end, the last seven years* (e.g., more space is given to the fourth part of the image in ch. 2 than to all the other three parts combined; and the same thing is seen in other parts of the book when the whole of the kingdom is in view [*cf.* chs. 7, 8, 11]).

God gave the dream about the "great image" through the Gentile world ruler of that day (2:1ff). God then revealed both the dream and the interpretation to a Hebrew prophet (2:19-23), in complete accord with a principle which He had previously laid down:

"He showeth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not so dealt with any nation [Gentile]: and as for his judgments, they [the Gentiles] have not known them. Praise ye the Lord" (Ps. 147:19, 20).

Or note Rom. 3:1, 2 in this same respect:

"What advantage then hath the Jew...?"

Much every way: chiefly, because that unto them were committed the oracles of God."

God simply does not reveal His Word through Gentiles. Though God had caused a Gentile king to dream, it took a Jewish prophet to make the dream known and to reveal the interpretation.

There is no such thing as God, in past time, using a Gentile to author a book in Scripture (note, for example, the fallacious teaching that Luke was a Gentile, which would have had God revealing His Word in the Gospel of Luke and the Book of Acts to a Gentile). That would be out of line with God's clear statement from the Psalms or from Romans.

Gentile world power is seen existing in Babylon for almost three hundred years at the beginning, but it is seen existing in Babylon for only seven years at the end. Nebuchadnezzar was the king in Babylon at the beginning of the Times of the Gentiles, and Antichrist will be the king in Babylon at the end of this time.

Babylon was the world power when the southern two tribes were carried away captive, and the Israelites were, accordingly, taken to Babylon.

Assyria had been the world power when the northern ten tribes had previously been carried away captive, and those removed from the land at this time had, accordingly, been taken to Assyria. But, following this time, Babylon had conquered the Assyrian empire.

Thus, it is only natural that the Times of the Gentiles in Scripture would have a peculiar relationship to *Babylon*. This period of time *began* with a world kingdom in Babylon, it *continued* for almost three hundred years with a world kingdom in Babylon, and it will *end* with a world kingdom in Babylon. This is how Daniel presents matters in his book.

(The preceding is further developed in Chapter XXVIII of this book.)

1) *Israel's Harlotry, Daniel, Revelation*

This is also why Israel in her *harlotry* is seen associated with *Babylon* so much in the Book of Revelation. This book, as it has to do with Israel (chs. 6-19a), relates God's dealings with this nation during the last seven years of the Times of the Gentiles, *when Babylon reappears as the main power among the Gentile nations*.

And Israel, scattered among the nations, will find herself in the same position as seen at the beginning of the Times of the

Gentiles — *dwelling within a Babylonian kingdom and committing harlotry in relation to this kingdom, which is exactly the way Revelation chapters seventeen through the opening verses of chapter nineteen present matters.*

(For a more detailed exposition of *Daniel's image*, refer to Chapter XXIV in this book or to the author's book, *Middle East Peace — How? When?*, Chapters. IX, X.

Concerning *Israel's harlotry*, particularly in relation to *Babylon*, refer to the author's book, *Mystery of the Woman*.

Also, note that Daniel's image presents matters as if the Babylonian power represented by the fourth part of the image [the future kingdom under Antichrist] immediately follows, in time, that seen represented by the third part of the image [the kingdom under Greece]. However, there is a gap of over two millenniums between these two parts of the kingdom, which is *NOT seen in the prophecy*.

This may seem strange to the Western way of viewing material of this nature, but not so with those in the East. Those in the East are interested in *the next important event, NOT in the time which might intervene between two events*. And Scripture, humanly speaking, is an Eastern book.

Franz Delitzsch, a Hebrew scholar from past years, put the matter in these words: "Prophecy sees together what history unrolls as separate."

This same thing can be seen in Daniel's vision of the "four great beasts" in chapter seven and the interpretation of the vision in chapter eight. These four great beasts simply present another picture of the four parts of the image in chapter two, with added details provided in the interpretation.

And, as in chapter two, the complete prophecy presents matters as if there were *NO* break in time between any of the four parts, though the same break in time exists between the third and fourth parts as exists between the third and fourth parts of the image.

Examples of this same thing can be seen in other parts of Scripture as well. This is simply a peculiarity of the way Scripture is structured, which is seen at the very beginning, in the opening two verses of Scripture.

"In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" [Gen. 1:1, 2].

Scripture presents all of the events in these two verses together, *as if NO break in time exists*. *BUT*, in reality, TWO breaks in time exist, a break between the two verses, and another break between the first two sentences and the third sentence in verse two.

Note another similar example in Isa. 9:6. Over two millenniums lie between the first sentence and the remainder of the verse, though Scripture places all of these events together, as if no break in time exists:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Or, another example would be Isa. 61:1, 2:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.”

Christ, in the synagogue in Nazareth, read most of this passage from a scroll; but He stopped with the words, “To proclaim the acceptable year of the Lord.” Then, after rolling the scroll up and handing it to the minister, He sat down. And the eyes of all those in the synagogue were fastened upon Him when He said,

“This day is this Scripture fulfilled [*lit.*, “This day this Scripture has been fulfilled’ (Greek perfect tense, pointing to a fulfillment in past time, with the matter existing during present time in that finished state)] in your ears” [Luke 4:16-21].

Christ stopped reading at this point in the passage because the remainder had to do with events which would occur at the time of His second coming. But note how the whole of the matter has been placed together in the two verses.

And understanding the manner in which Scripture is structured in this respect is vitally necessary when studying Daniel’s Seventy-Week prophecy. The complete prophecy, covering four hundred ninety years, appears to be fulfilled without a break in time throughout any part of the prophecy. But a break in time between the sixty-ninth and

seventieth weeks has to be recognized [for evident reasons which will be shown]. And this break has already lasted almost two millenniums.)

Seventy Sevens

“Seventy weeks [‘Seventy sevens’] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks [‘seven sevens’], and threescore and two weeks [‘threescore and two sevens’]: The street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks [‘threescore and two sevens’] shall Messiah be cut off, but not for himself [*lit.*, ‘and shall have nothing’]: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined [*lit.*, ‘and unto the end war and desolations are determined’].

And he shall confirm the covenant with many for one week [‘one seven’]: and in the midst of the week [‘the seven’] he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [*lit.*, ‘upon the desolator’ (the one who confirms and then breaks the covenant, the Antichrist)]” (Dan. 9:24-27).

The word “week” or “weeks” in this prophecy is an English rendering of the Hebrew word, *shabua*, which is a septenary number and could be better rendered “seven” or “sevens.” Therefore, this is the terminology which will be used in this chapter.

The word *Shabua* is used two places in the Book of Daniel — in 9:24-27 and a couple of verses later in 10:2, 3.

The word itself *does NOT* designate the length of the seven. The length (days, years, etc.) *MUST* be determined from the text and/or context.

In chapter nine, the prophecy consisting of seventy sevens is an end result of Daniel's prayer concerning Israel's captivity in Babylon. Daniel had understood from Jeremiah's prophecy that the captivity in Babylon would last *seventy years* (v. 2; cf. Jer. 25:11, 12), he knew that this time was about up, and he had sought the Lord's face through "prayer and supplication, with fasting, and sackcloth, and ashes."

He had confessed over and over the sins of the people, which had resulted in their captivity (vv. 3-19; cf. Lev. 26:33-35, 40-42; II Chron. 7:14; Jer. 29:10-14). And while Daniel was presenting himself before the Lord in this manner, the angel Gabriel (who had been sent at the very beginning of his prayer and supplication) appeared to him, making known to Daniel that he was there to provide more "skill and understanding" surrounding the matter Daniel had been praying about (vv. 20-23). Then, to bring this to pass, Gabriel made known to Daniel the prophecy of the Seventy Sevens (vv. 24-27).

"Years" are in view in the context of the prophecy — *the seventy-year captivity in Babylon from Jeremiah's prophecy* that Daniel had been praying about. Thus, it *would ONLY be natural* to continue this thought and understand the prophecy of the Seventy Sevens as *sevens of years*.

This would be in contrast to the only other place in the Book of Daniel where the Hebrew word *shabua* appears, in 10:2, 3. In these two verses, the *shabua* is specifically stated to be *sevens of days*. The Hebrew text has the word for "days" (*yom*) following the word *shabua*, letting the reader know that the sevens in view here are different than the sevens in the immediately preceding section (9:24-27).

(Most English translations [e.g., KJV, ASV, NASB] use "weeks" to translate *shabua* in both places in Daniel, probably causing an element of confusion, for the context in one shows that sevens of years are in view, and the text in the other shows that sevens of days are in view.

The NIV translators took a different approach, using "sevens" in chapter nine but "weeks" in chapter ten.)

In short, the angel Gabriel made known to Daniel that it was not just *ten sevens* (70 years) but *seventy sevens* (490 years) that the Jewish people would have to remain in Gentile lands before being reestablished in their own land, with that seen introduced at the

beginning of the prophecy then brought to pass — “to finish the transgression...” (v. 24b).

(The seventy years spent in Babylon, *in one respect*, foreshadow a much longer period of time during which the land from which the Jewish people had been uprooted would, of necessity, lie fallow and realize her Sabbaths. The land would need to lie fallow for *seventy Sabbath years*, something necessary to fulfill the requirements of the Law [Lev. 25:3-5; 26:33-35; cf. II Chron. 36:20, 21]. And, with a Sabbath year occurring only once every seven years, this would require seven times seventy years — four hundred ninety years.

This is what the angel Gabriel made known to Daniel through the prophecy in Dan. 9:24-27. A remnant would be allowed to return at the end of seventy years. But the return of the entire nation and the restoration of the theocracy would have to await the complete fulfillment of the four hundred ninety years.

Then, *in another respect*, according to Jeremiah's prophecy, the Israelites had spent *the complete time removed from their land, in Gentile lands, which God had specified* [seventy years — a complete period of time (7X10, both numbers showing completeness)]. Also, according to Jeremiah's prophecy [Jer. 25:11, 12; 29:10-14], concerning God visiting and restoring the Jewish people at the end of these seventy years, *the entire nation could have returned at this time had national repentance occurred*.

But the nation, by large, at the end of these seventy years had settled down in Babylon and *remained unrepentant*. Thus, any continued restoration of the nation beyond a returning remnant — with repentance shown by a remnant of the people [e.g., Dan. 9:1-19] — did not occur at this time.

And another period of time during which Israel would have to remain in Gentile lands was revealed — *NOT just seventy years this time BUT intensified by SEVEN* [7X70], *four hundred ninety years*. The time during which the Jewish people would remain dispersed among the nations was increased *in EXACT accordance with God's warning previously revealed through Moses* [Lev. 26:14-21].

Something very similar to the seemingly paradoxical overall scope of the preceding was seen almost six hundred years later. This occurred in connection with the Jewish people very near the end of the four hundred ninety years, during the offer and re-offer of the kingdom of the heavens to Israel, contingent on national repentance [as seen in the gospel accounts and the Book of Acts].

In one respect, had national repentance occurred, the kingdom would have been restored to Israel at the full end of Daniel's prophecy [with time in *the last "seven"* (seventieth week) of the prophecy being brought to completion]. But, *in another respect*, the kingdom *could NOT* have been restored to Israel at this time; time in the prophecy, of necessity, had to stop *one "seven"* short of completion [e.g., only 4,000 of the 6,000 years in the septenary arrangement of time during Man's Day, introduced in Gen. 1:1-2:3, had expired; and the 2,000-year dispensation in which God would deal with the Church — seen, for example, in Gen. 24 — *MUST yet occur*.]

Also, between the end of the seventy years of Jeremiah's prophecy concerning the Israelites in Babylon and the beginning of Daniel's prophecy of the four hundred ninety years, bringing matters surrounding the dispersion of the Jewish people to a close, there is another break in time. Jeremiah's prophecy of the seventy years ended about 535 B.C., but Daniel's prophecy concerning the four hundred ninety years did not begin until about 444 B.C.

The prophecy of the Seventy Sevens begins with "the going forth of the commandment to restore and to build Jerusalem" (v. 25a), and that command, according to Nehemiah chapters one and two was issued by the Persian king, Artaxerxes, in the twentieth year of his reign, which, according to secular history, was 445 or 444 B.C.

(There are earlier decrees in Ezra, issued by Cyrus, Darius, and Artaxerxes [1:1, 2; 4:1-5, 11-24; 6:1-5, 14, 15; 7:11, 20, 27], which had to do with the Temple. But the decree by Artaxerxes in Nehemiah is *the ONLY decree* issued which had to do with the city itself, which the prophecy in Daniel specifically singles out [2:1ff]. And this is *the ONLY decree* which fits the chronology of the prophecy in Daniel; *and it fits this chronology EXACTLY, to the day*.)

FROM the issuing of the decree by Artaxerxes "to restore and to build Jerusalem" *UNTIL* the time Israel's Messiah appeared (*cf.* Zech. 9:9; Matt. 21:1ff) would be sixty-nine sevens (483 years), and at the end of this time Israel's Messiah would be "cut off" (vv. 25, 26a).

(The Hebrew word translated "cut off," *karath*, is used many times in the O.T. referring to the death of individuals [e.g., Lev. 7:20, 25, 27;

Num. 19:13, 20]. And it is apparent that this is the manner in which the word is used relative to Israel's Messiah in Dan. 9:26a.

To see and understand how the time from Artaxerxes' decree to Christ's crucifixion is *EXACTLY* 483 years [using 444 B.C. and 33 A.D. respectively], note these figures: $444 + 33 = 477$ years. But these are years of 365 days per year [or 366 days every fourth year], and Scripture uses a 360-day year [cf. Gen. 7:11, 24; 8:3, 4; Dan. 7:25; Rev. 11:2, 3; 12:14; 13:5].

Conversion to time seen in Daniel's prophecy is quite simple: 477×365.25 [.25 added for leap years] = 174,224 days; then, divide 174,224 by 360, which gives 483.96 years. But bear in mind that only parts of the first and last years are to be used, which, if the correct beginning and ending dates within their corresponding years were known and used would leave *EXACTLY* 483 years [444 B.C. and 33 A.D.].

Thus, the Jewish people at the time of Christ's first appearance could have looked at Daniel's prophecy and Artaxerxes' decree and *NOT ONLY* have known *that their Messiah would be in their midst in 33 A.D. BUT ALSO* that they would slay their Messiah that year.

Christ was the Paschal Lamb, this Lamb was given to Israel, *ONLY* Israel could slay this Lamb, and knowledgeable Jews *would have known that*. In fact, a knowledgeable Jew *could have known the EXACT day and time Israel would slay their Messiah in 33 A.D., for he would have known the EXACT day and time when Israel would slay the paschal lambs.*)

Then, according to Daniel's prophecy, the Messianic Era would be ushered in seven years following Messiah's death [cf. vv. 24, 26].

But, of course, this didn't happen. Instead, God stopped the clock, so to speak, at the time Israel crucified her Messiah; and the last seven years await a future fulfillment.

The break in time occurs in the middle of verse twenty-six, between Messiah's death and the appearance of "the people of the prince," who will destroy "the city [Jerusalem] and the sanctuary [the rebuilt Temple on the Temple Mount]."

"The people of the prince" is a Hebrew idiom referring to *the prince himself* (cf. Dan. 7:18, 27 where this same expression is used).

(Note that this destruction of Jerusalem and the sanctuary *can ONLY* refer to a future destruction, *NOT* to the past destruction in 70 A.D., as often taught [cf. Matt. 24:15-23; Luke 21:20-24; II Thess. 2:3, 4; Rev. 11:1, 2]. Events in the prophecy *MUST* occur during time covered by the prophecy itself.)

This destroying prince is the man who will have made the seven-year covenant “with many” in Israel, marking the beginning of the last seven years of Daniel’s prophecy (v. 27). This is the man seen riding forth on a white horse in the Book of Revelation when the first seal is broken, “conquering, and to conquer” (6:1, 2). And, as *the ratifying of this covenant will mark the beginning of the seventieth seven in the Book of Daniel, the breaking of the first seal of the scroll will mark the beginning of this period in the Book of Revelation.*

(Some have sought to see the antecedent of the pronoun “he” in Dan. 9:27 [the one who makes the covenant with many in Israel] referring back to *the Messiah* Who was to be slain rather than to *the prince* that would come in v. 26. Grammatically, either could conceivably be the antecedent. However, “the prince” is the nearer antecedent, and the rules of grammar always favor the nearer as the antecedent in cases of this nature, unless, of course, something in the passage clearly shows that it isn’t.

In this case though, such doesn’t exist. In fact, the passage clearly shows just the opposite, that “Messiah” couldn’t possibly be the antecedent [e.g., Israel’s Messiah didn’t make a covenant with His people at the time of His first coming; and the Jewish sacrifices didn’t stop until the Temple was destroyed in 70 A.D..])

When this future prince appears and makes his covenant “with many” in Israel, the Jewish people, in accordance with time in the prophecy, will be placed in the position of *having just crucified their Messiah*. The crucifixion occurred at the very end of and closed out the sixty-ninth seven. The Jewish people, timewise in relation to the prophecy, will then be living at the very beginning of the seventieth and last seven.

Time for them will be *EXACTLY as if Christ had just been taken down from the cross and placed in the tomb, awaiting resurrection. And God will deal with the Jewish people accordingly (cf. Matt. 23:37-39).*

Daniel’s prophecy is *about to be fulfilled, with the third day, referenced through events at the beginning of the prophecy, about to dawn. And on this day, the opposite of Christ occupying space on a cross or in a tomb will be in view. On this day, all of God’s firstborn Sons — Christ, Israel, and the Church — will be raised up to live in His sight.*

13

The Four Horsemen

The Complete End Time Picture Depicted

(The breaking of the first four seals of the seven-sealed scroll in Rev. 6:1-8 provides a *skeletal account of Antichrist and his kingdom, from beginning to end*. The breaking of the remaining three seals and all of the asides seen from this point to the end of chapter nineteen provides *ALL of the sinews, flesh, and skin to cover the skeletal framework* set forth through the breaking of the first four seals [*cf. Ezek. 37:1-10*], providing a *complete word picture of the last seven years of Man's Day, including events surrounding Christ's return at the end of Man's Day*.

And this has been done *in complete keeping with the manner in which the book has been structured, revealed at the beginning in Rev. 1:1*.

"Four" is a number having to do with *the earth, particularly in relation to mankind on the earth* [*e.g., the material restoration of the earth was finished on the fourth day in Gen. 1:14-19, there are four divisions of mankind on the earth in Gen. 10:5, 20, 31 (lands, tongues, families, nations), and there are four points of the compass in Rev. 7:1*].

And a breaking of the first four seals of the scroll, having to do with *the earth and with mankind on the earth, covering the whole of the matter*, would be in complete keeping with the way numbers are used in the Book of Revelation and with the manner in which Scripture is structured elsewhere, particularly evident in Genesis and in John's gospel.

The relationship between the breaking of the first four seals to the breaking of the remaining three, along with other scripture extending to and including chapter nineteen of the Book of Revelation, will be discussed different places in subsequent chapters in this book.

For a more comprehensive discussion of "The Four Horsemen," refer to the author's book, *Distant Hoofbeats*.)

Christ's future work surrounding *the redemption of the inheritance* will begin to occur through judgments seen when the first seal on the seven-sealed scroll in Revelation chapter six is broken.

And this redemptive work will continue from that point *UNTIL* ALL of the remaining six seals have been broken and ALL of the judgments connected with the breaking of ALL seven seals have been brought to pass.

THIS redemption of the inheritance will occur during the last seven years of Daniel's Seventy-Week prophecy (Daniel's Seventy-Seven prophecy, often referred to as *the Tribulation*), which will be the concluding seven years of the previous dispensation, the 2,000-year dispensation in which God dealt/will deal with Israel (*ref.* Chapter XII in this book). *THEN*, this redemption will be completed through judgments occurring immediately following Christ's return, preceding the ushering in of the Messianic Era.

Prior to that time, the 2,000-year dispensation in which God deals with the Church will have been completed (a period unseen in Daniel's prophecy but occurring between the sixty-ninth and seventieth sevens, when "time" fulfilling Daniel's prophecy *has NOT* been transpiring [God has, so to speak, stopped the chronometer in relation to "time" in Daniel's prophecy]).

And the Church will have been removed from the earth into the heavens *BEFORE* God allows "time" in the prophecy to resume (*BEFORE* God allows the chronometer to, once again, begin marking off time in the prophecy), fulfilling the final seven years (Rev. 1:10-13; 4:1, 2).

However, the event marking the beginning of Daniel's Seventieth Seven is *NOT* the removal of the Church. Rather, this event is marked by *the ratifying of a covenant* between "the prince that shall come [Antichrist]" and "many" (Dan. 9:26, 27).

Or, another way of marking the beginning, viewing the matter from a different vantage point, would be to see *this period beginning with the breaking of the first seal* in Rev. 6:1, 2.

Daniel, in his prophecy, presents matters *one way*; John, in the Book of Revelation, presents matters *another way*.

The sequential breaking of the first four seals of the seven-sealed scroll depicts *four horsemen* — *a rider on a white horse, a rider on a red horse, a rider on a black horse, and a rider on a pale horse*. And as each rides forth, certain things are stated about their separate activities, which have a correspondence with the different things signified by the different colors of the four horses (Rev. 6:1-8).

The whole of that being depicted is dealt with in *imagery, figures of speech, figurative language*. And even the world when referring to “the four horsemen of the Apocalypse” has, over the years, dealt with the matter in a similar figurative fashion.

Though there are four different horses, the rider on each horse should not be thought of as a different person. To capsulate the matter and then deal with it different places later in this chapter, it becomes evident when reading and studying the text that the rider on the first horse is seen riding forth at a later time on a second horse, then a third, and then a fourth.

That depicted when this man rides forth on the second horse at a later time is contingent on and results from his actions when he had previously ridden forth on the first horse. Then, that depicted when he rides forth on the third horse at a still later time is contingent on and results from his actions when he had previously ridden forth on the first and second horses. And, likewise, that depicted when he rides forth on the fourth horse at a later time yet is contingent on and results from his actions when he had previously ridden forth on the first, second, and third horses.

All four are inseparably connected, in this manner. And seeing that wrought through the actions of *one man, occurring at different times*, depicted in the imagery used (four horses, each of a different color), appears evident from the way Scripture depicts and handles the whole of the matter.

The Rider on a White Horse

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

This is undoubtedly a reference to the actions of Antichrist as seen at the beginning of the Tribulation and continuing for at least the first three and one-half years of this time. He is seen at the beginning wearing a crown (Gk., *stephanos* [a victor’s crown],

not *diadema* [a monarch's crown]). And this man will go forth "conquering, and to conquer."

In the imagery used, he will possess *only a bow* in his hand as he goes forth, with there being *no mention of arrows for the bow*.

This man's aspirations — *worldwide dominion* — evident from both *related Scripture* and *the type crown* which he is seen wearing at the very beginning (a crown depicted by the word *stephanos*), will be achieved by the middle of the Tribulation (after three and one-half years). *ONLY* after he has achieved this dominion can he be seen wearing a crown depicted by the word *diadema* (a monarch's crown, a crown worn by one actually seated on the throne and ruling over a domain). And this man is ultimately seen wearing such a crown later in the book (Rev. 13:1; *cf.* Rev. 12:3).

And, as previously seen, this man will achieve *worldwide dominion* through a means which Scripture depicts as a rider on a white horse with a bow in his hand, but no arrows for the bow.

To understand how this man will accomplish his objective through this means, one need only turn to commentary on Rev. 6:2 in Dan. 11:21 (comparing Scripture with Scripture), written over five hundred years before John wrote and over two and one-half millenniums before the corresponding prophecies are to be fulfilled.

And one can know that Dan. 11:21 is dealing with the rider on the white horse in Rev. 6:2 for the person in Daniel is said to be "the prince of the covenant" (v. 22; *cf.* vv. 28, 30-32), *who can ONLY be* "the prince that shall come" from Dan. 9:26, 27, where this covenant is first mentioned in Daniel's prophecy.

"And in his estate shall stand up a vile person [paralleling Dan. 8:8, 9], to whom they shall not give the honor of the kingdom: but he shall come in peaceably [depicted by the rider on the white horse], and obtain the kingdom by flatteries [depicted by the rider possessing a bow, but no arrows]" (Dan. 11:21).

The first part of the verse describes the person in God's eyes — "a vile ['a despicable'] person"; the second part of the verse — "to whom they shall not give the honor of the kingdom" — has to do with this man obtaining his power through a means other than honorable. And the remainder of the verse deals with the means

through which he will obtain this position of power — “by flatteries.”

The word “flatteries” in this verse (also vv. 32, 34), in the Hebrew text, has to do with being *smooth or slippery in a beguiling or scheming manner* (cf. Jer. 23:12). And it is apparent from corresponding Scripture (Dan. 7:25; 11:36) that much of this will occur through his eloquence. This man will possess oratory capabilities which he will use to deceive the masses. He will deceive “many” in Israel and evidently throughout the whole Middle East and the world at large.

And the manner in which things are progressing in the world today, particularly in the Middle East, it is evident that the world is rapidly being prepared for the reception of a man *of the nature* described in Scripture; and the world, as well, will receive him *in the manner* described in Scripture.

He will appear as *a man of peace* (Dan. 11:21, 24), one who seemingly has the answers for Middle East peace, a peace which has eluded man over the years; and, as previously seen, he will deceive the masses through his eloquence. And it is this type setting which will allow him to make *a covenant* with “many” in Israel.

For three and one-half years this man will continue his conquest in this manner (seen in Dan. 11:22ff), until the day arrives when his true colors are seen through that depicted by the same man sequentially riding forth on the red, black, and pale horses.

(Many expositors relate Dan. 11:21-35 to Antiochus IV Epiphanes [a Syrian ruler who reigned from 175 to 164 B.C.], seeing these verses as already fulfilled. Though there may be an allusion to this Syrian ruler, the prophecy, of necessity, looks beyond this man [similar to the manner in which the prophecy in Ezek. 28:12ff looks beyond the King of Tyrus to Satan].

Seeing this prophecy fulfilled in history would be out of line with the manner in which earlier revelation surrounding the kingdom of Babylon in Daniel is structured — from the days of Nebuchadnezzar to the days of Antichrist [particularly noting that when the kingdom was divided following Alexander the Great’s death (323 B.C.), earlier revelation moves immediately to the future kingdom of Antichrist; and in ch. 11 this same move from the past to the future occurs in v. 4].

And when *the covenant* in Dan. 9:27 is taken into consideration, it becomes even more evident that Daniel, in this part of chapter eleven, continues with revelation concerning “the prince that shall come” from

chapter nine, here calling him “the prince of the covenant” [v. 22], providing additional information about this individual and the covenant.)

The Rider on a Red Horse

“And when he had opened the second seal, I heard the second beast [‘living creature’] say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword” (Rev. 6:3, 4).

Israel and the covenant — the covenant which “many” in the nation will make with the man seen riding forth on the white horse, and ultimately seen riding forth on the red, black, and pale horses — is the key to understanding both this man’s rise to power and eventual fall from power.

This man, appearing as *a man of peace* (Dan. 11:21, 24), will apparently possess the answers necessary to defuse the Middle East situation (at least *seemingly, in man’s eyes*, for only Christ’s return can effect true, lasting peace in the Middle East and the world at large).

And, because of the place which Israel occupies in God’s economy, Israel *MUST* be recognized as the nation lying at the center of the whole of the matter. *A stable and secure situation surrounding Israel MUST exist first if the same thing is to exist in the Middle East and the Gentile world at large.* And the rider on the white horse, making the seven-year covenant with Israel, will apparently recognize and know at least that much about the overall matter.

God has placed Israel *in the midst of the nations* (Ezek. 5:5); and God looks upon and deals with the nations *THROUGH Israel, NOT JUST in the Middle East BUT worldwide* (Deut. 32:8-10; Zech. 2:8; cf. Gen. 12:1-3).

Thus, the place which Israel occupies in the Middle East — whether at “peace,” or at “war” — has direct ramifications affecting ALL of the Gentile nations, beginning in the Middle East and extending worldwide.

(For additional information on the preceding, refer to “The Intractable Middle East Problem,” Appendix I in this book.)

It is evident from things stated in Daniel's prophecy that the covenant which "the prince that shall come" will make with "many" in Israel will have to do, at least in part, with a restoration of the Mosaic Economy, apparently guaranteed by this man. Israel will be allowed to rebuild her Temple on the Temple Mount and reinstitute the Old Testament priesthood and sacrifices (evident from things seen in Daniel, Matthew, Luke, II Thessalonians, and Revelation).

For the Jewish people to attempt something of this nature today, under present conditions and circumstances, would present insurmountable problems. In fact, if they tried to do this today, the Moslem world surrounding Israel on three sides would undoubtedly erupt, for a Moslem shrine (the *Dome of the Rock*, reputed to be the third most holy place in the world for Moslems) presently occupies the spot on the Temple Mount where many believe that the Temple will have to be erected. And even if the Jews sought to build a Temple any other place on the Temple Mount today, similar insurmountable problems would exist.

But in that coming day things will be quite different. They will have to be different. And this man will apparently possess the ability to bring about the necessary changes to make possible that which man would find impossible today.

In Daniel's prophecy of the Seventy Sevens, where this man and the covenant are dealt with, things related to both his making and then breaking the covenant occupy center-stage. In reality, things surrounding the two together (his making and then breaking the covenant) comprise all that is revealed about this man in the prophecy of the Seventy Sevens.

Then, following the reference to "the prince that shall come" (9:27) as "the prince of the covenant" (11:22), Scripture again refers to this covenant several times during things revealed concerning his reign (11:28, 30-32). And the things revealed about this man and the covenant in these subsequent verses *have to do with EXACTLY the SAME things introduced in Dan. 9:27, when he breaks the covenant.*

When this man does break his covenant, after three and one-half years, in the middle of the Tribulation, *things will begin to change rapidly.* He will break the covenant through causing "the sacrifice and the oblation to cease" and entering into and desecrating the

Holy of Holies in the rebuilt Temple (the dwelling place of God in the O.T. theocracy). He will sit “in the temple of God, shewing himself that he is God” (II Thess. 2:4). And when this occurs, the Jewish people in Judea are told to run for their lives.

They are told to flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35; Luke 21:20-24*]), “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

Once this man turns upon the Jewish people by stopping the sacrifices and desecrating the Holy of Holies, events will then occur *so rapidly* that the Jewish people are told to not even take time to gather any of their belongings but to flee for their lives with only the clothes which they will have on their backs at that time. And the Jewish people are further told to pray that this day does not occur in the wintertime (leaving them at the mercy of the elements) or on the Sabbath (the nation will be keeping the Sabbath, with travel of this nature prohibited on this day [Matt. 24:17-20; cf. Ex. 16:29]).

The reason given for such haste is then succinctly explained:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:21, 22).

At this time, as well, this man with his armed forces (those who will be affiliated with him against the Jewish people and the covenant [Dan. 11:30, 31]) *will destroy both the Temple and the city of Jerusalem* (Dan. 9:26). The Jewish people who do not escape into the surrounding Gentile nations will then either “fall by the edge of the sword [be slain]” or “be led away captive into all nations” (Luke 21:24a). And the nation of Israel, as we know it today — a recognized nation in the Middle East — *will cease to exist*.

The cry which began in the early days of the existence of the nation — *a cry for the utter destruction of Israel*, echoed by Nasser and others down through the years — *will seemingly have been realized* (cf. Ps. 83:4). *A destroyed Jerusalem* will then “be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24b; Rev. 11:2).

(Note that “Jerusalem” is often used in Scripture as a reference to *the Jewish people, the people of the city*, rather than to the actual city [Lam. 1:7-9; Matt. 23:37-39; Luke 13:33-35; 19:41-44; Rev. 17:18].

Thus, Luke 21:24b and Rev. 11:2 could be viewed in a larger sense as a reference to *NOT ONLY Israel’s capital city BUT to the Jewish people themselves*, scattered among the nations.)

That is the setting for and the why of that which will occur when the second seal on the seven-sealed scroll has been broken. *Peace*, effected through the rider on the white horse, will be taken from the earth. The man who rode out with only “a bow” in his hand (Rev. 6:2), *effecting peace through his eloquence and through making a covenant with Israel*, is now seen as one having “a great sword” in his hand (Rev. 6:4).

He NOW rides forth in a different manner entirely.

Note how Daniel describes this man in those days:

“And the king shall do according to his will; he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation [the Tribulation] be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces [having to do with ‘strength,’ ‘power’]: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land [the land of Israel] for gain” (Dan. 11:36-39).

With this man’s treatment of the Jewish people (seeking to slay or enslave them), along with his bringing about the destruction of Jerusalem and the Temple, and a division of the land (which God calls “my land” and warns against anyone dividing this land [Joel 3:2]), is it any wonder that *peace is taken from the earth at this time?*

Again, Israel has been set *in the midst of the nations* (Ezek. 5:5), and God views the surrounding Gentile nations *through Israel*

(Deut. 32:8-10; Zech. 2:8). And the ill treatment which this man will accord the Jewish people, along with the destruction of that belonging to the Jewish people, *can ONLY reflect negatively upon the welfare of the surrounding nations under his control and sway.*

Positive and negative ramifications surrounding the treatment of the descendants of Abraham through Isaac, Jacob, and his twelve sons are given in Gen. 12:3 and remain just as true today as ever.

Individuals and nations that befriend Israel realize blessings from God. And the converse of that is equally true. A nation today, seeking the destruction of Israel, is doing little more than seeking their own destruction. They are doing little more than committing national suicide.

That is why when this man accords Israel the type ill-treatment which he will accord this nation in the middle of the Tribulation *he will be according like ill-treatment to himself. And since he will be the world ruler at that time, with all the Gentile nations under him, with God viewing these nations through Israel, this man will be doing little more than committing national suicide on behalf of the nations of the earth* — a sentence which will be carried out at the end of the Tribulation, when Christ returns (Isa. 63:1-6; Dan. 2:34, 35, 40-45; Rev. 19:17-21).

(To illustrate the point, note the Third Reich in Germany, from Hitler's rise to power in 1933 to its utter destruction in 1945. The Third Reich was to last for 1,000 years, but lasted for only twelve years.

Germany lost WWII before even entering the war. Why? Anti-Semitism! Hitler began turning his hand against the Jewish people only weeks following his rise to power [reaching a peak during the fall of 1938, resulting in that which ultimately occurred — *the death camps and the death of 6,000,000 Jews*]. Thus, *the unchangeable destiny of the Third Reich was set during its early years, and Germany lay in ruins at the end of WWII.*

So will it be with the rider on the white and red horses. Once this man turns against the Jewish people, *his unchangeable destiny* will be set, and his world will lie in ruins three and one-half years later.)

The Rider on a Black Horse

“And when he had opened the third seal, I heard the third beast [‘living creature’] say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts [“living creatures”] say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine” (Rev. 6:5, 6).

The man who had previously ridden forth on a red horse is now seen riding forth on a black horse, depicting the result of his previous ride. That depicted is *famine*, which follows in the aftermath of war.

The greatest famine in the history of the earth will grip the world for the simple reason that the greatest persecution in the history of the Jewish people will have befallen the nation. And this famine will be in complete keeping with the persecution and the God-established laws of the harvest, for man does NOT violate that which God has established and decreed without suffering the consequences.

(A person *always* reaps what he sows, and he *always* reaps more than he sows, with a period of time lying between the sowing and the reaping. A sown grain of wheat, over time, produces a stalk of wheat with many grains; a sown apple seed, over time, produces an apple tree with many apples, etc. Everything, over time, reproduces “after his kind,” with that reproduced *always* more than that which was sown [Gen. 1:11, 12; Gal. 6:7]. *These are God-established laws which cannot change.*

The man depicted by a rider on a white horse, then a red horse, then a black horse, and then a pale horse *will NOT be able to circumnavigate the laws of the harvest which God has established. This man will sow the wind, and he will reap the whirlwind* [Hosea 8:7].)

The man riding the black horse is seen with a pair of balances in his hand, and the price is given for a specified amount of food. “A penny [a day’s wage when this was written]” would purchase “a measure [about a quart] of wheat” or “three measures of barley.” That is to say, in that coming day, *it will cost a day’s wage for a minimal amount of food.* The thought appears to be that *life will be reduced to the barest of necessities — food to sustain life, and a fight for survival.*

Then, after dealing with the preceding in verse five and the first part of verse six, that stated about events having to do with this famine closes with the expression, “hurt not the oil and the wine.”

“Oil and wine” are seen in Scripture in connection with *bless-*

ings (cf. Deut. 11:14; 28:51; II Chron. 2:10, 15). And it is that seen in connection with “oil and wine” (blessings) which was *taken from Israel because of their continued disobedience over centuries of time but will one day be restored to the nation following repentance* (cf. Joel 1:10; 2:19; 3:17ff).

In this respect, the expression at the end of that stated about the rider on the black horse, “hurt not the oil and the wine,” could only be seen in a contextual respect as having to do with *God’s dealings regarding Israel concerning limitations, with a view to the future.*

The Rider on a Pale Horse

“And when he had opened the fourth seal, I heard the voice of the fourth beast [‘living creature’] say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [‘Hades’] followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth” (Rev. 6:7, 8).

Because of that previously brought to pass (depicted by the rider on the red and black horses), the rider on the pale horse, whose name is “Death,” was given power over “a fourth part of the earth.” The end result of peace being taken from the earth, in the manner in which this peace will be removed — *resulting directly from the ill treatment accorded the Jewish people* — will be “Death,” with “Hades [the place of the dead]” following fast on the heels of death.

One-fourth of the population of the earth will die in that day — a figure which can only be above one billion people, even when allowing for the absence of all Christians (previously removed from the earth). One out of every four individuals on the earth will die as a result of war, hunger, and apparent resulting disease (with probably very limited health care). And “beasts” (v. 8) is used in this book as a metaphor for *Godless rulers wreaking havoc* (i.e., those ruling with and under the “Beast” [ch. 13; cf. Dan. 7:1ff]), resulting from existing circumstances or any number of causes.

That, according to Scripture, is what will occur in that coming day because of and through the outworking of the principles in Gen. 12:3.

14

Souls Under the Altar *How Long...? Until...*

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11).

The breaking of the first four seals of the seven-sealed scroll, revealing *four horsemen riding forth*, provides a general description of a sequence of events which will occur and conditions which will exist during the Tribulation and immediately following Christ’s return at the end of the Tribulation — *events covering the entire seven years of the Tribulation, plus events evidently occurring during the seventy-five days which will exist between the end of the Tribulation and the beginning of the Messianic Era* (cf. Dan. 12:11-13).

The breaking of these first four seals forms a *skeletal framework for this complete period*, with subsequent revelation beginning in the latter part of chapter six and continuing through chapter nineteen providing the necessary commentary — the sinews, flesh, and skin, as it were — to properly clothe the skeletal framework (cf. Ezek. 37:1-10).

God opened His Word in this respect by providing a *skeletal framework for the whole of His revelation to man* in the first thirty-four verses of Genesis, with *ALL* subsequent Scripture then providing the necessary commentary — the sinews, flesh, and skin — to properly clothe the skeletal framework.

And, if the relationship between *events surrounding the four horsemen* in chapter six and *events covering the Tribulation in the remainder of the book* are to be viewed in the apparent same respect, God, as well, is seen closing His revelation to man in a *very similar respect* to the way He opened this revelation (or as seen in the opening two chapters of John's gospel, opening the New Testament).

After the first four seals had been broken (6:1-8), the breaking of the fifth seal revealed *souls under the altar*. This scene results from that previously brought to pass when the first four seals had been broken.

Then, additional revelation is given in the book to fill in the details, providing commentary, for that revealed when the fifth seal is broken (e.g., all of ch. 7 and parts of chs. 11, 12, 14).

Who are these souls under the altar?

They couldn't be Christians, for all Christians — comprising all of the saved at the time of the rapture — will have previously been removed. And, since all saved individuals will have previously been removed, where had the souls under the altar heard the salvation message?

Also, note the faith possessed by those seen under the altar. These are individuals possessing *faith of a nature for which they had relinquished their lives*.

They had been "slain for the word of God, and for the testimony which they held" (v. 9). They were *martyrs*.

Then, chapter seven, providing subsequent commentary, describes these individuals as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues..." (v. 9a). And, so that there could be no mistake, they are specifically said to have come "out of great tribulation [*lit.*, 'out of the Great Tribulation']" (v. 14).

(In the Greek text, the adjective ['great'] follows the noun ['tribulation'], and both words are preceded by the definite article. Thus, one could translate, "the Tribulation, the Great one.")

That in view is *NOT* just any tribulation or affliction, *BUT* a *specific one*; and, in addition, it is further singled out and identified as "the Great one."

E.g., compare this with the same noun and adjective [used in the same order] in Rev. 2:22, without an article preceding either word. In this verse, *great affliction*, unrelated to *the Great Tribulation*, is in view.

The Great Tribulation is the time of which Daniel spoke, following “the prince that shall come” breaking his covenant with the Jewish people; and it is that time of which Jesus spoke in the Olivet Discourse, after the Jewish people will have seen “the abomination of desolation, spoken of by Daniel the prophet, stand [‘standing’] in the holy place” [Matt. 24:15ff; cf. Dan. 9:27; 11:31; 12:11].)

Thus, those seen under the altar when the fifth seal is broken are saved individuals who had been slain for their faith during the latter part of the Tribulation, during that time which Scripture refers to as “the Tribulation, the Great one,” or simply “the Great Tribulation.”

The scene though does not picture all of the martyrs of the Tribulation. Reference is made to “fellow servants” and “brethren” who were still alive, in the Tribulation, who would ultimately be slain as well (6:11b).

(The scene in Rev. 6:9-11 pictures *a sacrifice of individuals, with their blood having been poured out beneath the altar*. “The altar” is an allusion to the brazen altar in the courtyard of the Temple.

This altar was the place where *the sacrifice occurred, and the blood of the sacrifice* was poured out beneath the altar [Lev. 1:11; 4:4-7]. These individuals, as many Christians prior to that time, had presented their bodies “a living sacrifice” [Rom. 12:1], and they had been “faithful unto death” [Rev. 2:10].)

As previously seen, that revealed when the fifth seal is broken results from events brought to pass through the breaking of the previous four seals (*cf.* Rev. 20:4).

With the breaking of *the first seal*, a man was seen riding forth on a *white horse*, with a view to *worldwide conquest* (6:1, 2).

With the breaking of *the second seal*, a man was seen riding forth on a *red horse*, holding “a great sword” and possessing power “to take *peace* from the earth,” resulting in men killing “one another” (vv. 3, 4).

With the breaking of *the third seal*, a man was seen riding forth on a *black horse*, depicting *famine* (vv. 5, 6).

Then, with the breaking of *the fourth seal*, a man was seen riding forth on a *pale horse*, depicting *death* (vv. 7, 8).

All of these things set the stage for the breaking of the fifth seal. And the next chapter (ch. 7) provides explanatory commentary for a number of things seen when this seal is broken, with further explanation given additional places later in the book.

The Book of Revelation is self-interpreting in this respect, with Scripture numerous other places shedding additional light on different things throughout the book.

Two Witnesses, 144,000 Evangelists

Commentary in chapter seven on that seen when the fifth seal is broken does not begin with the souls under the altar but with a lengthy reference to the sealing of 144,000 Jews, 12,000 from each of the twelve tribes of Israel (vv. 1-8). And the reason for this is obvious when related Scripture on the subject is studied.

In short, as will be shown, these 144,000 will be the evangelists who will carry God's message to the nations of the earth, to the Gentiles worldwide, during the last half of the Tribulation. And the souls under the altar, revealed through the opening of the fifth seal, are individuals who will have been saved as a result of their ministry.

Apart from these evangelists, that seen when the fifth seal is broken would not exist. Apart from these evangelists there would not be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" who had been "slain for the word of God, and for the testimony which they held" (6:9; 7:9).

Thus, all of chapter seven deals with one central subject.

The first eight verses deal with *the 144,000, the evangelists during the last half of the Tribulation*. Then the remainder of the chapter (vv. 9-17) deals with *the results of their ministry*.

These 144,000 Jews will, in a respect, do in three and one-half years that which *neither their forefathers* had done (from Abraham

to Calvary) nor *the Church* will have done (from Pentecost to the rapture) in two previous, successive 2,000-year periods.

These 144,000 Jews will, collectively, be “*a first fruit [Gk., singular] of the entire nation* (Rev. 14:4).

They will do that which God called the nation of Israel into existence to accomplish. They will be *God’s witnesses to the nations* (Isa. 43:1, 9-12).

And, viewing the results of their ministry over the short period of three and one-half years, think what an entire converted Jewish nation will be able to accomplish in 1,000 years when they go forth as *God’s witnesses to the Gentile nations of the earth during the Millennium*.

1) *Bringing Forth the 144,000*

How will these 144,000 Jews themselves be saved? How will they hear the message?

No Christians will be on earth to proclaim the good news; they will have been removed at the time of the rapture. And, if the 144,000 had been saved before the rapture, they would have been part of *the one new man* “in Christ” and would have been removed with the rest of the Church.

It is, of course, possible that some of those numbered among the 144,000 will have heard the message before the rapture and then reacted to the message following the rapture. But, if so, these would seemingly form only a small part of the group, for Scripture deals with the matter after another fashion.

The 144,000 are mentioned several subsequent places in the book, one place through the use of the number 144,000 (14:1-5) and at least two other places through the use of other designations (chs. 11, 12).

Part of chapter eleven (vv. 3-12) is taken up with the ministry of two witnesses whom God will send to the earth after the removal of the Church. And these two witnesses will make their appearance either at or about the time when “the prince that shall come” makes *his seven-year covenant* with “many” in Israel.

These two witnesses will bear a testimony to the Jewish people, apparently in and around Jerusalem; and they will bear this

testimony throughout the first three and one-half years of the Tribulation.

NOTHING will be able to stop these two witnesses *UNTIL* “they shall have finished their testimony.”

But after they finish their testimony, Antichrist will be allowed to slay them, something which will evidently occur at or about the time this man *breaks his covenant* with “many” in Israel.

But after three and one-half days (a day for a year of their ministry), with their bodies lying in the streets of Jerusalem during this time, the Spirit of God will breathe life into their dead bodies.

They will stand upon their feet, great fear will fall upon many, God will then remove them from the earth, and their enemies will watch as they ascend “up to heaven in a cloud” (11:5-12; *cf.* Acts 1:9-11).

The ministry of these two witnesses *can ONLY occur during the first half of the Tribulation, for the Jewish people will NOT be in and around Jerusalem during the last half.*

When “the prince of the covenant” breaks his covenant in the middle of the Tribulation, the Jewish people in Judea are told to flee for their lives. And those who do not escape into the surrounding Gentile nations will either be killed or sold as slaves to the Gentiles.

Jerusalem and the Temple will then be destroyed, and Jerusalem will be “trodden down of the Gentiles” throughout the last three and one-half years of the Tribulation, “until the times of the Gentiles be fulfilled” (*cf.* Dan. 9:26, 27; 11:22, 28-32; Joel 3:1-8; Matt. 24:15ff; Mark 13:14ff; Luke 21:20-24; II Thess. 2:3ff; Rev. 11:1, 2).

It is also apparent that the 144,000 will hear and respond to the salvation message through the testimony of these two witnesses, whether directly or indirectly. There is a connection between the ministry of the two witnesses and the bringing into existence of the 144,000, seen when one compares events in chapter eleven with events in chapter twelve.

Probably more than just 144,000 will hear and respond to the message. But, regardless of the number, God will see to it that at least 12,000 from each of the twelve tribes of Israel hear and respond.

God will then take these 12,000 from each tribe and seal them, as seen at the beginning of chapter seven.

In chapter twelve, three main metaphors are used — one to describe “Israel” (*a woman*), one to describe “Satan” (*a dragon*), and one to describe “the 144,000” (*a man-child*, which the woman brings forth near the middle of the Tribulation).

All three metaphors are identified in the chapter, and the manner in which the man-child is identified *NOT ONLY* connects this metaphor with the 144,000 *BUT* it also provides the connection that the 144,000 have with the two witnesses in the previous chapter, in chapter eleven.

(The man-child, in commentaries and other studies on the Book of Revelation, is usually identified as “Christ.” BUT this identification is NOT possible. Note that Israel brings forth the man-child in chapter twelve AFTER ALL seven heads of the beast in chapter thirteen have been crowned, with diadems, which CANNOT occur UNTIL near the middle of the Tribulation [vv. 3-5].

Israel brings forth the man-child shortly after Satan and his angels have been cast out of the heavens onto the earth, which, contextually, will occur near the middle of the Tribulation [vv. 4, 5].

And Israel brings forth the man-child shortly before Antichrist breaks his covenant with the nation and the Jewish people flee for their lives [vv. 5, 6, 13ff].)

The identities of all three metaphors in chapter twelve are easily seen.

The woman can be identified with “Israel” several ways. One way would be through statements made about her fleeing into the wilderness (vv. 6, 14; cf. Matt. 24:16ff). And *the dragon* is specifically stated to be “Satan” (v. 9).

(Note that Satan and the kingdom of Antichrist are spoken of in an inseparable manner in this chapter [vv. 3, 4], which is easy to understand from that revealed about Satan and Antichrist in the next chapter.

After Antichrist comes into the power which he sought by riding out on a white horse in chapter six, Satan gives to this man “his power, and his seat [‘his throne,’ giving him regal power over the earth], and great authority” [13:2b; cf. Luke 4:5, 6].)

But *HOW* is “the man-child” identified as *the 144,000* in this chapter?

Note verse seventeen where mention is made of *a remnant of the woman’s seed*, “which keep the commandments of God, and have the testimony of Jesus Christ.” This remnant, specifically said to be *a saved part of the Jewish nation, can ONLY be identified with the man-child, whom Israel brought forth back in verse five.*

Then note mention of *a remnant* in the previous chapter — after the two witnesses finish their testimony, are killed, are raised from the dead, and ascend to heaven (v. 13) — providing a connection between *the remnant (the man-child)* in chapter twelve and *the two witnesses* in chapter eleven.

One can really come to *ONLY one conclusion.*

The ministry of the two witnesses during the first half of the Tribulation *can ONLY* be inseparably connected with the conversion of the 144,000. *HOW* else could they have heard the message?

There is really *NO other way.* And, beyond that, proclaiming the message to 144,000 Jews who would respond, be sealed by God, and then minister to the nations of the earth during the last half of the Tribulation *would probably be the central purpose* for the ministry of the two witnesses during the first half of the Tribulation.

In this respect, the two witnesses would be seen finishing their testimony when the last of the 144,000 respond to the message. And, at this time, the woman, Israel, would be full-term in her gestation period, giving birth to the man-child, the 144,000.

2) Sealing, Ministry of the 144,000

There are three places in the New Testament, with a basis in the Old Testament, where there is a birth in connection with Israel, resulting in a worldwide ministry. And these places have to do with the 144,000 during the Tribulation.

A more specific Old Testament basis for that seen in the New Testament is Isa. 66:7, 8:

“Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Who hath heard such a thing? Who hath seen such things? Shall

the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

Three places where this subject is dealt with after this same fashion in the New Testament can be found in the Olivet Discourse accounts of Matthew and Mark (Matt. 24; Mark 13) and in the section under discussion in the Book of Revelation.

In all three of these sections of Scripture, Israel is seen as a woman experiencing birth pangs, there is then a birth, and there is subsequently a worldwide proclamation of the gospel message.

The Isaiah passage previously quoted (Isa. 66:7, 8) refers to future times when Israel will *both give birth and experience birth*.

Israel will first deliver a "man-child"; then, the nation itself will be "born at once." The "travail" and "pain" associated with birth in these verses in Isaiah though are connected *only with the birth of the nation itself, not with the birth of the man-child*.

"Before she [Israel] travailed, she brought forth; before her pain came, she was delivered of a man-child" (v. 7). The emphasis in these verses is upon *the birth of the nation* rather than the man-child (anticipating the Messianic Era), with the "travail" and "pain" so associated.

As in Isa. 66:7, 8, both Matthew's and Mark's Olivet Discourse accounts present *Israel in travail*. However, unlike the Isaiah passage, Israel's travail in these two gospel accounts is seen connected with *a bringing forth of the man-child, the 144,000*.

Both gospel accounts deal with the Jewish people during the Tribulation, with an emphasis on events beginning near or at the mid-point of the Tribulation and continuing throughout the last half (which is the emphasis seen in the Book of Revelation as well). And both gospel accounts lead into Christ's return at the end of the Tribulation, as does the Book of Revelation.

Thus, Israel's travail from Isa. 66:7, having to do with the entire nation, would be alluded to in all three books, though not dealt with directly.

In the two gospel accounts, the word in the Greek text translated "sorrows" (Matt. 24:8; Mark 13:8) is the word having to do with *travail or birth pangs*.

“Sorrows” is a translation of the Greek word *odin*, and it is really *not* a good translation as we understand words today.

Odin has to do with the “travail” which a woman undergoes as she endures a time of labor immediately preceding the birth of a child; and the word “sorrows” carries too broad of a meaning in this respect.

Odin could be better translated “birth pangs” or “travail.” The reference is to Israel in this condition during the first part of the Tribulation.

Then, Rev. 12:1-5 presents the same picture concerning Israel in *travail* (the word “travailing” in v. 2 is a translation of the Greek word *odino*, a cognate form of *odin*, meaning the same thing).

In these verses, as in the gospel accounts, the birth in view is that of the “man-child.” And Israel is seen crying out while *travailing* in pain, awaiting the birth of this child.

And the worldwide proclamation of the gospel message during the Tribulation is seen in all three New Testament books which depict Israel in *travail*.

In Matthew and Mark this message is referred to following the verses having to do with Israel in *travail*.

In Luke’s account of the Olivet Discourse, neither Israel’s *travail* nor the message is mentioned.

The two are intrinsically tied together, and the inclusion or absence of one demands the inclusion or absence of the other.

Note Matthew’s and Mark’s accounts:

“All these are the beginning of sorrows [‘birth pangs,’ ‘travail’]...

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:8, 14).

“...these are the beginnings of sorrows [‘birth pangs,’ ‘travail’]...

And this gospel must first be published among all nations” (Mark 13:8b, 10).

Then in the Book of Revelation this same thing is seen in connection with the 144,000, in Rev. 14:1-6. An angel appears, in possession of the gospel message (v. 6), immediately after certain things are stated about the 144,000 (vv. 1-5).

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (v. 6).

Angels are seen carrying out various tasks over and over in the Book of Revelation, and an angel appearing in possession of the gospel message is one such occasion.

But it is evident from the context and related Scripture that this angel is *NOT* the one who proclaims the message. Rather, this angel, in possession of the gospel message, makes an announcement to all that dwell on the earth (v. 7).

And it is evident that this announcement is *NOT* the gospel message.

This angel’s announcement is *one of impending judgment (NOT good news, NOT the gospel)*, along with a *call to recognize and give proper honor and reverence to the one true and living God*.

The proclamation of the gospel is a task committed *to man, NOT to angels*. And it is evident from the context and related Scripture that the gospel message, in possession of this angel, will be carried worldwide, *NOT by the angel in verse six, BUT by the 144,000 in verses one through five*.

(Only a limited number of things which Scripture reveals about the 144,000 have been discussed in this chapter. Other things on the subject are dealt with in later chapters in this book, particularly in Chapters XX, XXI, XXVI.)

Souls Clothed, How Long...

A question often asked is addressed in a somewhat indirect manner through that revealed when the fifth seal is broken. Do those who have died possess *bodies* of some type prior to the future resurrection?

Note that those who had been slain in this passage — the souls under the altar — were provided with “white robes” to wear (6:11a; *cf.* 7:9), which would clearly indicate that they possessed *a bodily form* during the time between death and resurrection.

These individuals are seen crying out unto the Lord in “a loud voice,” asking how much longer existing conditions upon the earth were going to be allowed to continue. And they were told to rest “for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (v. 6:11b).

Thus, the dead are seen *in* a conscious state, possessing some type body.

God works *at set times, with set patterns, in set ways, using set methods, etc.* Often, things seemingly go unchecked until a particular set time arrives. But when God’s set time arrives, *things change, often quite rapidly.*

This is something seen over and over in Scripture (*e.g.*, Matt. 24:42-51; Luke 17:26-30; John 2:4; 12:23; Rev. 14:7, 15).

The people of God, relative to these matters, are to simply *remain faithful, bide their time, and wait upon the Lord.* He will take care of matters in due time, *at an unchangeable previously set time.*

15

The Great Seismos

End and Destruction of Gentile World Power

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

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

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:12-17).

It is evident that the breaking of the first four seals of the seven-sealed scroll provides an overall word picture — succinctly presenting just the main, necessary facts — *of the complete seven-year Tribulation, along with events immediately following Christ’s return at the end of the Tribulation*. That seen when the four horsemen ride forth, one after the other as each of the first four seals are broken, provides an overall description of an interrelated succession of events which will mark the final seven years of Man’s Day, leading into the Lord’s Day.

In this respect, the whole of that seen through the breaking of these first four seals (6:1-8) should be viewed as *a skeletal framework* for that seen in the remainder of the book covering this period of time (6:9-19:21).

Everything beyond this point (that revealed when the remaining three seals are broken [which includes that revealed when the seven trumpets are sounded and the corresponding seven vials are poured out, seen in chs. 6b, 8-10, 11b, 15, 16], along with all of the asides [events seen in chs. 7, 11a, 12-14, 17-19]) provides the details and commentary for *the complete skeletal picture* seen through the breaking of the first four seals. This complete sequence of events provides *the sinews, flesh, and skin* to cover the initial skeletal framework.

In this respect, when an individual begins with the breaking of the first seal in chapter six and continues through chapter nineteen — with the completion of the judgment of the great whore, Christ's subsequent return, and the destruction of Gentile world power — that individual has read a detailed word picture covering the overall scope of the coming seven-year Tribulation and events which immediately follow, leading into the Messianic Era. That individual has read the matter *EXACTLY* as God gave it and *EXACTLY* as God wants man to see and understand it in this closing book of Scripture.

God though would expect man to see and understand this part of His Word *EXACTLY* as He would expect man to see and understand any other part of His Word — *NOT ONLY in the light of all which He has revealed BUT ALSO in the light of the way in which He has revealed matters, beginning with Moses.*

But, bear something in mind. As in any other part of Scripture, God, in this book, has structured His Word *after a particular fashion.* At the beginning of Scripture, God's structural method, along with providing history, was centrally *typical, in conjunction with numbers and metaphors.* In the closing book of Scripture, in the Book of Revelation, God's structural method is clearly stated at the beginning of the book:

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and *signified* it by his angel unto his servant John” (1:1).

And this revealed method (“signified”) is seen throughout the book, often *in conjunction with numbers and metaphors* (ref. Ch. I in this book).

The preceding is what many expositors and Bible students

have overlooked and have not taken into account when trying to understand that revealed in this book, particularly when the sixth seal is broken. They have overlooked and not taken into account the word “signified” in the opening verse of the book, which has to do with using *indirect or illustrative language in order to bring out that which is direct or explanatory*. And attempting to understand and interpret this book after a manner other than how God gave this part of His Word *NOT ONLY* leads to all types of problems *BUT* it closes the door to the true picture of the matter, to that which God has revealed through the means which He has used.

The whole of that revealed when the sixth seal is broken is set forth in illustrative language (which was used extensively in that revealed through the breaking of the first five seals), and it is quite evident that metaphors are being used throughout.

And, viewing the matter both textually and contextually, it is a simple matter to see and understand the exact nature of the subject matter being dealt with through this means.

First, to understand that illustrative language is being used in this part of Scripture, begin with the word “earthquake” (6:12), which is the first thing mentioned when this sixth seal is broken. This word in the Greek text is *seismos*, which means “to shake,” “to agitate,” “to stir up.”

The word “earth” is not associated with the word *seismos*. That would have to be derived from the text or context. And, in this case, the whole of the passage *has to do with heaven, things in heaven, and things on earth*. There is a *great shaking of heaven* (as a scroll being unrolled), *things in heaven* (“the sun,” “the moon,” and “the stars”), *and things on earth* (“every mountain and island”).

(Our English words “seismic,” “seismology,” “seismograph” and other forms of the same word are all derived [in whole or in part] from the Greek word, *seismos*. Most words in this family of words in the English language are associated with earthquakes; but the words, in and of themselves, as in the Greek, have no relation to *the earth* per se [note a cognate form of *seismos* in v. 13 (*seio*), translated “shaken”].

The earth is something added to *the shaking or agitation*, completely apart from the actual meaning of the different words derived from *seismos* [e.g., “earth” prefixed to “quake,” *earth-seismic*, “earthquake”].)

Then note that which occurs through this great shaking of things in heaven, heaven itself, and things on earth.

The sun becomes “black as sackcloth of hair,” *the moon* becomes “as blood,” *the stars* fall from heaven “upon the earth,” *the heaven* departs (is removed, in the sense of being rolled up [cf. Isa. 34:4]), “as a scroll when it is rolled together,” and *every mountain and island* are “moved out of their places.”

Attempting to see this as literal, apart from illustrative means and metaphors, would present major problems at every turn.

Note possibly the greatest of the problems — “the stars” *falling from heaven upon the earth*. The size of stars, the heat generated by stars, and their distance from the earth would prohibit even the thought of such literally occurring.

Stars are much larger than the earth. Our sun, for example, is a medium-sized star, and the diameter of the sun is over one hundred times that of the earth. If a literal star ever “fell unto the earth,” the earth would be burned to a cinder long before the star ever reached the earth.

Aside from the preceding, the nearest star to the earth (other than the sun) is Alpha Centauri, and this star is over four light years removed from the earth (about twenty-five trillion miles away); but most stars are thousands of light years removed, and there are multiplied billions of them in our galaxy (an estimated two to four hundred billion).

In fact, the distance from the earth to stars in the galaxy, for the most part, is so great that what man sees when he gazes into the heavens at night is light from distant stars which began traveling toward earth before man was even created, possibly even before Satan fell, at a speed slightly over 186,000 miles per second. And that light is just now reaching the earth. In fact, a scattering of these stars have likely not even existed for centuries or millenniums, with their nova yet to be seen (possibly not being seen until sometime during the Millennium, or the ages following).

And similar things, though in a different sense, could be said about that which happens to *the sun, the moon, the heaven itself, and the mountains and islands* when the sixth seal is broken. *ALL is illustrative and metaphorical*, and the whole of the passage *MUST* be

understood after this fashion, in keeping with the way God has not only designed His Word in this book but also in keeping with the way God views these different objects when using them as metaphors.

The Great Shaking

This *great disarray* of that being referenced, described through the use of heavenly bodies, heaven itself, and geographical places on earth, covers *the complete spectrum* of the matter. And that seen through this means when the sixth seal is broken provides further information, commentary, for that seen when the first four seals were broken.

That seen when these four seals were broken presented a man gaining governmental control over the earth (first seal). This was then followed by a progressive deterioration of conditions on earth unparalleled in the history of man (second, third, and fourth seals), *which is seen directly connected with the government of the earth from the first seal.*

And that seen when the sixth seal is broken depicts conditions *at the end of the Tribulation, at the time of Christ's return* [ref. subsequent material in this chapter].

Graphically described, that seen when this seal is broken has to do with *a complete disarray and collapse of the government of the earth* — the government in existence after the rider on the white horse had become world ruler and had been instrumental in bringing to pass that seen after the second, third, and fourth seals had been broken.

Then, viewing the matter from the standpoint of that seen when the fifth seal was broken (souls under the altar), that brought to pass when the sixth seal is subsequently broken *addresses the cry of the martyrs seen under the altar:*

“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (6:10b; cf. Gen. 9:6).

There is also considerable commentary numerous places in the Old Testament which bears directly upon that brought to pass

when the sixth seal is broken (numerous types, Daniel, etc.).

(E.g., parts of the O.T. which deal with that seen when the sixth seal is broken would be sections such as events leading to the power of Egypt being brought to naught during Moses' Day, events leading to Haman and his ten sons being impaled on a gallows during Esther's day, or events leading to "the little horn," "the prince of the covenant," being brought to his end in Daniel's prophecy.)

In short, as previously seen, that brought to pass through the imagery used when the sixth seal is broken depicts *the complete breakdown of the final form of Gentile world power, immediately prior to its destruction*. This destruction of the final form of Gentile world power is seen later in the book (chs. 8, 9, 14b, 19b), and that which occurs when the sixth seal is broken sets the stage for this subsequent destruction.

1) *The Powers of Nature*

There is a great shaking of natural things connected with the earth, both *in heaven* and *on earth* — heaven itself, the sun, moon, and stars in heaven, and the mountains and islands on earth.

a) *The Sun*

"The sun," the first thing mentioned among this array of things in heaven and on earth, *can ONLY* be depicting *the supreme governing authority* — "the heavens do rule" (Gen. 37:9; Dan. 4:26; Rev. 12:1).

ALL else (the moon, stars [in the sense used here], and the mountains and islands) *are dependent on light from the sun*. And the sun is *darkened*. The sun becomes "black as sackcloth of hair."

Sackcloth was a coarse-textured cloth, often made from goat's hair or black hair from camels. *Being clothed in sackcloth was a symbol of despair or calamity* (Gen. 37:34; Esther 4:1-4; Isa. 50:3; Ezek. 7:18).

Revelation 6:12, in the imagery used, pictures the sun, as it were, being clothed with this black, coarse-textured cloth, *blotting out ALL light, with the added thought of despair or calamity*.

And this is not seen as a passing eclipse. Rather, this pictures conditions at a terminal point. This pictures the way that the government of the earth will exist at the end of Man's Day.

“The prince of the covenant,” *seated on Satan’s throne* and possessing “power...and great authority” (Rev. 13:2), *will have carried the government, in a downward spiral, to this point* (cf. Joel 2:2, 10, 30, 31).

b) *The Moon*

“The moon,” the next thing mentioned, *is a secondary heavenly body in relation to the sun*. The moon derives its light from the sun; and in the sense of depicting governing authority, this secondary authority, dependent on the supreme authority, would be darkened as well, with this darkness described through another means — the moon becoming “as blood.”

“Blood,” in Scripture, has to do with both *life* and *death*.

In Lev. 17:11, *life* is said to be in “the blood.” But, in Ex. 12:7, viewing the other side of the matter, blood from a slain lamb placed on the doorposts and lintel of an Israeli home showed *death* (though this resulted in *life* because of that stated in Lev. 17:11).

The blood on the doorposts and lintel showed *that death had occurred inside that Israeli home*. The blood showed that *the firstborn had already died, though vicariously*. When the Lord passed through the land of Egypt at midnight and saw the blood, He was satisfied; and, consequently, He passed over that house.

Thus, the thought of “blood” could be used either way — *life*, or *death*.

But the manner in which “blood” is used in Rev. 6:12, where the moon becomes “as blood” in connection with the sun becoming “black as sackcloth of hair,” the thought could only have to do with *death*. The moon, dependent on the sun, is seen being blackened as well, though the matter is expressed a different way.

Where there had previously been “light,” now there was *darkness*; where there had previously been “life,” now there was *death*.

c) *The Stars*

“The stars” of heaven, the remaining heavenly bodies mentioned, *could ONLY depict secondary powers connected with the primary and secondary authority, the sun and the moon* (cf. Job 38:7; Isa. 14:13; Rev. 12:4). And the sun being darkened would affect the stars (in the sense that they are used here) *EXACTLY* as it had affected the moon.

And a different way of stating that which has happened is used again. *FIRST*, to describe matters at hand, *there was a calamitous blackness, and then death*. *NOW*, continuing the description, “the stars” *are seen falling from heaven to the earth*.

d) *The Mountains and Islands*

Then “mountains and islands” are the last objects used in this depiction of *a complete breakdown of powers and authorities*.

“A mountain” in Scripture, when used in the sense seen here, depicts a *kingdom* (Isa. 2:1-5; Jer. 51:25; Dan. 2:44, 45; Matt. 17:1-5); and, contextually, “an island” would be connected with the government but more in the sense of *a center of trade and commerce* (Isa. 23:2; Ezek. 27:3ff; cf. Rev. 18:11ff).

They (all of the mountains and islands) are seen being “moved out of their places.” Not only is there *a calamitous blackness, death, and a falling*, but there is also *a removal, dislodging, and displacement of everything*.

“...I will shake the heavens and the earth;

And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen [‘Gentiles’]...” (Hag. 2:21b, 22a).

2) *The End Result of Going Forth “Conquering, and to Conquer”*

The government of the earth at the end of Man’s Day is vividly described when the sixth seal is opened. Then, those having some type connection with the government are shown (which, in the text, includes *everyone*).

That seen when the sixth seal is broken depicts *a complete breakdown of the whole of the matter — the government of the earth and that connected with the government*.

The fabric holding the system together unravels, apparently quite rapidly. *Disorder, in that day, will reign supreme*.

When everything unravels and disorder reigns supreme, the attitude of those on the earth comes into view. *ALL* — “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man” (v. 15a) — will be affected by this total collapse of the government and

all the things which appertain thereunto, *resulting in utter chaos.*

And these same individuals will seek help through one means. They will hide themselves “in the dens and in the rocks of the mountains” (v. 15b), saying to “the mountains and rocks”:

“Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?” (vv. 16, 17).

“Dens” and “rocks of the mountains,” as in that which precedes, are used in metaphorical senses. Hiding themselves in the places described and looking to these places *as possibly some type sanctuary or shield from that occurring could ONLY have to do with seeking some type help or aid from a government in complete disarray* (“dens” and “rocks” [safe places] “of the mountains” [of the world kingdoms]).

And, of course, NO help or aid will be found.

BUT, the matter in that day will be as it has always been — *under the complete control of the God of heaven.* He has stayed His hand for a time, allowing man’s *cup of iniquity* to become “full” (cf. Gen. 15:16). He has allowed Satan to continue exercising control, and He will allow the coming Antichrist, under Satan, to bring mankind to the brink of annihilation (Matt. 24:21, 22).

THEN, things will begin to change rapidly. “The great day of his [God’s] wrath” *will be at hand.*

In that day God will no longer stay his hand. God will, again, step into man’s affairs during Man’s Day.

And, WHEN that day arrives, man will be UNABLE to do anything whatsoever about the matter (cf. Rev. 9:6).

Men on the earth in that day will seek to distance themselves from that which is happening.

BUT, they will be unable to do so. There will be NO escape.

3) The Time During Which the Preceding Will Occur

The complete breakdown, disarray, and collapse of the earth’s government under Satan, his angels, and the nations will be followed by *a complete change in the government of the earth.*

And man CANNOT do anything to either hasten that day or move that day far into the future.

God works with *set times* which He Himself has established; and, "It is written..."

The judgments of the sixth seal are seen in connection with *the heavens being opened, with regality, and with the great day of God's wrath* (vv. 14-17). *The great day of God's wrath*, contextually, can only refer to "the great and the terrible day of the Lord" seen over and over in Joel, which, contextually in Joel, occurs in connection with *judgments immediately following the Tribulation, following Christ's return* (cf. Joel 1:15; 2:1, 2, 11, 31; 3:1-16; Rev. 11:18; 19:15).

Christ's return at the end of the Tribulation to effect a change in the government through these judgments is seen *three different places in that section of the book covering the Tribulation and the time immediately beyond* (chs. 6-19). It is seen in chapter six (vv. 14-17), in chapter fourteen (vv. 14-20), and in chapter nineteen (vv. 11-21).

(As explained and dealt with different places in this book [*The Time of the End*; ref. also the author's books, *Coming in His Kingdom* and *Moses and John*, Chapter II, "Exodus and Revelation"], the Book of Revelation, rather than being written in a strict chronological order, is structured like the rest of Scripture.

A complete panorama of events is given, followed by commentary. And this structure is repeated time after time throughout the book.

Scripture begins this way in Genesis, and it ends this way in Revelation. Thus, it would only be natural to see Christ's return dealt with more than one place in the book, followed by commentary each time.

The same thing was previously seen regarding the removal of Christians at the end of the dispensation [*i.e.*, the rapture]. This same removal was seen in both chapter one and chapter four [1:10, 11; 4:1, 2], with commentary following in each instance [*ref.* Chapters IV, VII in this book.]

Christ will return in connection with judgments occurring at the time of or immediately following the breaking of the sixth seal of the seven-sealed scroll.

And in line with the preceding, judgments occurring after the seventh seal has been broken *will occur following Christ's return but preceding the Messianic Era.*

Thus, all of the judgments seen when the seven trumpets sound and the seven vials are poured out *will occur following the Tribulation after Christ returns to the earth*, for these are the judgments seen occurring when the seventh seal is broken.

And these judgments will bring ALL the judgments of the seven-sealed scroll to an end, effecting the redemption of the inheritance.

Structure of the Seals, Trumpets, and Vials

The judgments revealed when the seventh seal is broken (the trumpet and vial judgments) fit into and form commentary, providing additional information for that previously seen when the first six seals of the scroll were broken.

They would reflect back on that seen when the sixth seal was broken, which answers the cry of the martyrs when the fifth seal was broken. In this respect, these judgments, along with the judgments seen when the fifth and sixth seals were broken, form part of the sinews, flesh, and skin to cloth the skeletal framework originally set forth through that revealed by the four horsemen riding forth when the first four seals of the scroll were broken.

And when the seventh seal is broken, the matter, as previously stated, is brought to a *FULL end with the sounding of the seventh trumpet and the corresponding pouring out of the seventh vial.*

Note how this is seen in that stated about the angel with the seventh trumpet:

“And the angel [the angel with the seventh trumpet] which I saw stand upon the sea and upon the earth lifted up his hand [*lit.*, ‘right hand’] to heaven,

And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:5-7).

“And these seven angels 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 [*lit.*, “The kingdom of this world became that of our Lord, and of His Christ’], and he shall reign forever and ever” (Rev. 11:15).

Then note how this is seen in that stated about the angel with the seventh vial:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done [*lit.*, ‘It has been completed,’ ‘It has come to pass’] (Rev. 16:17).

(*Ref.* Chapter XIX in this book, pp. 235, 236, for comments on “time” in relation to *finality* in Rev. 10:6.

Also, see Chapter XI in this book, pp. 133, 134, for comments on “the mystery of God” being *finished* in Rev. 10:7, along with the statement having to do with *completion* in Rev. 16:17.)

Though the seals, trumpets, and vials are presented in a separate sense in the Book of Revelation, forming three triads of sevens — *showing Divine perfection [three] within God’s complete judgment [seven] surrounding the redemption of the inheritance* — as previously seen, *an inseparable relationship exists between ALL of the judgments. And everything moves toward revealed GOALS, ultimately allowing God’s Son to take the kingdom and to reign.*

These revealed GOALS would encompass:

1) Bringing about the redemption of the inheritance, allowing God’s Son to take the kingdom.

2) Bringing to pass the marriage of Christ to His previously revealed bride, allowing the Son to possess a wife — a requirement for reigning in the kingdom of men, for the Son *CANNOT* reign alone; he *MUST* reign as a complete being.

3) Bringing Israel to the place of repentance, resulting in the restoration of the nation (spiritually, and to the land), God again taking Israel as His wife, and the restoration of the theocracy to the nation.

4) Bringing Gentile world power to naught, resulting in an end to the Times of the Gentiles.

5) Bringing about that seen in Ps. 2:6 — “Yet have I set my King upon my holy hill of Zion.”

16

Silence in Heaven (I)

Breaking the Seventh and Final Seal

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets...

The first angel sounded...” (Rev. 8:1, 2, 7a).

(Note that the breaking of the seventh seal, revealing the trumpet and vial judgments — dealt with in Chapters XVI-XVIII in this book — takes place *AFTER Christ returns to the earth, with these judgments occurring following the Tribulation but preceding the Millennium.*

This may also account for the separation of the breaking of the seventh seal [8:1ff] from the preceding six [6:1ff] by events revealed in ch. 7 — the sealing of the 144,000 Jewish evangelists and the results of their ministry [*ref.* ch. 14].

Then there is the scene in heaven when this final seal is broken [8:1-6], anticipating the scenes in chs. 10, 11b after all the judgments under this seal have been brought to pass.

For additional information on the preceding, refer back to Chapter XV in this book. Also refer to the author’s books, *Coming in His Kingdom* [particularly Chapters I, IV] and *Moses and John* [Chapter II].)

That seen when the first four seals of the seven-sealed scroll had been broken (6:1-8) — four horsemen sequentially riding forth on different colored horses, along with that occurring as each rode forth — covers, in *an overall capsulated manner, the complete seven years of the Tribulation, along with events immediately following at the time of Christ’s return.*

Then, the breaking of the next two seals (6:9-17) adds to the picture by presenting a summary view of that *ultimately occurring* because of that depicted by the four horsemen riding forth.

The breaking of the fifth seal presents the matter from a *heavenly perspective* (Tribulation martyrs in heaven crying out), and the breaking of the sixth seal presents the matter from an *earthly perspective* (the ultimate and utter collapse of world government, along with its interrelated trade and commerce).

Summary information relating to the end result of that previously depicted by the four horsemen riding forth is then seen through the breaking of the fifth and sixth seals.

Then, the breaking of the seventh and last seal of the scroll (8:1), revealing the seven trumpet judgments (with the corresponding seven vial judgments), simply *provides details and forms commentary* for that previously seen (seen first *in an overall capsulated manner* [through the breaking of the first four seals]).

In this respect, that which occurs when the seven trumpets are sounded and the corresponding seven vials of wrath are poured out *do not depict judgments occurring in addition to that previously seen* (that dealt with when the first six seals were broken). Rather, that which occurs when the seven trumpets are sounded and the corresponding seven vials of wrath are poured out provides information on *judgments occurring within that previously seen* (detailed information [commentary] concerning that previously dealt with when the first six seals of the scroll were broken).

(The preceding manner of viewing that which occurs when the seven seals of the scroll have sequentially been broken has been dealt with different places in previous parts of this book, particularly in parts covering Revelation chapters five and six [*ref.* Chapters VIII-XV].

The relationship of that seen when the four horsemen ride forth [the breaking of the first four seals] to that seen in the remaining judgments [the breaking of the last three seals] could be likened to the relationship of Gen. 1:1-2:3 to the remainder of Scripture.

In both instances the overall scope of the matter is presented *FIRST, in a skeletal form. THEN, subsequent Scripture provides details and forms commentary, supplying the sinews, flesh, and skin to cover the skeletal framework* [*cf.* Ezek. 37:1-10].

In the Book of Revelation, judgments revealed by the seven-sealed scroll are arranged in *three sets of seven* — *seven seals, seven trumpets, and seven vials*. “Three” is the number of *Divine perfection*, and “seven” is *God’s number*, a number which He uses to show *the completion of that which is in view*. Three sets of seven, in relation to “judgment,” show *Divine perfection [three] within a complete judgment emanating from God [seven]*.

However, as previously seen, *ALL judgment* is actually contained within the seven-sealed scroll, with the breaking of the first four seals showing *the whole of the matter*, and the breaking of the last three seals *providing details and forming commentary*.

“Four” is a number having to do with *the earth* [e.g., four points of the compass, four corners of the earth]; and, again, the remaining “three” would be associated with *Divine perfection*.

Thus, the two numbers show *Divine perfection in relation to judgment having to do with the earth, with those dwelling on the earth.*)

Contextual Setting for the Breaking of the Seventh Seal

The breaking of the seventh seal of the seven-sealed scroll, resulting in *ALL* of the remaining judgments connected with the scroll being revealed and brought to pass (those seen through the sounding of the seven trumpets and the pouring out of the seven vials of wrath), *completes the redemption of the inheritance*.

The breaking of the seventh seal (ch. 8) is separated from the breaking of the first six (ch. 6) by an aside (ch. 7), providing further revelation relating to the souls under the altar, *seen in heaven*, when the fifth seal was broken. And the breaking of the seventh seal itself provides further revelation relating to the complete collapse of world government, with its interrelated trade and commerce, *seen on earth*, when the sixth seal was broken.

And the whole of the matter relates back to events within the scope of that seen as the four horsemen rode forth when the first four seals were broken.

Then the judgments revealed after the seventh seal had been broken — the seven trumpet and the corresponding seven vial judgments — are also separated by interrelated asides (chs. 11a, 12-14), *which provide further light on the things seen in these judgments*.

And these asides have to do with both *heavenly* and *earthly* scenes, as set forth when the fifth and sixth seals were broken.

One thing above all else *MUST* be kept in mind when viewing the judgments revealed when the seventh seal is broken.

These judgments have been recorded after the same fashion as the judgments seen when the first six seals were broken. They have been recorded in keeping with *the manner in which the book is structured* (“signified” [Rev. 1:1]), and the fact that *metaphors are used extensively throughout the book* (ref. Chapters I, XV in this book).

When the seventh seal is broken, there is *silence in heaven* for “the space of half an hour.”

The reason for this silence is not given, though it appears evident. *The various judgments* which God has deemed necessary to complete the redemption of the inheritance are now seen — judgments which will bring Israel to the place of repentance, along with reducing Gentile world power to naught.

(Also note the four hundred years of silence between the end of Malachi and the appearance of an angel to Zecharias in the Temple [Luke 1:11ff], announcing the birth of John the Baptist, for a purpose.

The announcement of a new beginning, following a time of silence, is seen in both instances [*cf.* Zeph. 1:7; Zech. 2:12, 13].)

Apparently there is *such awe* over the whole of the matter when this last seal is broken — *NOT ONLY* because of the severity of the judgments *BUT* because of the things which will resultingly be brought to pass — that no one utters a word for “half an hour.”

Whether or not this is a literal half an hour is immaterial. The point is made, and matters continue from there (v. 1).

Seven angels are then seen standing before God, and they are each given a trumpet (v. 2).

Then, prior to the sounding of the trumpets, another angel with a golden censer offers incense, in connection with the prayers of saints, on the golden altar before God’s throne.

This is followed by the angel taking the censer, filling it with fire from the altar, and casting it upon the earth.

Then there were “voices, and thunderings, and lightnings, and an earthquake [‘a shaking’]” (vv. 3-5).

“Lightnings, and thunderings, and voices” were also seen in connection with God’s throne back in chapter four (v. 5), immediately before the introduction of the seven-sealed scroll in chapter five.

Then “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail” are also seen in connection with both the sounding of the seventh trumpet (11:15-19) and the pouring out of the seventh vial (16:17-21). And, as will be shown, these latter two are actually the same scene, with the pouring out of the seventh vial providing additional information.

ALL is in connection with *God’s throne and judgments which ensue when the seals of the seven-sealed scroll are broken*. This is the way matters are presented in chapter five when the scroll is introduced in the book, this is the way matters continue when the seventh seal of the scroll has been broken in chapter eight, and this is the way matters conclude when judgments under the seventh seal have been brought to pass in chapters ten, eleven, and sixteen.

Seven Trumpets, Seven Vials

The sounding of the seven trumpets in chapters eight through eleven and the pouring out of the seven vials in chapters fifteen and sixteen — completing *ALL* of the judgments revealed in the seven-sealed scroll — *parallel one another in every respect*.

As previously noted, “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail,” seen at the conclusion of both the sounding of the trumpets and the pouring out of the vials of wrath, refer to the same scene, occurring at the same time. The latter provides additional details and commentary.

And *NOT ONLY* is this true concerning the sounding of the seventh and last trumpet and the pouring out of the seventh and last vial, *BUT* it is also true concerning the sounding of all the other six trumpets and the pouring out of all the other six vials as well.

ALL of the trumpet and vial judgments parallel one another, with each providing different facets of information concerning the SAME thing (the first trumpet judgment parallels the first vial judgment, the second trumpet judgment parallels the second vial judgment, etc.).

That stated concerning the seven vial judgments simply forms *further descriptions or depictions* of that stated concerning the seven trumpet judgments.

The sounding of the first trumpet and the pouring out of the first vial, for example, point to *one series of events described two different ways*.

Comparing that revealed by the sounding of the trumpets with that revealed by the pouring out of the vials is much like comparing two Old Testament types dealing with the same thing. One will provide details that the other doesn't provide, adding to the complete word picture which all of the types on the subject, together, would set forth. And so it is with the sounding of the trumpets and the pouring out of the vials.

And *NOT ONLY* is the preceding true, *BUT*, as previously noted, that seen when the seventh seal is broken (the trumpet judgments, and ultimately the vial judgments) *provides details and forms commentary for that previously revealed when the first six seals were broken*.

ALL of these judgments together present a complete word picture in relation to the seven-sealed scroll itself, with corresponding Scripture providing numerous other details which can be added to the word picture (*note that ALL judgments MUST occur within the scope of the seven-sealed scroll*).

1) Paralleling the Trumpet and Vial Judgments

The trumpet and vial judgments can be seen having to do with the same thing by noting certain key parts in each.

For example, the first trumpet and first vial judgment have to do with *the earth*, the second with *the sea*, the third with *the rivers and fountains of water*, the fourth with *heavenly bodies*, the fifth with *darkness throughout the kingdom of the Beast*, the sixth with *the great river Euphrates*, and the seventh with *the thought that everything has been completed*.

And the seventh, in each instance, would show *conclusively* that the trumpet and vial judgments *have to be understood in this manner by each showing a completion relating to ALL of the judgments*.

It is evident from Rev. 10:5-7; 11:15-19, with the sounding of the seventh trumpet, that *everything* has been completed in this

respect. And *EXACTLY* the same thing is shown when the seventh vial is poured out (Rev. 16:17).

Thus, the trumpet judgments and vial judgments *CANNOT possibly form separate judgments. They can ONLY be seen as the SAME judgments*, with the latter (the vial judgments) simply providing additional information for the former (the trumpet judgments).

The different vial judgments, referring to the same judgments seen in the previous trumpet judgments, at times appear to carry the matter to *a greater degree of completion*.

And *ALL* of the vial judgments appear to carry matters surrounding the judgments in view to *a terminal point, with the same full end of ALL the judgments in the seven-sealed scroll seen at the completion of both the trumpet and vial judgments*.

a) *First Trumpet, First Vial (8:7; 16:2)*: Both have to do with *the earth*.

When the first angel sounded his trumpet, “hail and fire mingled with blood...were cast upon *the earth*”; and “a third part” of *the earth and trees was burned up*, and “all” *green grass was burned up*.

An angel poured the first vial out upon *the earth*. And, as a result, “there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

b) *Second Trumpet, Second Vial (8:8, 9; 16:3)*: Both have to do with *the sea*.

When the second angel sounded his trumpet, “a great mountain burning with fire was cast into *the sea*.” A third part of the sea *became blood*, a third part of the living creatures in the sea *died*, and a third part of the ships *were destroyed*.

An angel poured the second vial out on *the sea*. And the sea “became as the blood of a dead man; and every living soul died in the sea.”

c) *Third Trumpet, Third Vial (8:10, 11; 16:4-7)*: Both have to do with *the rivers and fountains of waters*.

When the third angel sounded his trumpet, “a great star” fell from heaven. And the star “fell upon *the third part of the rivers, and upon the fountains of waters*,” resulting in the waters becoming bitter and causing the death of numerous individuals.

An angel poured out the third vial upon *the rivers and fountains of waters*; “and they became blood.”

Then the angel calls attention to the righteous judgments of the Lord. Those on the earth “have shed the blood of saints and prophets,” and these same individuals have been given “blood to drink; for they are worthy.”

d) *Fourth Trumpet, Fourth Vial* (8:12, 13; 16:8, 9): Both have to do with *heavenly bodies*.

When the fourth angel sounded his trumpet, *a third part of the sun, moon, and stars were smitten*; and this resulted in darkness for “a third part” of both the day and the night.

Then an angel is seen flying through the midst of heaven proclaiming with a loud voice to those on the earth, “Woe, woe, woe.” And this proclamation of *Woe* is echoed because of the three angels which are yet to sound (which would include the angels pouring out the last three vials as well).

An angel poured out the fourth vial on *the sun*. And power was given to the sun “to scorch men with fire.” And those being scorched blasphemed the One having power over these plagues, repenting not (*i.e.*, not changing their minds).

e) *Fifth Trumpet, Fifth Vial* (9:1-12; 16:10, 11): Both have to do with *darkness throughout the kingdom of the Beast*.

When the fifth angel sounded his trumpet, a star fell “from heaven unto the earth.” And the key to “the bottomless pit [*lit.*, ‘the shaft of the underworld,’ *i.e.* a shaft going down into the underworld]” was given to this star (an angel). This angel opened the shaft, smoke arose from the shaft as the smoke of a furnace, and this smoke was so thick that it blotted out the sun, resulting in *darkness across the land*.

Then locusts came out of the smoke, which had tails like scorpions; and these locusts were given power over those having received the mark of the Beast, “to hurt men five months.” And, conditions will be such in those days that men will “seek death, and shall not find it; and shall desire to die, and death shall flee from them.”

An angel poured out the fifth vial “upon the seat [‘throne’] of the beast; and *his kingdom was full of darkness*.” Those in the kingdom of the Beast in that day will gnaw their tongues for pain,

blaspheme “the God of heaven because of their pains and their sores,” but repent not of their deeds.

f) *Sixth Trumpet, Sixth Vial* (9:13-21; 16:12-16): Both have to do with *the great river Euphrates*.

When the sixth angel sounded his trumpet, the command went out, “Loose the four angels which are bound in *the great river Euphrates*.” These four angels have been “prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

Then the four angels are seen in connection with an army of two hundred million, with this army seen as the entity actually responsible for slaying “the third part of men.”

An angel poured out the sixth vial upon *the great River Euphrates*. And the water of the Euphrates “was dried up, that the way of the kings of the east might be prepared.” Then three unclean spirits — demonic spirits which originate from Satan, the Beast, and the False Prophet — go forth to gather “the kings of the earth and of the whole world...to the battle of that great day of God Almighty,” to “Armageddon [meaning, ‘the Mount of Megiddo’].”

g) *Seventh Trumpet, Seventh Vial* (10:1-11; 11:15-19; 16:17-21): Both have to do with *a full and complete end*.

When the seventh angel sounded his trumpet, *time in relation to Man’s Day* had run its course, *the mystery of God* was brought to completion, *the kingdom of this world* became that “of our Lord, and of his Christ,” and there were “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail.”

An angel poured out the seventh vial “into the air.” And a great voice came out of the temple in heaven, from God’s throne, saying, “It is done [a perfect tense in the Greek text indicating that everything had been finished in past time, with matters existing during present time in a finished state].”

Then the same “voices, and thunderings, and lightnings” are seen, along with “a great earthquake [‘a great shaking’]” and “great hail.”

2) *A Counterpart in Old Testament History*

Ten plagues fell upon the kingdom of the Assyrian in Egypt

during Moses' Day. This occurred immediately prior to Moses leading the Israelites out of Egypt, with a view to their realizing an inheritance in another land as God's firstborn son.

(Note that these ten plagues occurred after Moses returned but before he led the Israelites out of Egypt. Thus, they *can ONLY foreshadow judgments occurring AFTER Christ returns BUT BEFORE he leads the Israelites out from a worldwide dispersion*. And it is evident that these are the judgments occurring when the seventh and last seal of the seven-sealed scroll is broken, revealing the trumpet and vial judgments.

Again, for information on this subject, refer to the author's books, *Coming in His Kingdom* [particularly Chs. I, IV] and *Moses and John* [Ch. II].)

Five of these ten plagues which fell upon the kingdom of the Assyrian in history are very similar to four of the seven plagues depicted by the trumpet and vial judgments which will fall upon the kingdom of the Assyrian yet future.

And these plagues falling upon the kingdom of the Assyrian yet future will occur while Christ is on earth, following His return, immediately prior to the One greater than Moses leading the Israelites out from a worldwide dispersion, with a view to their realizing an inheritance in another land as God's firstborn son.

The first, sixth, seventh, eighth, and ninth plagues during Moses' day noticeably parallel the first, third, fifth, and seventh trumpet and vial judgments yet future, though not in that corresponding order.

a) *First Plague in Egypt (Ex. 7:19-21); Third Trumpet and Vial Judgment (8:10, 11; 16:4-7):*

The first plague in Egypt resulted in "all the waters that were in the river [the Nile, the longest river in the world and the primary river of Egypt]" becoming "blood."

The third trumpet and vial judgment will result in *the rivers and fountains of waters* becoming "blood."

b) *Sixth Plague in Egypt (Ex. 9:8-12); First Trumpet and Vial Judgment (8:7; 16:2):*

The sixth plague in Egypt resulted in "a boil breaking forth with

blains [an inflammation] upon man, and upon beast," throughout all the land of Egypt, throughout the kingdom of the Assyrian.

The first trumpet and vial judgment will result in "a noisome and grievous sore" befalling those who had received the mark of the Beast, the mark of the future Assyrian.

c) *Seventh Plague in Egypt (Ex. 9:22-26); Seventh Trumpet and Vial Judgment (10:1-11; 11:15-19; 16:17-21):*

The seventh plague in Egypt resulted in "thunder and hail," *fire mingled with the hail, and fire running along the ground.* The hail in Egypt was so severe that it "smote both man and beast... every herb of the field, and brake every tree of the field."

The seventh trumpet and vial judgment will result in "voices, and thunderings, and lightnings...a great earthquake ['a great shaking']," and "great hail."

d) *Eighth and Ninth Plagues in Egypt (Ex. 10:12-15, 21-23); Fifth Trumpet and Vial Judgment (9:1-12; 16:10, 11):*

The eighth and ninth plagues in Egypt resulted in "locusts," carried throughout all the land by an east wind (eighth plague), and "darkness" (eighth and ninth plagues) covering the land.

The fifth trumpet and vial judgment will result in "locusts" coming out of smoke from the shaft going down into the underworld, and "darkness" covering the earth.

The plagues in Egypt ultimately brought the kingdom of the Assyrian to its knees. The Passover was the final and tenth plague. This plague decreed that *death would befall the firstborn throughout the land of Egypt, in the camp of the Israelites and the Egyptians alike.*

No distinction was made between the Israelites and the Egyptians in this respect. But, though death had been decreed upon the firstborn throughout the land, a distinction was made in the camp of Israel concerning *how the firstborn could die.*

An Israelite family could take a lamb from the sheep or a kid from the goats (both referred to as "a lamb" in Ex. 12:5), slay that lamb, catch the blood in a basin, and apply the blood according to the Lord's instructions (with hyssop, on the two side posts and lintel of the door to the home [Ex. 12:22]).

The Lord would then recognize a *vicarious death* of the firstborn. *The firstborn would have died via a substitute.*

When the Lord passed through the land of Egypt at midnight He looked for *ONE thing*. He looked for *blood from a slain lamb, properly applied.*

IF He saw the blood, *He knew that the firstborn in that home had already died, and He passed over that home.*

IF He *DIDN'T* see the blood, *He knew the firstborn in that home had not yet died. And the firstborn then had to suffer death himself.*

This death of the firstborn occurred throughout the entire land of Egypt, with *ONLY* Israel possessing a means whereby the firstborn could die vicariously (*cf.* John 4:22).

And it was after this that the Assyrian let the Israelites go.

After the Israelites had begun their journey, the Assyrian changed his mind and pursued after the Israelites with his armed forces.

But God *delivered* Israel from Egypt through the Red Sea and *destroyed* the Assyrian and his armed forces in the Sea.

These things form a type of that future day when the Israelites will have their national Passover (receive the Paschal Lamb Whom the nation slew 2,000 years ago, properly applying the blood) while still scattered worldwide.

Then they will *be delivered* from their worldwide dispersion. And the Assyrian of that day, with his armed forces — seeking to destroy Israel, *EXACTLY* as his counterpart tried in history — will himself, with his armed forces, *be destroyed.*

Gentile world power will be brought to an end (Rev. 19:11-21), with a view to “Israel,” having been cleansed of her harlotry (Rev. 17-19a; *cf.* Judg. 19:2, 23-30), taking the sceptre and realizing the position of *God's firstborn son* in the land covenanted to Abraham, Isaac, and Jacob (Ezek. 36:24-38; 37:21-28; 39:21-29).

(The trumpet and vial judgments are continued in the next two chapters of this book.)

17

Silence in Heaven (II)

Breaking the Seventh and Final Seal

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets...

The first angel sounded...” (Rev. 8:1, 2, 7a).

ALL of the judgments having to do with the redemptive terms of the inheritance are seen in the breaking of the seals of the seven-sealed scroll.

This scroll was *the ONLY thing* seen in the Father’s right hand in chapter five, this scroll was *the ONLY thing* in view when the Son took it from His Father’s hand, and this scroll was *the ONLY thing* in view when the Son began to break the seals in chapter six (breaking six seals in this chapter).

Judgments connected with the seven trumpets and seven vials are introduced later in the book, when the seventh seal is broken (chs. 8-10, 11b, 15, 16).

But these *are NOT* judgments in addition to those seen when the first six seals of the scroll were broken. These are judgments providing *a further explanation, revealing detail and forming commentary*, concerning judgments previously introduced, or the results of these judgments, when the first six seals of the scroll were broken (more specifically, within the first four, the four horsemen).

Comparing the Trumpet and Vial Judgments

When the seventh seal is broken, *seven trumpets* are seen. These seven trumpets are given to seven angels, and as each angel sounds, different judgments ensue.

And, when the seventh angel sounds, seven judgments are again seen (ch. 10), which are apparently a reference to *the seven vials of wrath* (chs. 15, 16).

The seven vials are then seen *to parallel* the seven trumpets. Judgments seen when the seven vials are poured out *are NOT* similar, subsequent judgments to those previously seen through the sounding of the seven trumpets, but, rather, they are *the same judgments*. They are *further descriptions of the same judgments, providing more information and detail* (ref. Chapter XVI in this book).

And, beyond that, the trumpet and corresponding vial judgments, though not seen until the seventh seal is broken, *do NOT* describe judgments in addition to those previously seen when the first six seals were broken. Rather, they form *further descriptions of the same judgments*. They reveal detail and form commentary for the judgments occurring when these previous seals were broken.

Putting matters together from the beginning, the breaking of the first four seals — that occurring when four horsemen rode forth, each on a different colored horse — described, in *an overall capsulated manner, events covering the whole of the Tribulation* (Daniel's Seventieth Week), along with events occurring immediately following, at the time of Christ's return.

That seen when the fifth seal was broken — Tribulation martyrs in heaven — *resulted from that which occurred when the first four seals were broken*; that seen when the sixth seal was broken — the complete disarray and collapse of world government, with its interrelated trade and commerce — *described the end result of that previously depicted by the four horsemen riding forth*; and the breaking of the seventh and last seal simply *provides details for that seen when all the previous seals were broken, particularly the sixth seal*.

Thus, the whole of that revealed when the seventh seal is broken (seven trumpets, then seven vials) *MUST* be looked upon and studied *together, as a unit*; and this *MUST* be done in the light of *that previously revealed when the first six seals were broken*.

The trumpet and vial judgments actually describe *different facets of one picture* — the complete disarray and collapse of world government, with its interrelated trade and commerce, as previously seen in an overall scope when the sixth seal was broken.

Each corresponding trumpet and vial judgment (the first with the first, the second with the second, etc.) simply presents a *part of the same picture*, and together they fill in all the details which God has deemed necessary.

The whole of the matter could be likened to an artist painting a picture.

FIRST, through the breaking of the first four seals (activities seen when four horsemen rode forth), the artist would paint a somewhat overall, skeletal picture of events during the Tribulation.

THEN, when the fifth and six seals were broken, the artist would add more details to the skeletal picture (from both heavenly and earthly perspectives).

THEN, when the seventh seal was broken, the artist could finish the picture through adding all the details which God deemed necessary for the picture presented by that seen through the breaking of the seven seals of the scroll.

And numerous other details, of course, could be added through the interrelated asides in the book (chs. 7, 10, 11a, 12-14, 17-19), plus that seen in all previous Scripture, beginning with Moses.

Seeing the Trumpet and Vial Judgments Together

(The trumpet and vial judgments set forth a *Divinely designed orderly progression, following Christ's return, in the final and complete ruin, utter collapse, and destruction of the end-time world system under Antichrist, who will occupy a position of worldwide power and authority, ruling from Satan's throne.*

These judgments provide detail and commentary, particularly on that seen when the sixth seal of the scroll was broken. And the breaking of this sixth seal, in turn, answers a question asked when the previous seal was broken, along with providing detail and commentary for that seen when the first four seals of the scroll were broken.

This is *the orderly arrangement, with all of the necessary information, in which matters surrounding the redemption of the inheritance are revealed through the breaking of the seals on the seven-sealed scroll.*)

The trumpet and vial judgments are to be understood in com-

plete keeping with the manner in which the book is structured (“signified” [1:1]), along with the extensive use of *metaphors*. And this would simply be a continuation of and be in complete keeping with that previously seen when the first six seals were broken (ref. Chapters I, XIII-XV in this book).

Using metaphors or similes, a symbolic type language, can often convey *a more forceful or vivid picture* than a lengthy statement. And this is perhaps the main reason we find the extensive use of this type language throughout Scripture, particularly in this closing book.

1) *First Trumpet, First Vial (8:7; 16:2)*

Both have to do with *the earth*.

The sounding of the first trumpet and the pouring out of the first vial, describing the first judgment two different ways, provides beginning detail and commentary for that previously dealt with in an overall scope.

This first judgment provides *beginning detail and commentary* for that dealt with when the sixth seal was broken (showing the utter disarray and complete collapse of world government, along with its interrelated trade and commerce). And this, in turn, provides detail and forms commentary for that dealt with when the first four seals were broken, particularly in relation to where the whole of the matter leads.

The first trumpet judgment presents “hail and fire mingled with blood,” which were “cast upon the earth.” “The third part” of *the earth and trees* was burned up, and “all” *green grass* was burned up.

Then, paralleling the preceding, by way of further explanation and comment when the first vial was poured out, it is stated, “there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

“Hail and fire” from above, “cast upon the earth,” points to *sudden judgment from God* befalling the earth-dwellers. “Hail” is used in this manner in Isa. 28:2, 17, and “fire” is used in this manner more than any other symbol in Scripture (e.g., Gen. 3:24; Ex. 3:2; Rev. 1:14, 15). “Hail and fire” used together, as in the seventh plague in Egypt during Moses’ day, could only show

intensity relative to this judgment.

Then, the “hail and fire” are seen “mingled with blood.” “Blood” could point to either *life* or *death*. But, in the manner seen here, it is *death*.

Thus, the end result of this judgment, as is characteristic of the judgments seen throughout the breaking of the seals on the scroll, is *death* (which would be mainly in relation to that in view — the government, trade and commerce [affecting man in relation to death indirectly]).

“The third part” of *the earth and trees* was burned up, and “all” *green grass* was burned up (the KJV does not include “the earth,” but the better Greek manuscripts available today do include it).

“The earth” is simply *the sphere of Satan’s domain* as he rules the earth and *the sphere of man’s domain* as he rules under Satan and his angels. And “trees” upon this sphere of Satan’s domain would apparently be used in a dual sense.

“Trees” are used in Scripture two ways. They are used of *man’s loftiness* (Ezek. 31:1ff) and of *national powers* in the kingdom of men (Judges 9:8-15; Luke 21:29, 30). Both symbolic usages appear to be combined in Nebuchadnezzar’s experiences seen in Dan. 4:4-37.

Then, “grass” is used in Scripture to reference *those in the human race* (Isa. 40:6, 7; I Peter 1:24). And “green grass,” as seen in the text, could only point to a *prosperous condition*, or a *lofty condition* (in keeping with the symbolism of a “tree”), of those in the kingdom.

Thus, the picture is in complete keeping with that previously seen through the breaking of the first six seals, with detail added.

It is a picture of *worldwide judgment in the kingdom of men*, which here affects one-third of mankind within the kingdom of Antichrist but is shown to include the whole of mankind when the seven vials are poured out.

Kingdoms are brought down, the loftiness of man is reduced to naught, and the final picture is one of utter chaos and desolation in the kingdom of Antichrist.

Now, that seen through the pouring out of the first vial must be understood within this same framework, adding further information. Seemingly, the parallel doesn’t appear to exist. But bear in mind that symbolic language is being used.

The first vial judgment refers to “a noisome and grievous sore [‘a painfully bad wound’]” befalling those “which had the mark of the beast, and upon them which worshipped his image.”

To see that which occurs when the first vial is poured out as a *physical wound* wouldn’t really fit within the parallel which must exist between the first trumpet and first vial judgments. But, on the other hand, seeing this wound as *mental rather than physical* would be perfectly in line with that brought to pass when the first trumpet is sounded.

Something often overlooked is the fact that sickness and disease, which can result in death, can have to do with either *the physical* or *the mental* part of man. And the two are so inseparably related that sickness or disease in one can often end up affecting the other as well.

In keeping with the first trumpet judgment, *the painfully bad wound* seen when the first vial was poured out undoubtedly refers to a *mental* rather than to a physical condition. Mental suffering is something which can, at times, far exceed the physical, which would account for the state in which individuals will find themselves because of that occurring when the first trumpet sounds. The picture apparently shows *the mental state* of those in the kingdom of Antichrist when the whole of that which exists in the kingdom is collapsing all around them.

And unlike Nebuchadnezzar, the first king in Babylon during the Times of the Gentiles in Dan. 4:30-37 (*cf.* 5:18-21) — whose *understanding* and *kingdom* were restored — neither will be restored for those having a part in the kingdom of Antichrist during that coming day, those having a part in the final form of the kingdom of Babylon during the Times of the Gentiles. Only utter, complete destruction will await them (*cf.* Dan. 2:35, 44, 45).

2) *Second Trumpet, Second Vial (8:8, 9; 16:3)*

Both have to do with *the sea*.

When the second angel sounded his trumpet, “a great mountain burning with fire was cast into *the sea*.” A third part of the sea *became blood*, a third part of the living creatures in the sea *died*, and a third part of the ships *were destroyed*.

“A mountain” in Scripture signifies a *kingdom* (Isa. 2:1-5; Dan. 2:35, 44, 45; Matt. 16:28-17:5). “Fire,” as previously seen, has to do with *judgment*. And “the sea” is used several ways in Scripture — having to do with *death* (Ex. 14:21-28; cf. I Cor. 10:2; Col. 2:12), with *the Gentiles* (Dan. 7:2, 3; Rev. 13:1), and with *restlessness* (Isa. 57:20).

The “great mountain” would have to do with *the kingdom of Antichrist*, “burning with fire” would have to do with *God’s judgment befalling the kingdom*, and being cast into the sea could only include all three symbolic usages of the sea.

It will be a *Gentile kingdom in its death throes, and ONLY a state of restlessness could possibly exist in the kingdom at this time.*

Isaiah 57:20, 21 would be an apt description of the kingdom in that coming day:

“But the wicked are like the troubled sea, when it cannot rest,
whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.”

Then, the result of this great mountain burning with fire, cast into the sea, is seen to be *death and the destruction of ships in the sea.*

“Death” could have to do with individuals in the kingdom, but it is apparent, particularly as seen in the related vial judgment, that this refers more specifically to that being dealt with — *the government, along with its interrelated trade and commerce.*

And the latter (trade and commerce) is specifically singled out through attention being called to the destruction of ships in the sea, for *ships were then/are today used primarily to transport goods from one place to another (cf. Rev. 18:17-19).*

And exactly the same thing is seen when the second vial is poured out. An angel poured out the second vial on *the sea*. And the sea “became as the blood of a dead man; and every living soul died in the sea.”

The second trumpet judgment dealt with *one-third* of that affected, but the second vial judgment dealt with *the whole*, carrying the matter to completion.

And it is evident from information given when this vial is poured out that “death,” which is seen as all-inclusive, cannot be a reference to individuals in the kingdom but rather to *the government, along with its interrelated trade and commerce*.

Both the sounding of the second trumpet and pouring out of the second vial show *EXACTLY* the same thing as seen when the sixth seal was broken, with detail added. Both together form a further description of the utter and complete collapse and destruction of the whole of Antichrist’s kingdom.

And each of the trumpet and vial judgments shows a different facet of the matter.

3) *Third Trumpet, Third Vial (8:10, 11; 16:4-7)*

Both have to do with *the rivers and fountains of waters*.

When the third angel sounded his trumpet, “a great star” fell from heaven. And the star fell upon *the third part of the rivers, and upon the fountains of waters*, resulting in the waters becoming *bitter* and causing *the deaths* of numerous individuals.

When an angel poured out the third vial upon *the rivers and fountains of waters*, “they became blood.” Then attention is called to the righteous judgments of the Lord. Those on the earth “have shed the blood of saints and prophets,” and these same individuals have been given “blood to drink; for they are worthy” (*cf. Gen. 9:6*).

“Stars” are used in the Book of Revelation to denote *individuals (both angels and men) in positions of authority, spiritual and/or political* (1:16, 20; 6:13; 12:1, 4). “Waters” are used to denote “peoples, and multitudes, and nations, and tongues” (Isa. 17:12, 13; Rev. 17:1, 15).

“Waters” form *the source of life* (Ex. 17:3-6; Isa. 55:1; John 4:6-14; 7:37, 38), but in the text the waters not only become *blood*, but they become *bitter*.

Thus, the waters here are associated, not with life, but with *death*. And they are actually associated with something *beyond simply death itself*. They are associated with *a bitterness in connection with death, which takes one beyond the normal thought of death*. And the whole of the matter is associated with both the kingdom of Antichrist and those in the kingdom.

The sources of all national life become associated with *a death beyond the normal thought of death — the continuing collapse of the kingdom, trade and commerce, and the continuing deterioration of the mental state of those in the kingdom.*

And the punishment — *a drinking, a partaking of the whole of the matter* — is as *terrible* on the one hand as it is *righteous* on the other. It is here that the cry of the saints seen under the altar begins to be addressed:

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (6:9, 10).

“And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy” (16:5, 6).

The reference, of course, is not to a physical drinking, but to *something far worse*. Those in the kingdom in that coming day will find themselves having to pass through something *far worse than physical death, and they will fully know and experience its bitterness.*

4) Fourth Trumpet, Fourth Vial (8:12, 13; 16:8, 9)

Both have to do with *heavenly bodies*.

When the fourth angel sounded his trumpet, *a third part of the sun, moon, and stars were smitten*; and this resulted in darkness for “a third part” of both the day and the night.

When an angel poured out the fourth vial on *the sun*, power was given unto the sun “to scorch men with fire.”

The sun, moon, and stars are used in a collective sense to reference *the whole of the governing powers in Antichrist’s kingdom*. There is a universal crash in the government; and where *life* and *light* once existed *death* and *darkness* begin to pervade the kingdom, and this continues until *the whole is affected* (cf. Matt. 13:33).

This is the same thing previously seen when the sixth seal was broken. Also, the fourth trumpet and vial judgments are similar to the succeeding fifth trumpet and vial judgments and belong together in the sense of the former being continued and carried to completion in the latter.

Only *one-third* is affected in the fourth trumpet judgment, with nothing being stated along these lines in the fourth vial judgment. But the matter is carried to completion in both the fifth trumpet and vial judgments, with *the whole* being affected.

The fourth vial judgment has to do with one central thing — individuals being “scorched” by “great heat” from *the smitten sun*, as it is seen when the fourth trumpet sounds.

This, of course, is not a reference to the intensity of the sun itself being increased, for the “sun” is being used in a metaphorical sense, referring to *the main governing authority in the kingdom*. And *being scorched with great heat MUST be understood in line with the way that the “sun” is being used in the passage*.

The reference is to the utter collapse of the government, seen at its center (the sun), being the cause of not just *anguish* but of *intense anguish* among those in the kingdom (note *the painfully bad wound* when the first vial was poured out).

And this results, not in a change of mind (repentance), but in their blaspheming the name of the One in control of the entire matter (*ref. to a corresponding and continuing scene in the fifth trumpet and vial judgments*).

5) *Fifth Trumpet, Fifth Vial (9:1-12; 16:10, 11)*

Both have to do with *darkness throughout the kingdom of the Beast*.

When the fifth angel sounded his trumpet, a star fell “from heaven unto the earth.” This star, an angel, held the key to “the bottomless pit [*lit., ‘the shaft of the underworld,’ i.e. a shaft going down into the underworld*].” He opened the shaft, and smoke so thick that it blotted out the sun came up from the shaft, producing darkness; and locusts came out of the smoke.

The locusts had tails like scorpions, and they were given power over those having received the mark of the Beast *to torment men “five months.”*

When an angel poured out the fifth vial “upon the seat [‘throne’] of the beast, ...his kingdom was full of darkness.” Those in the kingdom are then seen *gnawing their tongues for pain and blaspheming* “the God of heaven because of their pains and their sores.”

The fifth trumpet and vial judgments simply form a continuation from the fourth trumpet and vial judgments, bringing the kingdom of Antichrist into *its final form immediately before it is destroyed*.

As previously seen, an angel came down and opened a shaft going down into the underworld. And *smoke* came up out of the shaft, with *locusts* coming out of the smoke. The smoke was so thick that it blotted out the sun, producing *darkness throughout the kingdom*; and the locusts coming out of the smoke had tails like scorpions, and in verse five they were given power over men *to torment them* for “five months” (which, if a reference to literal time, would evidently be time referred to in Matt. 24:22 [a shortening of the days], for all the judgments seen under the seventh seal will evidently occur during the seventy-five-day period seen in Dan. 12:11-13 [note also *the five months of judgment* in a type of the Tribulation during the Flood in Noah’s day, with torrential rain falling and subterranean water rising for one hundred fifty days — Gen. 7, 11, 12, 24; 8:1, 2]).

Again, the “sun” is a reference to *the central governing authority in the kingdom*, and the sun being darkened by smoke *can ONLY be a reference to the utter collapse and ruin of the central governing authority in the kingdom, wrought through judgment from God (smoke associated with fire)*.

The locusts have “a king over them,” *the angel of the underworld*, whose name in the Hebrew is “Abaddon” and in the Greek “Apollyon” (9:11). Both words mean *Destroyer*.

“The underworld” in view (Gk., *abussos*, “abyss”) is seen in Scripture as *an abode of demons and the place where Satan will be bound during the Millennium* (Luke 8:31; Rev. 20:3; cf. Rev. 17:8).

In this respect, it appears evident that the locusts coming up in the smoke from the shaft going down into the underworld *can ONLY refer to a demonic plague* (possibly a loosing of the angels in II Peter 2:4 and Jude 6).

Thus, the picture is that of *a kingdom in utter collapse and men who are already in unimaginable anguish being tormented by demonic spirits unleashed throughout the kingdom (cf. Luke 8:26-33; 9:38, 39), with these individuals seen gnawing their tongues for pain (an expression found only here in Scripture [16:10]).*

Is it any wonder that Scripture reads:

“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Rev. 9:6).

This is what Gentile world power under Antichrist will be reduced to immediately before it is destroyed.

(The last two trumpet and vial judgments are different than the first five.

The first five describe different facets of *how the kingdom of Antichrist will be brought into utter and complete disarray and ruin. The last two then describe NOT ONLY how the Lord will destroy that which had previously been brought into utter and complete disarray and ruin [sixth trumpet and vial judgment] BUT also how everything will be brought to a full and complete end [seventh trumpet and vial judgment].*

These last two trumpet and vial judgments are dealt with in the next chapter of this book [Chapter XVIII], with the last trumpet and vial judgment further dealt with in the following chapter [Chapter XIX.]

18

Silence in Heaven (III)

Breaking the Seventh and Final Seal

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets...

The first angel sounded...” (Rev. 8:1, 2, 7a).

(The previous chapter in this book, Chapter XVII, covered part of the judgments seen when the seventh seal of the scroll was broken [the first five trumpet and vial judgments]. This chapter will carry the matter to completion [covering the sixth and seventh trumpet and vial judgments].)

As previously seen, the sounding of the seven trumpets and the pouring out of the corresponding seven vials describe conditions which will exist in the kingdom of Antichrist immediately following the completion of Daniel’s seventieth week, after Christ has returned.

That revealed through these trumpet and vial judgments provides detail and commentary for that revealed when the preceding fifth and sixth seals were broken, particularly the sixth seal.

And that revealed when the fifth and sixth seals were broken, in turn, provides detail and commentary for that revealed when the preceding first four seals were broken (having to do particularly with the end result of the breaking of these four seals).

Thus, that revealed when the seventh seal is broken — the trumpet judgments and the vial judgments — provides detail and commentary for the end result of that revealed when all of the previous six seals were broken.

The preceding is the integrally related manner in which the judgments of the seven-sealed scroll are structured (*ref.* the previous five chapters, Chapters XIII-XVII, in this book).

At the point in the Book of Revelation following the sounding of the fifth trumpet and the pouring out of the fifth vial, the kingdom of Antichrist is seen *in complete disarray, awaiting destruction.*

And this destruction, seen in the sounding of the final two trumpets and the pouring out of the final two vials, brings the whole of the matter surrounding judgments pertaining to the redemption of the inheritance to a close.

More specifically this destruction is seen in the sounding of the sixth trumpet and the pouring out of the sixth vial, with the sounding of the seventh trumpet and the pouring out of the seventh vial bringing matters to *a complete end, announcing the finality of that which will have been accomplished.*

Once ALL the judgments of the seven-sealed scroll have been brought to pass, matters will be EXACTLY as described when the seventh trumpet sounds and the seventh vial is poured out:

“And the angel [the angel with the seventh trumpet] which I saw stand upon the sea and upon the earth lifted up his hand [*lit.*, ‘his right hand’] to heaven,

And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:5-7).

“And the seventh angel sounded; and there followed great [‘loud’] voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign forever and ever” (Rev. 11:15, ASV).

“And the seventh angel poured out his vial into the air; and there came a great [‘loud’] voice out of the temple of heaven, from the throne, saying, It is done” (Rev. 16:17).

The thought in Rev. 10:5-7; 11:15 (*cf.* 10:1-6) is not that “the kingdom of the world” *is about to become* “the kingdom of our Lord and of his Christ.” Rather, when the seventh trumpet sounds, “great [‘loud’] voices in heaven” *will clearly state* that the kingdom, ruled by Satan up to this point in time (Satan through his Christ — Antichrist — during the last half of the Tribulation), *has become* “the kingdom of our Lord and of his Christ.”

It will ALL be over at this point in the book. NOT ONLY will the kingdom have previously been delivered into the Son’s hands by the Father (Dan. 7:13, 14), *BUT* a repentant and converted Israel will have been restored to the land, the Gentile armies of the earth will have been destroyed, Satan and his angels will have been put down, Satan will have been bound in the underworld, and *Christ can NOW take the sceptre and, with His co-heirs, reign over the earth for 1,000 years.*

The scene presented when the seventh trumpet sounds takes one to the point in time following Rev. 20:3.

And this same thing is clearly stated another way in Rev. 16:17 through the words voiced *in a loud manner by God Himself, from His throne in heaven*, “It is done.” These words are the translation of a perfect tense in the Greek text, indicating action completed in past time and existing during present time in *a finished state*.

(This is the same tense used when Christ cried out from the Cross, “It is finished” [John 19:30]; and it is the same tense used in Eph. 2:8 relative to man’s eternal salvation, based on Christ’s finished work at Calvary — “...you have been saved...”

A person having believed on the Lord Jesus Christ *has been saved in past time, based on a finished work in past time.* Both man’s salvation and the finished work which makes this salvation possible *exist during present time in a finished state.* And, since that is the case, *man’s salvation is just as secure, complete, and unchangeable as the finished work upon which it rests.*

This is the reason why once a man has been saved, God *NEVER* deals with him on the basis of his eternal salvation again. To do so, God would have to go back and deal with His Son’s finished work — *an impossibility.*

At this point in time, EVERYTHING has been finished, completed; and, accordingly, EVERYTHING related to man’s eternal salvation can ONLY continue to exist FOREVER in that SAME finished state.

ALL of God's dealings with saved man can ONLY have to do with present and future aspects of salvation [with the Messianic Era in view], NEVER with the past aspect of salvation [with eternal salvation in view].)

In the preceding respect, when God Himself one day proclaims, *in a loud voice*, "It is done," matters surrounding the judgments of the seven-sealed scroll *will be just as complete* as His Son's finished work at Calvary when the Son cried out, "It is finished."

The work surrounding God's redemption of the inheritance will, at that point in time, exist *in the same finished state* as His Son's prior redemptive work at Calvary, *the same finished state* in which man's salvation presently exists.

Sixth Trumpet, Sixth Vial (9:13-21; 16:12-16)

Both the sixth trumpet and sixth vial judgments have to do with *the great river Euphrates*.

When the sixth angel sounded his trumpet, the command went out, "Loose the four angels which are bound in the great river Euphrates." And these four angels are said to have been "prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Then the actual slaying is seen being carried out at the hands of an army of two hundred million (see comments regarding this number on p. 222 of this chapter).

When an angel poured out the sixth vial upon the great river Euphrates, the waters were dried up to make way for the kings of the East. Then, three unclean spirits — demonic spirits — are seen going 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," to "Armageddon [meaning, 'the Mount of Megiddo']."

The picture is that of the armies of the earth, the armies of a kingdom in complete disarray and collapse, being gathered to the Middle East, to the land of Israel. And they are being gathered by demonic spirits, for *a single purpose on Satan's part*, as well as *a single purpose on the Lord's part*.

On Satan's part, they will be gathered to the land of Israel in

order to destroy a converted and regathered people (the Jewish people) and their King (the Lord Jesus Christ, Who will be residing in their midst in that future day).

On the Lord's part, they will be gathered to the land of Israel in order to be destroyed, bringing an end to Gentile world power.

Through God's sovereign control of all things, He will allow Satan to effect a gathering of the armies of the earth to the Middle East in order to, in turn, bring to pass that which He has decreed.

God will have brought the kingdom of Antichrist *into complete disarray and collapse* during and immediately following the Tribulation, at the time of His Son's return. Then, following the subsequent conversion and restoration of the Jewish people, the military leaders and armies of a completely decimated kingdom will be brought into the land of Israel *to be destroyed*.

(Bible students viewing this end-time sequence of events often see the armies of the earth being gathered to the Middle East and coming against the Jewish people before the end of the Tribulation. Once they are gathered, Christ then returns and destroys the armies of the earth in the land of Israel, delivering His people through this means.

However, that *is NOT* the Biblical picture at all. Such a sequence of events is completely out of line with anything seen in the Old Testament — in Biblical typology, or in the Prophets.

One thing which would preclude such a sequence of events is the fact that the Jewish people in the land during time covered by Daniel's seventieth week will be uprooted from their land in the middle of the Tribulation and driven back out among the nations. Aside from a possible small scattering of Jews, there will be *NO* Jewish people in the land of Israel during the latter half of the Tribulation for Gentile armies under Antichrist to come against near the end of the Tribulation. Jerusalem will be trodden down of the Gentiles throughout this time [Luke 21:24; Rev. 11:2].

The correct sequence, as will be shown, is Christ returning before the armies are gathered to the Middle East, with an unconverted Jewish people still scattered throughout the Gentile nations. The national conversion of Israel will occur *following* Christ's return while they are still scattered among the nations [the order seen in O.T. typology, the Prophets, and the Jewish festivals of Lev. 23], and Christ will then send His angels out to regather His people back to the land [Matt. 24:30, 31].

THEN, the armies of the earth will be gathered into the Middle East. And once they have been gathered, Christ, beginning His march into battle from the Mount of Olives, will go forth and destroy these invading armies, delivering His people [Zech. 14:1-9].)

1) *Symbolism Used in the Sixth Trumpet and Vial Judgments*

The angel sounding the sixth trumpet is commanded to loose four angels which were “bound in the great river Euphrates.” These angels were being held for a particular mission which was to occur at a *previously set time* — “an hour, and a day, and a month, and a year.” And this would be in complete accord with the manner in which God acts — *at set times which He Himself has previously established*.

These angels are apparently synonymous with the three demonic spirits seen when the sixth vial is poured out (two ways of describing the same angels), which are to go out into all the world and gather the kings of the earth, with their armies, into the Middle East.

Four and *three* — referring to the angels, the demonic spirits — are evidently *representative numbers*; and *meaning* would be provided from the numbers referenced, like the twenty-four elders in Revelation chapter four. And, as with the twenty-four elders, a much larger contingent of angels would undoubtedly be in view.

“*Four*” is a number having to do with *the earth*, and “*three*” is the number of *Divine perfection*. The former shows the extent of their mission (the four corners of the earth, the four points of the compass); and the latter, as seen in the text, has to do with a counterfeit Divine perfection, coming “out of the mouth of the dragon” (Satan [Rev. 12:9], who sought, in time past, to be as God [Isa. 14:13, 14]), “out of the mouth of the beast” (who will declare himself to be God [II Thess. 2:4]), and “out of the mouth of the false prophet” (who will direct all worship toward the Beast [Rev. 13:12]).

The Euphrates River, where these angels are said to be bound, is the largest river in the Middle East (abt. 1,700 miles long), forms the northern boundary of the land in the Abrahamic covenant,

and forms a natural divide between the land of Israel and the nations beyond. It is apparent that the Euphrates is being used in a metaphorical sense in the preceding respect, and a literal river or a literal drying up of that river is evidently not what is in view at all.

The reason given in the text for the drying up of this natural divide is “that the way of the kings of the east might be prepared” (16:12). The way modern armies move, rivers wouldn’t stop them; nor would the drying up of rivers help them to any degree. The reference is undoubtedly *to the removal of anything which would prevent various Gentile armies worldwide from moving into the Middle East.*

Numerous metaphors are also used to describe the armies making their way into the Middle East (“army,” KJV [9:16] is plural in the Greek text; *ref.* NASB). These armies are seen as horsemen, wearing breastplates described by the words *fire, brimstone, and blue smoke issuing forth from the brimstone* (that referred to by the word translated “jacinth” [KJV] or “hyacinth” [NASB]). And the horses which they ride have *heads as lions, with fire, smoke, and brimstone issuing forth from their mouths.*

“A lion” would portend *qualities of majesty or courage.* The lion is the king of the beasts, and these individuals are being led forth in this majestic and courageous manner by an individual Scripture refers to as “a beast” himself (Dan. 7:7; Rev. 13:1). Then, the description of the breastplates worn by the horsemen and that coming from the mouths of the horses — *fire, smoke, brimstone, blue smoke from the brimstone* — would all have to do with *judgment.*

The power of those being led forth into battle is said to be in the mouths of the horses; but the horses are also seen to have tails “like unto serpents,” with heads on their tails. “A serpent” has to do with *deceit and subtlety.* This was Satan’s chosen vehicle when he exhibited these qualities following man’s creation in Genesis.

Now in the Book of Revelation, when the reason for man’s creation in the beginning is about to be realized, the matter comes full-circle. Through the armies which Satan leads — armies led through a Beast described in a similar metaphorical way, a Beast having seven heads and ten horns (Dan. 7:7, 8; Rev. 13:1) — he will launch his final thrust in his vain efforts to destroy the King and

His people in the land covenanted to Abraham, Isaac, and Jacob.

All is an apparent reference, through metaphorical means, to the modern-day methods of travel to the battlefield, the vast array of modern-day weapons of warfare, etc. All-in-all, the multifaceted reference to that which will climactically occur can only be a horrific and unimaginable scene of judgment, bloodshed, and death.

2) *The Order of Events in the Sixth Trumpet and Vial Judgments*

Armies numbering 200,000,000 are seen being led into the land of Israel, and they are seen being led to a particular place in the land referred to *in the Hebrew tongue* as “Armageddon,” a word derived from two Hebrew words (*har Megiddo*), meaning, “Mount of Megiddo.”

The number comprising the armies being led into the land — 200,000,000 — literally reads in the Greek text, “two myriads of myriads” (the Greek word *urias*, “myriad,” appears in the plural twice in the text, preceded by the number “two”).

Murias is used in the New Testament in seven different references, and it is used mainly, if not exclusively, referring to a large indefinite number (e.g., Luke 12:1; Heb. 12:22; Jude 14).

And the number “two,” used in connection with the myriads of myriads is possibly a reference to the only two directions which land armies comprised of myriads of individuals can be brought into the land of Israel — from the north and from the south. In other words, “two” could possibly refer to the myriads which will come from one direction and the myriads which will come from the other direction (cf. Ezek.21:19-27).

The reference to the Mount of Megiddo in Rev. 16:16 would call attention to more than just one mountain in the land of Israel.

The entire surrounding area, the valley of Megiddo, which would include the plain of Esdraelon (the valley of Megiddo is in this plain), would have to form part of the area referenced.

The plain of Esdraelon is about twenty miles long and fourteen miles wide, forming a natural battleground where opposing armies have met at different times over the centuries.

Because of the size of the invading armies, the central point for this battle could very well be the area surrounding Megiddo. But vast areas beyond this would have to fit into the equation.

Note that blood from this battle is going to pool in places or be splattered “even unto the horse bridles, by the space of a thousand and six hundred furlongs [abt. 180 miles]” (Rev. 14:20). And this battle — God’s Son *treading the winepress*, “alone” — will extend all the way down into Edom (Isa. 63:1-6).

Thus, is it any wonder that the Spirit of God has gone to great lengths to describe this climactic scene, through the use of numerous metaphors, when the sixth trumpet sounds and the sixth vial is poured out? Nondescriptive language simply would not do justice to the scene at hand.

(In the preceding respect, “Armageddon” in Rev. 16:16 is apparently used in a metaphorical sense, drawing from the type battleground and the history of this battleground rather than to the actual geographical location of the battle itself.

The point toward which the invading armies will move is Jerusalem, located some fifty miles south of the plain of Esdraelon. And it is from Jerusalem, beginning from the Mount of Olives, that the Lord will go forth to tread the winepress [*cf.* Joel 3:1, 2, 12-16; Zech 14:1-4].)

a) *The Battle in Biblical Typology*

To see the proper timing and sequence of events in what is often referred to as “the Battle of Armageddon,” note two Old Testament types in the history of Israel, separated by a forty-year period — the leading of the Israelites out of Egypt under Moses, and the leading of the Israelites into the land under Joshua.

The death of the paschal lambs, the proper application of the blood, and the Lord passing through the land of Egypt the night of the Passover (executing the death of the firstborn if it had not already occurred vicariously through the death of a lamb from the flock) *occurred while Israel was still in Egypt. THIS occurred immediately BEFORE the Israelites began their march toward the Red Sea.*

The Passover is *the first* of the seven Jewish festivals in Leviticus chapter twenty-three and has yet to be fulfilled insofar as Israel

is concerned. The Jewish people have slain the Lamb, but they have yet to apply the blood. *And this application of the blood will occur while they are STILL in the land typified by Egypt, seen in Exodus chapter twelve.*

THIS (a proper application of the blood through their believing on the Lord Jesus Christ) *will occur while the Israelites are STILL dispersed throughout the Gentile nations, prior to their restoration.*

The fifth festival, the feast of Trumpets, has to do with a removal from the nations and a restoration to the land; *and that to which these festivals point will be fulfilled in the ORDER of their occurrence.*

THEN, note the sequence of events which followed in the Exodus under Moses.

The armed forces of the Assyrian of that day, the Pharaoh of Egypt, *were destroyed in the Red Sea following the Israelites removal from Egypt by their passing safely through the Sea* (Ex. 14:21-31).

And *EXACTLY* the same thing is seen forty years later when the Israelites were led through the Jordan under Joshua.

They had been keeping the Passover year by year in the wilderness (Num. 9:5), and they kept the Passover immediately before passing through the Jordan into the land (Joshua 5:10).

THEN, once they had been led into the land, Gentile power was to be progressively destroyed, beginning with Jericho (Joshua 3:1ff; 6:1ff).

Viewing these two types together, it is an easy matter to see that the Jewish people, yet future, *MUST NOT ONLY apply the blood of the slain Lamb while STILL scattered among the nations BUT be removed from the nations and be placed back in the land BEFORE Gentile world power under the latter-day Assyrian is destroyed.*

b) *The Battle in the Prophets*

The matter is presented the same way in the Prophets—*national conversion, removal from the nations, and the destruction of Gentile world power, in that order.* Some of the Prophets present the whole of the sequence, some just part.

Ezekiel chapters thirty-six through thirty-nine would suffice to illustrate the whole of the matter from one of the Prophets.

The latter part of chapter thirty-six (vv. 17-38) deals with *the*

reason for the dispersion of the Jewish people, *their national conversion, and their restoration to the land.*

ALL of chapter thirty-seven THEN provides more information concerning their national conversion and restoration to the land.

THEN, chapters thirty-eight and thirty-nine have to do with the destruction of Gentile world power once they have been restored to the land, with these two chapters ending at the same place as the previous two chapters — *Israel in the Messianic Era, as seen more in detail in chapters forty through forty-eight.*

That events in chapters thirty-eight and thirty-nine can occur only after Israel has been restored to the land, following the Tribulation, is evident from things stated in these chapters. For example, conditions seen in 38:8, 11, 12; 39:12 (cf. 38:23; 39:21-23) CANNOT possibly exist before that time. *These conditions DON'T exist today; NOR can they exist anytime before or during the Tribulation.*

(For additional information on a correct understanding and interpretation of Ezek. 37-39, refer to Appendix III in the author's book, *O Sleeper! Arise, Call...!*)

And the slaying of “the third part of man” at the hands of the two myriads of myriads (Rev. 9:15-18) would undoubtedly have to do with *the armies themselves* rather than with mankind in general (ref. Ezek. 38:21; cf. Judges 7:22; I Sam. 14:20).

Then note the same sequence of events in the Book of Joel, having to do with the Jewish people regathered to the land and Messiah in their midst before Gentile world power is destroyed (3:1-21). Further, in Joel, these events are seen occurring beyond Man's Day, in the Lord's Day (1:15; 2:1, 2; 3:14).

And this same sequence of events can be seen in Prophet after Prophet in the Old Testament.

Seventh Trumpet, Seventh Vial (10:1-11; 11:15-19; 16:17-21)

Both the seventh trumpet and seventh vial judgments, as previously seen, have to do with *a full and complete end.*

When the seventh angel sounded his trumpet, time in relation to Man's Day no longer existed, *the mystery of God had been brought to completion, the kingdom of this world had become that "of our Lord, and of his Christ,"* and there were "lightnings, and voices, and thunderings, and an earthquake ['a shaking'], and great hail."

When an angel poured out the seventh vial "into the air," *a loud voice* came out of the temple in heaven, saying, "It is done." Then, the same thing is seen which followed the announcement concerning the transfer of regal power after the seventh trumpet sounded. There were "voices, and thunders, and lightning," along with "a great earthquake ['a great shaking,' unlike anything seen since man's creation]" and "great hail."

The full measure of God's judgment will have fallen upon the final form of the kingdom of Babylon; and the full revelation of God (Rev. 10:7), made known through a full revelation of the Son (Rev. 1:1), will be realized at this point.

Israel will have been brought to the place of repentance and belief, the inheritance will have been fully redeemed, and the kingdom will have become that "of our Lord, and of his Christ."

A rainbow is seen two times in the Book of Revelation (4:3; 10:1). The rainbow, as first seen in Scripture in Gen. 9:13-16, appeared *following the storm*. And the rainbow is used after a similar manner, in relation to *judgment*, in the Book of Revelation.

It is seen surrounding God's throne in chapter four in connection with *a past judgment of Christians* (chs. 1-3); and it is seen in chapter ten on the head of the "mighty angel" who sounds the seventh trumpet, in connection with *a past judgment of Israel and the nations*.

In both instances, *judgment* will be over. Through the first judgment, *the bride* will have been made known (chs. 1-3); and, through the second judgment, *Israel* will have been brought to the place of repentance, *the inheritance* will have been redeemed, and *the bride* will have become the Lamb's wife (chs. 6-19).

(The next chapter in this book, Chapter XIX — from the perspective of things seen in the Book of Revelation — deals more fully with events occurring at the time that the seventh trumpet sounds and the corresponding seventh vial is poured out.)

19

The Opened Scroll *The Inheritance Redeemed*

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book [‘scroll’] open: and he set his right foot upon the sea, and his left foot on the earth,

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand [‘right hand’] to heaven,

And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:1-7).

A seven-sealed scroll, *the title deed to the earth*, was introduced in Revelation chapter five. And the results of the breaking of the seals on this scroll — *ensuing judgments which God required for the redemption of the inheritance, the earth* — were seen throughout events depicted in chapters six, eight, and nine, with events in chapter seven forming an aside (dealing with 144,000 Jewish evangelists and the results of their ministry [*ref. ch. 14*]).

Then, *the end result* of these seals being broken and the scroll being opened up is seen in events covering all of chapter ten and the latter part of chapter eleven (vv. 15-19).

The whole of the matter surrounding this scroll being opened and everything being brought to pass within the confines of that seen by the breaking of the seals on the scroll occurred between the time that the Son took the sealed scroll from His Father's right hand in chapter five and a mighty angel appeared in chapter ten holding the opened scroll.

This mighty angel, the seventh and last of the angels to whom seven trumpets were given when the seventh and last seal of the scroll was broken (cf. 8:2; 10:7; 11:15), *brings the entire matter to a close.*

The seven-year Tribulation, along with immediately following events which usher in the Messianic Kingdom, will be over at this point in the book. The earth, through the depicted judgments, will have been redeemed.

And events in succeeding chapters (chs. 11a, 12-19), along with events back in chapter seven, simply form detail and commentary concerning events occurring during the time of the judgments seen in chapters six, eight, and nine when the seals on the scroll were being broken.

(As seen in previous chapters of this book [ref. Chapters XVI-XVIII], events in Rev. 11b, 15, 16 have to do with the judgments of the seven-sealed scroll.)

Thus, the actions of the seventh angel with the opened scroll in chapter ten *bring matters to a close.*

And events in conjunction with his sounding the seventh and last trumpet (with the corresponding seventh and last vial being poured out as well) — *could ONLY form what would have to be understood as the apex of this closing book in Scripture.*

And there is a grandeur to the scene at hand which one needs to simply step back from and allow Scripture to depict.

That seen in Revelation chapter ten is the manner which God has chosen to announce the completion of 6,000 years of redemptive work.

And this is the manner which God has chosen to “declare the decree” seen in the second Psalm.

Note Ps. 2:5-7 in this respect:

“Then shall he speak unto them in his wrath [speak unto the Gentile nations coming against restored Israel and Israel’s King, in Jerusalem in vv. 1-3], and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee [brought His Son forth in the sense seen in the text, placing Him on the throne in Jerusalem].”

(On the Father *begetting, bringing forth His Son*, in Ps. 2:7, refer to the author’s book, *Brought Forth from Above*, for a *past, similar Divine work relative to Israel* and a *present, similar Divine work relative to Christians*.

Then for a future, Divine work relative to all three of God’s firstborn Sons in this same respect — Christ, Israel, and the Church [following the adoption into a firstborn status] — refer to the author’s book, *God’s Firstborn Sons*.

All of God’s firstborn Sons will be brought forth on the third day, the third 1,000-year period dating from the events of Calvary.

The second Psalm tells about one firstborn Son [*with Christ’s resurrection on the third day foreshadowing His being raised up on the third 1,000-year period in Ps. 2:6, 7 (Acts 13:30-34)*]. Other parts of Scripture provide information pertaining to God’s two other firstborn sons being raised up on this same 1,000-year day, in this same manner.)

All of the Seals Broken

The seven-sealed scroll from chapter five — the title deed to the earth — seen with *ALL* the seals broken in chapter ten, contained *the complete redemptive terms for the inheritance, the earth*.

There were *NO terms* outside of this scroll, and the terms of the scroll had to do with *judgment*.

Within the scope of these redemptive terms, these judgments, there were *three sets of sevens* — *seven seals, seven trumpets, and seven vials*. The seven trumpets formed the judgments of the seventh seal, and the seven vials paralleled and formed further commentary on the seven trumpet judgments. Thus, both the seven trumpets and the seven vials formed the judgments of the seventh seal.

Once these judgments had occurred — once the seven trumpets had sounded, and the seven vials had been poured out — *the COMPLETE redemptive terms of the scroll had been fulfilled.*

(As previously shown in this book [*ref.* Chapters XVI-XVIII], the judgments occurring when the seven trumpets sounded and the seven vials were poured out formed different descriptions of *the same judgments*. That occurring when the first trumpet was sounded and the first vial was poured out had to do with *the same judgment*.

And so it was with the sounding of the other trumpets and the pouring out of the other vials. That occurring when the vials were poured out simply provided *additional information concerning that occurring when the trumpets were sounded.*

Thus, the sounding of the seven trumpets and the pouring out of the seven vials deal with the same thing and *MUST* be studied in the light of one another. And that is especially true when viewing how the whole of the matter is brought to a terminal point, depicted by both the sounding of the seventh trumpet and the pouring out of the seventh vial. Both bring matters to *the same terminal point* [*cf.* 10:5-7; 11:15; 16:17].)

Note that the judgments associated with the sounding of the seven trumpets were not seen until the seventh seal had been broken, though they formed further descriptions of the same judgments occurring when previous seals were broken.

The same would be true for judgments not seen until the previous fifth and sixth seals of the scroll had been broken, for these judgments formed further descriptions of *the progression of judgments seen occurring when the first four seals were broken*, depicting four horsemen riding forth.

And the breaking of the seventh seal of the scroll provides *EXACTLY the same type information* that the breaking of the fifth and sixth seals had previously provided. That occurring when this seventh seal is broken, again, provides *additional detail and commentary* on that occurring when particularly the sixth seal was broken, reflecting back on terminal events seen following the four horsemen riding forth when the first four seals were broken.

The COMPLETE story, covering the whole of the redemption of the inheritance (all seven years of the Tribulation, along with events

following Christ's return which lead into the Messianic Kingdom), *was told in capsulated form when the four horsemen rode forth*. And that occurring when the remaining three seals were broken simply provided *additional detail and commentary* already seen through the breaking of the first four seals, particularly on the end result of that seen through the breaking of these first four seals.

Then the trumpet and vial judgments *carry this same type relationship to one another*. Though the vial judgments are not seen until later in the book, in chapters fifteen and sixteen, with the latter (the vial judgments) simply providing *additional detail and commentary* for the former (the trumpet judgments). And *both together* provide additional detail and commentary for that previously seen during the breaking of the first six seals of the scroll.

Beyond that, the trumpet and vial judgments have to do with events brought to pass *at the time of Christ's return, immediately following the Tribulation*.

These judgments will occur at a time when the government of the earth will have already been brought into complete disarray and collapse, with society at large faring little better.

The trumpet and vial judgments, in this respect, would reflect back particularly on events seen when the sixth seal was broken, along with corresponding events occurring near the terminus following the breaking of the first four seals.

(Chapters six through nineteen of this last book in Scripture are structured the same way that the first book in Scripture is structured [along with numerous other books in the O.T.].

The first thirty-four verses of Genesis [1:1-2:3] relate the complete story of Scripture in capsulated form. Then, the remainder of Scripture is simply commentary — filling in all the details, through numerous ways and means — of that dealt with and foreshadowed in these opening thirty-four verses.

A skeletal framework is set forth at the beginning [Gen. 1:1-2:3]. Then, the subsequent commentary [Gen. 2:4ff] forms all the sinews, flesh, and skin to cover the skeletal framework [*cf.* Ezek. 37:1-10]. And this commentary is often repetitious, showing the same thing or different things occurring during the same period of time, but all from different vantage points, providing all the different facets of information on the

subject which God has deemed necessary.

Beginning immediately following the introductory thirty-four verses in Genesis [with details surrounding man's creation in 2:7 (*cf.* 1:26-28)] and continuing into chapter nine, the overall scope of the same thing seen in the preceding thirty-four verses is seen again [creation, ruin, restoration, and rest], but from a different vantage point, with added detail.

Then, beginning with Nimrod's kingdom in chapter ten and continuing into subsequent chapters, the end of that previously seen and dealt with in previous chapters is seen again [covering the same time as seen in Rev. 6-20a].

Then, Gen. 22-25 again covers part of the events previously seen — beginning with events surrounding Calvary and continuing to the Messianic Kingdom 2,000 years later — but from a different vantage point yet, adding more detail.

And matters continue in this manner as one moves through the remainder of Genesis and through other parts of the O.T., with the whole of the O.T. providing a complete word picture of that introduced at the beginning.

Then, in the last book of Scripture, in chs. 6-19, the text is structured *EXACTLY the same way previously seen in the first book of Scripture and elsewhere in the O.T.*

The whole of the matter [the complete time covering the redemption of the inheritance, from the time that the first horseman rode forth in ch. 6 to the battle at the end of ch. 19] is seen in time covered by events occurring as a result of the breaking of the first four seals, *when ALL four horsemen sequentially rode forth* [6:1-8].

Then the remainder forms commentary, drawing extensively from the O.T., providing the sinews, flesh, and skin to cover the skeletal framework established when the first four seals were broken. And this commentary, as in Genesis, is often repetitious, showing the same thing or different things occurring during the same period of time, but *ALL* from different vantage points, providing *ALL* the different facets of information which God has deemed necessary.

Some things about the preceding have been dealt with in past chapters in this book and, of necessity, will be dealt with in future chapters as well. Attention is called to this structure somewhat at length at this point in the book because of the subject matter in Revelation chapter ten — taking the reader to the same point as seen in the opening verses of chapter twenty.)

Thus, understanding how the Book of Revelation is structured in this respect is *crucial* for a correct understanding of this closing book of Scripture. Understanding this structure will explain how the judgments depicted by the pouring out of the seven vials, though not seen until the seventh trumpet sounds (chs. 10, 11), and not seen being poured out until later chapters in the book (chs. 15, 16), can have to do with the judgments occurring when each of the seven trumpets sound (chs. 8-11).

The vial judgments simply form additional commentary for the trumpet judgments. And both together form additional commentary for that already seen when the previous six seals of the scroll were broken.

Action of the Mighty Angel

The action of the seventh angel is expressed in chapter ten in connection with the sounding of the seventh trumpet, which brings *the mystery of God* to a completed or finished state — *a full disclosure* of that seen as *a mystery* up to this point in time. And this is brought to pass through *a full revelation (a full disclosure) of God's Son* (Rev. 1:1), *fully revealing the Father* (Rev. 10:7; cf. John 14:8, 9), which necessitates a completion of everything seen in the Book of Revelation up to and including events occurring at the time of Christ's return in the latter part of chapter nineteen.

Then, the same thing is seen in chapter sixteen, though from a different perspective, by a seventh angel pouring out the seventh vial of wrath (v. 17). This act is expressed in the chapter by a great voice coming out of the temple in heaven saying, "It is done [*lit.*, 'It has been finished']". This is the translation of a perfect tense in the Greek text, indicating *action completed* in past time, which exists during present time in *a finished state*.

EVERYTHING will have been completed at this point in time.

The inheritance will have been redeemed, *the bride* will have become the Lamb's wife, and *the sceptre* will have changed hands. *Satan* will have been bound and cast into the abyss, and *the Messianic Era* can now be ushered in.

At this point in time, for the FIRST time in the history of the earth,

that seen in chapter ten can occur.

1) The Transfer of Power

The matter concerning *the kingdom of this world* (a kingdom which has been under Satan's dominion and control since time preceding man's creation) *becoming that* "of our Lord, and of his Christ" is clearly stated *in a symbolic manner* in chapter ten (vv. 1-7)

Then it is clearly stated again *in so many words* in the next chapter, when the sounding of the seventh trumpet (with the corresponding pouring out of the seventh vial) is repeated (11:15-19).

In chapter ten, at the completion of all the judgments connected with the breaking of the seven seals on the scroll from chapter five, a "mighty angel" comes down from heaven (an angel clothed with "a cloud," "a rainbow" on his head, his face shining "as it were the sun," and his feet appearing as "pillars of fire"). This angel is then seen holding this scroll, *in an opened manner, outstretched toward heaven.*

At this point in the book, Christ will have broken *ALL* of the seals; and *ALL* of the judgments connected with the breaking of these seals will have come to pass. *The whole of the matter will be over* when this "mighty angel," holding the opened scroll, has come down from heaven and has placed "his right foot upon the sea, and his left foot on the earth [*indicating complete dominance and control of the redeemed inheritance, the redeemed possession*]" (cf. Dan. 7:13, 14).

(A rainbow is seen two times in the Book of Revelation [4:3; 10:1]. The rainbow, as first seen in Scripture in Gen. 9:13-16, appeared *following the storm*. And the rainbow is used after a similar manner, in relation to judgment, in the Book of Revelation. It is seen surrounding God's throne in chapter four in connection with a *past judgment of Christians* [chs. 1-3]; and it is seen in chapter ten on the head of the "mighty angel" who sounds the seventh trumpet, in connection with a *past judgment of Israel and the nations*.

In both instances, *judgment was/will be over.*

Through the first judgment, *the bride* will have been made known [chs. 1-3]; and, through the second judgment, *Israel* will have been brought to the place of repentance, *the inheritance* will have been redeemed, *the bride* will have become the Lamb's wife, and a saved and converted *Israel* will have been restored as the wife of Jehovah [chs. 6-19].)

This “mighty angel,” holding the opened scroll with all of the seals broken, standing upon the sea and the land, cried with “a loud voice, as when a lion roareth” (*cf.* Rev. 5:5), resulting in “seven thunders” being heard (a possible reference to the seven vial judgments [chs. 15, 16], which will have also been fulfilled at this time).

Then this angel “lifted up his hand [*lit.*, ‘his right hand’] to heaven” (evidently the hand holding the opened scroll — the title deed to the earth — with all of the seals broken [*cf.* Rev. 5:1, 7], *showing the One in heaven that the entire matter surrounding the redemption of the inheritance has been finished* [*cf.* vv. 2, 5-7]).

The Son is now in possession of the redeemed inheritance, the earth. He now possesses a completely clear title deed to the earth [*cf.* Ps. 2:8]. And the angel holding this title deed swore by the One Who liveth throughout all of the ages, Who had created all things, that there should be “time no longer” (v. 6b).

(“Time” [Gk., *chronos*] in this verse is translated “delay” in most English versions [*ref.* NASB, NIV]. However, *chronos* means “time,” not “delay” [*e.g.*, *chronos* prefixed to “meter,” forming *chronometer* (a means to measure time, a timepiece)]. Translating *chronos* as “delay” is an interpretation, not a translation. And it is really not a correct interpretation.

The reality of the matter is that *there are no delays in God’s plans and purposes*. Everything occurs *at predetermined times*, which renders any thought of “delay” in Rev. 10:6 an impossibility. This angel’s statement has to do with *time in relation to Man’s 6,000-year Day, plus the seventy-five subsequent days seen in Dan. 12:11-13*. At the time seen in Rev. 10:6, *ALL of this previous time will be over. NOW the Messianic Era can be ushered in.*)

This statement about “time” by the angel with the seventh trumpet in Rev. 10:6 is *essentially the same* as the statement by the angel pouring out the seventh vial in Rev. 16:17 when announcing *the completion of the matter at hand*, using the perfect tense — “It is done [*lit.*, ‘It has been completed’].”

These two statements by these two angels with the seventh and final trumpet and vial are simply *two ways of saying the same thing*. *EVERYTHING*, in both instances, is past — an announce-

ment concerning *a terminal point in time*, having to do with the completion of the judgments of the seven-sealed scroll (10:6); and an announcement concerning *a terminal point in events*, which, as well, has to do with the completion of the judgments of the seven-sealed scroll (16:17).

(A similar scene at the time of Christ's return, as it pertains to the transfer of governmental power and control, is depicted in Rev. 19:17 — "an angel standing in the sun." Refer to Chapter XXXII, page 385, in this book for comments on the action of this angel.

Some expositors and Bible students have understood the "mighty angel" with the seventh trumpet in Revelation chapter ten [seen again in 11:15] to be *Christ Himself*— because of his description [v. 1], the fact that he is the one holding the opened scroll with all of the seals broken [v. 2a], and his resultant action [vv. 2b-6].

Contextually though, this does not appear to be the case.

Note in Rev. 8:1, 2 that Christ [v. 1] is seen occupying a separate position from any of the seven angels to whom God gives the seven trumpets [v. 2]. This angel [the seventh angel], if he is to be identified, is probably the "strong [or, 'mighty'] angel" introducing the seven-sealed scroll in Rev. 5:2, now providing *an open show of Deity on behalf of Another, as he stands upon the sea and the land, holds the scroll with the seven broken seals up toward the heavens, and claims the redeemed inheritance — the kingdom — for Christ.*

Note that angels acting under established laws are so closely connected with Deity that their actions become those of the Lord.

For example, in Gen. 18, 19, the Lord, accompanied by two angels, came down to earth and appeared to Abraham "in the plains of Mamre" [Gen. 18:1ff]. The Lord had come down *to see for Himself* if that which He had heard about things occurring in Sodom and Gomorrah was correct [though, in His omniscience, the Lord could only have already known; this is simply the manner in which matters of this nature are sometimes presented in Scripture].

But, though the Lord said, "I will go down, *and see...*" [with Sodom and Gomorrah mentioned], the two angels accompanying the Lord are the only ones who went on down into the plain to view that which was occurring in these cities, which they did through entering into Sodom. The Lord, throughout this time, remained out in the high country with Abraham. [18:20-22].

Then there is the matter of *the destruction of the cities of the plain*. The two angels told Lot, “For we will destroy this place...the Lord hath sent us to destroy it.” But Scripture goes on to state, “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven” [19:13, 24].

How did the Lord go down into Sodom, as He said that He would, if He remained in the high country with Abraham? As well, how did the Lord destroy the cities of the plain [four cities (Deut. 29:23)] — something clearly stated — when the angels, at a prior time, had also clearly stated that the Lord had sent them to perform this destruction?

The answers to both questions are the same and are quite simple. *The actions of angels acting under established laws become the actions of the Lord*. By the angels going down in this manner, the Lord went down; by the angels destroying the cities of the plain in this manner, the Lord destroyed these cities [*cf.* Deut. 33:2; Ps. 68:17; Acts 7:53].

This is the manner in which the Lord, through angels, presently governs the whole of the universe. This is also the manner in which the Lord, through man, will govern this earth during the Millennium and rule beyond the new earth out in the universe during the ages following the Millennium. The Lord, throughout this time, will continue to govern the whole of the universe, *in an unchanged manner* [Gen. 1:26-28; Job 1:6, 7; 2:1, 2; Rev. 3:21 (man’s rule beyond the Millennium is dealt with in Chapter XXXVI of this book)].

Thus, since the actions of angels acting under established laws become the actions of the Lord as well, in one respect it is *immaterial* whether the angel seen in Rev. 10 is viewed as an angel or as the Lord. *The end result would be the same. Either way, these actions would be NO more or NO less the Lord’s actions; i.e., either way, these actions would be those of the Lord.*)

2) The Scroll, Bitter and Sweet

Then, the end of the matter — John taking the scroll out of the angel’s hand and eating it (vv. 8-10) — is explained by both the context and that seen in the counterpart to this passage in Ezek. 2:8-3:14.

A scroll is taken and eaten in both passages (though not a redemptive scroll in Ezekiel), with *sweetness* resulting in both instances. And, contextually, in both passages, *this can ONLY have to do with Israel having ultimately been brought to the place of repentance* (*cf.* Ezek. 36-39; Rev. 12, 17-19a).

The *bitterness* seen in Rev. 10:9, 10 is seen in Ezekiel by continuous references to *Israel's unrepentant condition*.

THEN, both books end the SAME way — with the nation's repentance, referred to as sweetness; and with the Messianic Era ushered in.

a) *Unrepentance, Repentance*

The complete story of Israel — *in the nation's unrepentant state, followed by the nation's repentance* — is seen time after time in the Old Testament, beginning with Moses, continuing in the Psalms, and ending in the Prophets.

The Book of Revelation, in this respect, DOESN'T present anything new at all. Rather, the Book is simply an opening up and unveiling of that previously seen throughout numerous parts of the Old Testament.

Isaiah begins his prophecy in this manner, presenting Israel in this unrepentant state (1:4ff); but he then calls attention to a future day when repentance will occur, with the Messianic Kingdom being ushered in (1:25-2:5). And, at the outset, this tells the reader what Isaiah's prophecy is about.

Jeremiah's prophecy is structured after a similar fashion. The first part of the prophecy has to do centrally with Israel's condition in the nation's unrepentant state (chs. 1-29). But then matters change, and the Lord begins to tell His people what He will one day do following their repentance (chs. 30-33).

Ezekiel's prophecy, as has been shown, is also structured the same way, which is characteristic of all the Prophets.

And one could ONLY expect the Book of Revelation to be structured the same way, which is EXACTLY what is seen in this book.

b) *The Rainbow*

There is a *rainbow* in connection with God's throne and Glory in Ezek. 1:26-28 which depicts *EXACTLY* the same thing as the rainbow on the angel's head in Rev. 10:1.

This rainbow, in both places, anticipates *the sweetness* seen in both passages, *NOT the bitterness*. This rainbow anticipates *THAT* seen in Ezek. 3:3 and Rev. 10:9, 10. And *THAT* depicted by the rainbow in both passages, in turn, is seen realized at the end of both books (*cf.* Ezek. 40-48; Rev. 20a).

20

The Two Witnesses

Ministering to Israel During the Tribulation

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth” (Rev. 11:1-4).

Revelation chapter eleven opens with introductory remarks concerning the Temple which will be constructed by the Jewish people during the first year of the Tribulation.

Daniel 8:11-14 reveals that sacrifices in a rebuilt Temple will commence seven months and ten days (220 days) following the beginning of the Tribulation, following the man of sin ratifying a seven-year covenant with Israel.

Then, sacrifices in accord with the Mosaic economy will continue for two years ten months and twenty days (1,040 days) before the man of sin breaks his covenant and stops the sacrifices through a desecration and subsequent destruction of the Temple (cf. Dan. 9:26, 27; 11:31; Matt. 24:15; II Thess. 2:3, 4).

(To arrive at the preceding figures, subtract the 2,300 days in Dan. 8:14 from 2,520 days [the total number of days in the seven-year Tribulation, using 30-day months, 360-day years]. This will leave 220 days, or seven months and ten days, the time which it will take to rebuild the Temple, establish the priesthood, and begin offering sacrifices.

The 2,300 subsequent days, the days in Dan. 8:14, form the total time from that point to the end of the Tribulation, which is divided into two parts referred to by “the daily sacrifice” [first part] and “the transgression of desolation” [second part] in the previous verse [v. 13].

“The daily sacrifice” has to do with that part of the 2,300 days during which sacrifices in a rebuilt Temple will be offered [FROM the time they begin UNTIL the middle of the Tribulation, for two years ten months and twenty days, or 1,040 days].

Then, “the transgression of desolation” has to do with the time following the man of sin breaking his covenant, causing the sacrifices to cease, and *NOT ONLY* desecrating *BUT* destroying the rebuilt Temple. This will occur in the exact middle of the Tribulation [after three and one-half years, after 1,260 days, with three and one-half years left, with 1,260 days left].

Thus, the 1,040 days, during which sacrifices will be offered, comprise the first part of the 2,300 days; and the 1,260 days [or, as in the text, “forty and two months”], during which there *will NO longer* be sacrifices, for the Temple will have been destroyed and the Jewish people dispersed, comprise the last part of this period.

And *the cleansing of the sanctuary* [v. 14] will occur at the full end of the 2,300 days, which is synonymous with the time Daniel’s Seventy-Week prophecy in the next chapter ends [vv. 24-27]. This *cleansing of the sanctuary* will occur at the same time and be inseparably related to the things previously enumerated in v. 24 of this Seventy-Week prophecy.)

Following introductory remarks concerning the rebuilt Temple, Revelation chapter eleven leads into events during each of the three-and-one-half-year parts of the Tribulation. *That which occurs during the last three and one-half years of the Tribulation is mentioned first (v. 2).* This is then immediately followed by a number of verses detailing *that which occurs during the first three and one-half years of the Tribulation (vv. 3-14).* Thus, though this part of the chapter begins by briefly mentioning that which occurs during *the last half* of the Tribulation, the chapter is centrally about that which occurs during *the first half*.

Mentioning or dealing with *the last first, and the first last* (cf. Matt. 20:16) is seen different ways, at different times, in Scripture. One way is through God rejecting the first and establishing the second (e.g., rejecting the earth's first ruler and establishing the second, rejecting the first man and establishing the Second, rejecting the first birth and establishing the second, etc). But the text concerns itself more with the manner in which things are listed, which can be seen in the manner in which individuals and undoubtedly other things are listed at the beginning of Scripture (e.g., the order in which the birth of sons listed in Gen. 5:32; 11:26 occurred, or the order in which cities listed in Gen. 10:10 were apparently built).

Note that the three sons of Noah in Gen. 5:32; 6:10 and the three sons of Terah in Gen. 11:26, 27 are listed in the reverse order of their birth. *The first (oldest son) is listed last and the last (youngest son) is listed first.* This can easily be shown through that stated in other verses about one or more of these sons (cf. Gen. 5:32; 7:6; 10:21; 11:10 for Noah and Gen. 11:26, 32; 12:4 for Terah).

And this same reverse order would apparently hold true as well for such things as the order in which the four cities listed in Gen. 10:10 were built. All four cities are said to form the beginning of Nimrod's kingdom, with the last city listed (Calneh) probably being the first of the four built and the first city listed (Babel) probably being the last of the four built.

(To illustrate how knowing the preceding can sometimes help in Biblical interpretation, note that this reverse order would exist as well for the order of the birth of the four sons of Ham listed in Gen. 10:6. "Canaan" is mentioned last. Thus, Canaan would be Ham's *oldest son, his firstborn*. And this fact is quite evident from Noah's curse concerning "a servant of servants [*i.e.*, 'the lowest of servants']" pronounced upon Canaan, resulting from an act committed by Ham, Canaan's father [Gen. 9:20-25].

Noah didn't look down a line of four sons [the way they are listed in Gen. 10:6] and curse the youngest son. No! It appears evident that Canaan was the only son which Ham had at this time, which would apparently have been no more than several years following the Flood [giving Noah time to plant a vineyard and grow grapes, and giving Ham time to possess a son]. And knowing that Canaan was Ham's firstborn

[probably born during the Flood (*cf.* Gen. 7:13; 9:18)] and evidently the only son Ham had at this time is vital to a correct, contextual, understanding of the passage.

Why didn't Noah curse Ham since he was the one who had committed the act? The reason is given in the context. God had previously blessed Noah and his three sons [Gen. 9:1], and Noah couldn't curse the one whom God had blessed. Thus, Noah did the only thing which he could do. Noah cursed Ham's son, Canaan. And it is evident from the context that this was a curse *upon Ham's ENTIRE seed, NOT just upon his firstborn.*

Three inseparably related prophecies are seen in that which Noah stated about each of his sons in Gen. 9:25-27. These prophecies, as evident from their contextual setting and content — dealing with a new beginning in the human race, necessitating all-inclusiveness — have to do with *federal headship and the prophetic destinies of races comprising nations, with the prophecies in this respect not limited to the three individuals in the prophecies but to their descendants as well.*

And to understand how God has worked out the preceding in these prophecies, note the prophecies in vv. 26, 27 concerning both Shem and Japheth. Shem is seen as *the ONLY son with a God* [v. 26], and Japheth is to be *enlarged* [v. 27]. This is seen today through a nation descending from Shem [the Jewish people] *being the ONLY nation with a God* [Ex. 3:6; Ps. 72:18; 96:5; Eph. 2:11, 12], and through Japheth's descendants *populating a LARGE part of the globe.*

For more information on the preceding, refer to the author's two pamphlets, "The Sons of Noah" [www.lampbroadcast.org].)

Forty-Two Months Twelve Hundred Sixty Days

As previously seen, the expression "forty and two months" is used *first in chapter eleven relative to events during the last half of the Tribulation* (v. 2). Then the expression "a thousand two hundred and threescore days" is used *last relative to events during the first half of the Tribulation* (v. 3). These are just two ways of expressing the same length of time, and they should not necessarily be thought of as ways which the Spirit used to show that events having to do with one belongs in a different half of the Tribulation than events having to do with the other.

This is determined and made plain by the events themselves, not by two different ways of saying the same thing.

Remaining within the order seen in verses two and three (the last, first; and the first, last), Jerusalem is to be trodden under foot by the Gentiles for forty-two months, 1,260 days. At the beginning of this period (beginning in the middle of the Tribulation), following the man of sin breaking his covenant with Israel and desecrating the Temple, both the Temple and the city of Jerusalem will be destroyed (Dan. 9:26; *ref.* Chapter XII in this book).

Matthew's and Mark's Olivet Discourse accounts surrounding events during this time center on *the Temple and the people in Judaea* (Matt. 24:15ff; Mark 13:14ff).

Luke's account though is different. Luke's Olivet Discourse account centers on *the city of Jerusalem, the people of Judaea, and provides information surrounding Jerusalem being trodden under foot by the Gentiles in Rev. 11:2.*

Note the way Luke's account reads:

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:20-24).

The preceding verses *are NOT dealing with events in 70 A.D.* (the destruction of Jerusalem by Titus), as advanced by many commentators. These verses in Luke's Olivet Discourse account *parallel the referenced verses in Matthew's and Mark's Olivet Discourse accounts, which have to do with events during the future Tribulation.*

Aside from the preceding, these verses in Luke have to do with a time when “all things which are written may be fulfilled,” something which *DIDN'T* occur through the events of 70 A.D.

And, beyond that, these verses have to do with a time when Jerusalem is going to be “trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” This perfectly parallels Rev. 11:2, which has to do with the last three and one-half years of the Tribulation, with the Times of the Gentiles ending with the end of the Tribulation and the corresponding end of Man’s Day.

One need *ONLY* look at conditions in Jerusalem today to know that Luke 21:20-24 *CANNOT* have to do with events of 70 A.D. From the beginning to the end of events depicted in these verses, Jerusalem is to be trodden down by the Gentiles *UNTIL* the Times of the Gentiles is brought to an end.

Man is still living during the Times of the Gentiles today, and Jerusalem is NOT presently being trodden down of the Gentiles. Thus, the whole of that stated in these verses has to be placed at a *future time, in line with that seen in corresponding Scripture.*

On the other hand, the ministry of the two witnesses *CAN’T* occur during the last half of the Tribulation. There would be no Jews in Jerusalem or the surrounding area to which they could minister during this time. Their ministry *can ONLY* occur during the first half of the Tribulation, for their ministry will be to the Jewish people, and it will be centered in the capital of Jewry, in Jerusalem.

This is evident, if for no other reason, through how they are first described in the chapter:

“These are the two olive trees, and the two candlesticks standing before the God of the earth” (v. 4).

This is a reference drawn from the fifth of eight visions recorded in the opening part of the Book of Zechariah (4:1-14). These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And the subject matter of the eight visions (1:7-6:8) is governed by the manner in which they are introduced (vv. 1-6), which, in turn, governs the subject matter of the book itself.

These eight visions are introduced by the Lord’s statement surrounding *Israel’s past disobedience, the result of this disobedience, the call for repentance, and that which will occur following Israel’s repentance.*

Disobedience resulted in the Times of the Gentiles, and *repentance* would ultimately be effected through Gentile persecution during this period.

Then, the visions begin immediately following this and continue uninterrupted until all eight visions have been completed.

These visions have to be understood *in the light of the manner in which they are introduced*. They have to be understood in the light of Israel's past disobedience, which has resulted in the Times of the Gentiles; and they have to be understood in the light of the reason for the Times of the Gentiles — Israel *NOT ONLY* reaping the consequences of her actions, *BUT* the nation ultimately being brought to the place of repentance — and that which will occur once God's purpose for this period is realized. These visions, understood contextually, *MUST* be looked upon as having to do with *Israel and the nations during and at the end of the Times of the Gentiles*.

Though God drove His people out among the nations, to effect *repentance*, the principles set forth in Gen. 12:3 remain. God will use *Gentile persecution* to bring about *repentance*, but He will also subsequently *judge the Gentiles* because of this persecution.

Summarily, these visions bridge the centuries of time between the first and last kings of Babylon during the Times of the Gentiles. They have to do with different facets of Israeli persecution at the hands of the Gentiles, with the principles set forth in Gen. 12:3 ultimately being worked out and realized. And they have to do with Israel ultimately being brought to the place of repentance, the Times of the Gentiles being brought to an end, and Gentile persecution of Israel being fully dealt with.

ONLY THEN will Israel occupy her proper place at the head of the nations in a restored theocracy, with the nations being blessed through Israel.

THAT, in short, is how the eight visions in Zechariah *MUST* be understood. *EACH* presents a different facet of the matter, and *ALL of the visions together* form a composite picture of that which God revealed through Zechariah concerning Israel and the nations.

Thus, knowing that the ministry of the two witnesses will be the fulfillment of Zechariah's fifth vision, and understanding the subject matter of these visions, one can know that their ministry

will have to do with the same people and subject matter as seen in all eight visions. It will have to do with *the Jewish people, their past disobedience and the result, a call to repentance, and that which awaits both Israel and the nations following Israel's repentance.*

Further, the two witnesses appear textually to be the ones directly responsible for the conversion of the 144,000 Jews who will be saved during the first half of the Tribulation and minister worldwide to the Gentiles during the last half. And bringing about the conversion of this remnant might very well be the central focus of their ministry.

Note that there is a point when the two witnesses will have finished their testimony (v. 7), which may very well have to do with the last of the 144,000 being saved and sealed (Rev. 7:1-8).

(Two subsequent chapters in this book [Chapters XXI, XXVI], dealing with material in Revelation chapters twelve and fourteen, center on the ministry of the 144,000 and show an inseparable connection with Revelation chapter eleven. In one sense of the word, chapter eleven provides introductory material for that seen in these two following chapters.)

Ministry of the Two Witnesses

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:4-6).

Different, though similar, expressions are used in Scripture to depict *the whole of Scripture* — e.g., “To the law, and to the testimony” (Isa. 8:20); “Moses and all the prophets,” “the law of Moses, and the prophets, and the psalms” (Luke 24:27, 44); or “Moses and the prophets” (Luke 16:29, 31).

By placing Moses and Elijah together in the last three verses in the Old Testament, *the whole of Scripture* is once again in view. *The Law* was given through Moses, and Elijah was one of *the prophets*.

Then there are a series of events of equal significance concerning these two men which will occur yet future, at two different periods of time.

One has to do with a manifestation of *signs* by two prophets (the two witnesses) during the Tribulation, along with an evident counter manifestation of *signs* by the false prophet (Rev. 11, 13). And, comparing Scripture with Scripture, these two prophets could only be identified as Moses and Elijah.

(These two prophets are “the two anointed ones” in Zechariah’s fifth vision [Zech. 4:1-14].

Because of the importance of Elijah’s future ministry to Israel, as seen in Mal. 4:5, 6, it would appear strange indeed if he were not mentioned someplace in Rev. 6-19a [that section of the book covering the Tribulation]. And, in the light of other Scripture, it would appear equally strange if Elijah appeared unaccompanied by Moses.

And Rev. 11:3-12 is *the ONLY place* throughout these fourteen chapters of the book where we have two men of this nature appearing to Israel during this time. Also, signs associated with their ministry reflect back on signs performed by Moses and Elijah [v. 6].)

Also, inseparably connected with the preceding and inseparably connecting these two men for all time in relation to *Israel and the theocracy*, there are only two instances in all of the Old Testament (in Moses and the Prophets) where God empowered individuals to perform supernatural “signs.” The first occurred under *Moses and his successor Joshua*, and the second occurred under *Elijah and his successor Elisha*.

The first occurred in connection with *the Jewish people and the theocracy* — the Jewish people leaving Egypt with a view to realizing an inheritance in a theocracy in another land. Thus, a first-mention principle was established at this point in Scripture regarding *signs, which can NEVER change*. Accordingly, any future manifestation of signs, through individuals empowered to perform these signs, *could ONLY have to do with the Jewish people, with the theocracy in view*.

Remove either (*the Jewish people or the theocracy*), and signs of the nature seen in Scripture *CANNOT exist*. *BOTH Israel and the king-*

dom MUST be in view TOGETHER for these supernatural signs to exist.

This is why *EXACTLY* the same thing is seen through a manifestation of signs during Elijah's and Elisha's ministries. This was one of the darkest days in Israeli history. Ahab and his wife Jezebel had led the people completely away from God, into Baal worship. The theocracy was in existence, though in a divided kingdom. And the manifested signs had to do with *Israel and the kingdom* (a call for the people to return to the God of their fathers).

The same thing was seen in the gospel accounts and the Book of Acts during the offer and re-offer of the kingdom to Israel — an unparalleled manifestation of signs.

And the same thing will again be seen during the first half of the Tribulation, through the ministry of the two witnesses, through the ministry of Moses and Elijah to Israel during this period.

And the signs WILL, they MUST, have to do with Israel and the kingdom during this future time. The kingdom will be in the offing, for the time will be at hand when the kingdom will be restored to a repentant and converted nation.

1) *John and Elijah*

Many Bible students have trouble understanding that John only came "in the spirit and power of Elijah" and did not fulfill any of the Old Testament prophecies pertaining to Elijah.

John clearly stated that he wasn't Elijah (John 1:21). Jesus, on the other hand, said that he was Elijah (Matt. 11:10-14; 17:10-13). But there was an "if" in connection with John being identified as Elijah by Christ in Matt. 11:14 — "if ye will receive..."

Elijah is to be Christ's forerunner at the time *Israel receives her Messiah*. God, in His foreknowledge, knew what the nation would do at Christ's first coming. Thus, John was sent "in the spirit and power of Elijah," *but NOT in fulfillment of any prophecies about Elijah.*

(Scripture sometimes has near and far fulfillments of events in the preceding respect. Note Hos. 11:1 and Matt. 2:15 for example — "Out of Egypt have I called my Son." The prophecy in Hosea is clearly about *Israel*, God's firstborn son, at the time of the Exodus.

In Matthew though, the prophecy is seen being fulfilled by God's other firstborn Son, at the time He was removed from Egypt as a child.)

The fulfillment of that seen in Isa. 40:3; Mal. 3:1; 4:5, 6 *can ONLY occur at a time when the Jewish people receive their Messiah*. Note the context of Isa. 40:3; it is millennial. Also, note that which Elijah will do in Mal. 4:6, which John didn't do in his ministry.

Elijah, *EXACTLY* as he did with the prophets of Baal on Mount Carmel in I Kings 18:25ff, will turn "the heart" of the Jewish people back to their fathers (back to believing the prophets), and "the heart" of their fathers (the prophets) back to the Jewish people.

Note the direct statement regarding this in the historical account following the fire falling from heaven on Mount Carmel (I Kings 18:37-39; *cf.* Mal. 4:5, 6).

John, as Christ's forerunner at His first coming, aside from a near fulfillment of Isa. 40:3, failed to fulfill any of the prophecies pertaining to Elijah. Thus, through any sound system of Biblical interpretation, *John CANNOT possibly be seen fulfilling the Old Testament prophecies concerning Elijah*.

Elijah will come yet future, fulfilling Isa. 40:3; Mal. 3:1; 4:5, 6. And, once again, he will be instrumental in turning the people *from unbelief to belief* in Israel, possibly in a similar manner to the way he accomplished this on Mount Carmel over 2,800 years ago (I Kings 18:25-39).

2) *Moses and Elijah, During the Tribulation*

When Elijah returns to minister to the Jewish people before "the coming of the great and dreadful day of the Lord," he will be accompanied by Moses, both during the Tribulation and with Christ following the Tribulation.

And his fulfilling the passages in Isaiah and Malachi may very well occur both during and following the Tribulation when both he and Moses return with Christ, for events throughout this period will occur prior to "the great and dreadful day of the Lord."

(For information concerning when the Day of the Lord begins, which will follow the Tribulation and Christ's return, refer to Chapters IV, V in this book.

"The great and dreadful day of the Lord" would refer more specifically to that time when Gentile world power is destroyed following Christ's return. See Chapter XV, p. 188 in this book)

During the Tribulation (first half), Moses and Elijah will minister to Israel. As previously stated, they will evidently be instrumental in the conversion of the 144,000 Jews who are to proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation (Rev. 7, 12, 14). As well, they will evidently confront Antichrist and his false prophet, *through supernatural powers, through signs* (cf. Rev. 11:3-6; 13:13-15).

But the entire nation being brought to the place which Elijah brought them in history on Mount Carmel will await Moses and Elijah's return with Christ at the end of the Tribulation.

(At the end of their ministry during the Tribulation, Moses and Elijah will be slain. And this will evidently be at or near the time when Antichrist breaks his covenant with Israel and turns against the Jewish people in all his fury, as seen in Matt. 24:15ff (cf. Rev. 11:13).

Three and one-half days following their death, Moses and Elijah will be raised from the dead and be removed into the heavens, awaiting Christ's return three and one-half years later.

For additional information pertaining to Moses and Elijah returning with Christ at the end of the Tribulation, refer to the author's book, *Coming in His Kingdom*, particularly Chapters I, IV.)

Biblical prophecy places Israel's repentance near the end of the Tribulation and the birth of a nation following Christ's return at the end of the Tribulation.

Moses and Elijah's ministry to Israel during the first half of the Tribulation may very well be of such a nature that over three years following their ministry, near the end of the Tribulation, in Israel's darkest hour, their prior ministry will play a part in the entire nation turning to and calling upon the God of their fathers (*EXACTLY* as seen in the type in Ex. 2:23).

And, *EXACTLY* as seen in the type, when the Jewish people do this, God will hear, remember His covenant with Abraham, Isaac, and Jacob, and send the One greater than Moses back to His people (Ex. 2:24ff; cf. Zech. 12:10ff).

21

A WOMAN, A DRAGON, A MAN-CHILD

Three Entities During the Tribulation

“And there appeared a great wonder [‘sign’] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder [‘sign’] in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days” (Rev. 12:1-6).

Revelation chapters eleven and twelve *MUST* be studied together. The former chapter *introduces* the latter chapter, and the latter chapter provides *additional details and commentary* for the former chapter.

Chapter eleven began by calling attention to the whole of the seven-year Tribulation, divided into two equal parts, two equal periods of three and one-half years.

Events during the latter half of the Tribulation were briefly mentioned first — the Gentiles treading the city of Jerusalem under foot (v. 2).

Then, a single series of events was singled out to cover the first three and one-half years — the ministry of two individuals sent from heaven to earth to bear witness to the Jewish people immediately before they entered into their darkest hour (v. 3).

And part of the chapter was then given over to providing details concerning the ministry of these two witnesses (vv. 4-12).

Then chapter twelve picks up where chapter eleven left off and provides details and commentary concerning events surrounding Israel and the nations immediately before and during the time referenced in verse two of the preceding chapter — during that time when Jerusalem would be trodden under foot by the Gentiles for three and one-half years, during the last half of the Tribulation.

As well, chapter twelve itself is also integrally arranged in a similar manner. The first six verses provide the complete story, with the remainder of the chapter forming commentary. The first three verses (vv. 1-3), forming a continuation from the previous chapter, lead into and form the background for the three verses which follow (vv. 4-6). Then the commentary seen in the remainder of the chapter has to do with these latter three verses.

Verses seven through twelve provide commentary for verse four; verse thirteen provides commentary for verses four and five; verses fourteen through sixteen provide commentary for verse six; and verse seventeen somewhat covers the whole of the matter and provides commentary for all three of these verses.

Then subsequent chapters, particularly chapters thirteen, fourteen, and seventeen through the first part of nineteen, continue this commentary. All of these chapters (chs. eleven through fourteen, and seventeen through the first part of nineteen) are inseparably tied together in this respect and *MUST* be studied as a unit, with any one part being incomplete when separated from the other parts.

Identity of the Woman, Dragon, and Man-Child

Metaphors are used extensively throughout chapter twelve, which is something seen throughout the Book of Revelation and throughout Scripture in general.

That is to say, the “woman” is *NOT* a literal woman but is descriptive of someone or something else; and so it is with the “dragon” and the “man child.”

ALL three have to do with things which are literal, which, in themselves, are descriptive of that which they are referencing. And that being depicted by all three metaphors is clearly made known in the chapter itself, through comparing Scripture with Scripture.

Metaphors are used in Scripture *in a completely consistent manner*, and man is *NEVER* left to his own imagination as to that which God is depicting through the use of metaphors. The texts, contexts, and/or related Scripture elsewhere will *ALWAYS* shed light on the matter, revealing how the metaphors are being used.

1) The Woman

The “woman” can easily be identified as *Israel* through a number of means.

The “woman” — in association with *the sun, the moon, and the stars* — is presented within the scope of Joseph’s second dream in Gen. 37:9. The typology and the symbolism in this verse in Genesis have to do with *Christ and Israel* (cf. v. 10) — *Christ ruling over Israel during the Messianic Era, with regality also shown relative to Israel.*

In Rev. 12:1, the woman and the symbolism have to do with *Israel and the nations* (cf. Rev. 6:12-17; 12:3) — *Israel ruling over the nations during the Messianic Era, with regality also shown relative to the nations.*

Israel in Rev. 12:1, unlike in Gen. 37:9, is seen *clothed with the sun* (symbolizing the main governing power), *the moon under her feet* (symbolizing Gentile powers subject to Israel [cf. Ps. 110:1, 2; Rev. 6:12-17]), and *a crown of twelve stars* upon her head (further showing regality through the use of “a crown” and “twelve stars” [the number of *governmental perfection*, with the *stars* also showing governing powers, regality]).

(There are two words for “crown” in the Greek text of the New Testament — *stephanos* and *diadema*. The former word [*stephanos*] would be used of an individual NOT actually seated on the throne and holding the sceptre, NOT reigning at the present time, though in a position to reign; the latter word [*diadema*] would be used of one actually seated on the throne and holding the sceptre, one PRESENTLY reigning.

The word used for crown in the text of Rev. 12:1 is *stephanos*, indicating a present nonreigning position for the woman, for Israel, but also indicating that this woman is in a position to hold the sceptre and reign at a future time [cf. Rev. 17:18]. And at that future time the “crown of twelve stars” would NO longer be described through the use of the word *stephanos* BUT, rather, through the use of the word *diadema*.

For additional information on the two Greek words for “crown,” along with additional information on the symbolism used with the woman in Rev. 12:1, refer to Chs. VII, XXIX in this book.)

The woman is further seen to be *with child*, “travailing in birth,” *in pain, awaiting deliverance* (v. 2). This, of course, has to do with the woman in labor, about to give birth, about to bring forth the man-child (v. 4).

Then the woman, following the birth of the man-child (v. 5), is seen fleeing “into the wilderness.”

In Matthew’s account, when the Jewish people in the land see a certain event occur, they are warned to immediately, without any type delay, flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35; Luke 21:20-24*]), “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

Thus, in complete keeping with what this part of the Book of Revelation is about — *Israel and the nations, as Satan continues his rule through the nations* — the identity of the woman is seen at every turn.

2) The Dragon

The identity of the “dragon” in verses three and four is seen in the subsequent commentary part of the text itself. The “dragon” is identified as *the Devil, Satan* (v. 9). He is the one seen back in verse three, ruling through the nations in the kingdom of the Beast,

when this man rises to power as world ruler near the middle of the Tribulation.

In Revelation chapter six the Beast was seen riding forth on a white horse, “conquering, and to conqueror.” In this opening part of the Tribulation, he was seen wearing a “crown,” described through the use of the word *stephanos*. This man’s aspiration at the time was *worldwide dominion*. But achieving his goal and wearing a crown described by the word *diadema* awaited a future date. It awaited *conquest after conquest*.

Then, in chapter twelve, this man is brought to the forefront again and is now seen wearing *the diadem which he had sought*.

Note in verse three that all seven heads of the Beast are crowned (cf. Rev. 17:9-12), and the word used for “crown” in the Greek text is *diadema*, NOT *stephanos* as used relative to Israel in verse one. Further, the “ten horns,” depicting this man’s ten-kingdom federation, are seen crowned with *diadems* in the opening verse of the next chapter.

Thus, the man previously seen riding forth when the first seal of the seven-sealed scroll was broken, wearing a crown depicted by the word *stephanos*, will now have achieved the power which he had sought three and one-half years earlier — *worldwide dominion*.

In Rev. 12:3, this man’s kingdom is seen so closely aligned with Satan that the dragon himself is depicted as having the seven crowned heads and ten crowned horns.

This is how inseparable Satan, the one ruling through the nations during Man’s Day, is seen aligned with the final form of Gentile world power at the end of Man’s Day. And Satan will give to this man controlling the final form of Gentile world power “*his power, and his seat [‘throne’], and great authority*” (Rev. 13:2).

3) The Man-Child

Most commentators and Bible teachers dealing with chapter twelve identify the “man child” as *Christ*, also brought forth by Israel. This is done mainly on the basis of two things said about the man-child in verse five. The man-child is destined “to rule all nations with a rod of iron”; and, following his birth, the man-child is “caught up unto God, and to his throne.”

Both would appear to identify the man-child as *Christ*. Christ, brought forth by Israel (as the man-child was brought forth by Israel), is destined to rule the nations as described in the text (Ps. 2:6-9); and Christ, as well, ascended to the same place described in the text (Ps. 110:1; Acts 1:9; 7:56).

Then again, co-heirs with Christ have a similar connection with Israel, are given the same promise relative to ruling the nations, and will be caught up into heaven as well (Gal. 3:29; I Thess. 4:16, 17; Rev. 2:26, 27).

And this has led some commentators and Bible students to associate the man-child with Christians being removed in what they would see as a selective rapture of Christians (though this would be completely out of place, for *ALL* Christians will have previously been removed from the earth; and, aside from this fact, selective rapture is *NOT* taught anywhere in Scripture).

But, after all is said and done, bear something in mind. The “woman” and the “dragon” are identified in the chapter. And the same should be expected concerning the identity of the man-child as well, which is *EXACTLY* what can be found.

The man-child is *unquestionably identified* later in the chapter, and a proper identification will open parts of chapters seven, eleven, and fourteen to one’s understanding (plus verses in the Olivet Discourse accounts, along with parts of the O.T.), which would otherwise remain closed.

With that in mind, note what the text and context have to say and teach about the matter.

First, the reference to a “man child,” used as a metaphor, *MUST be in complete keeping* with how both the “woman” and the “dragon” are used as metaphors in the chapter. And doing this would automatically discount any teaching that the man-child is a reference to *Christ*.

If Christ is being referenced, then the expression is not really being used as a metaphor in the same sense that the other two are being used, for Christ was brought forth by Israel as both a “male” and a “child,” or a “son” (literal rendering from the Greek text in v. 5 is “a son, a male,” with the Greek word for “child” also used in the text and context [vv. 4, 5]).

But the preceding, contextually, is really inconsequential. Any thought that the man-child is a reference to Christ is nullified by the context on both sides of the text.

Note *the timing* of the birth of the man-child in verse five. The man-child's birth occurs *after* Satan and his angels have been cast out of their abode in the heavens, which places this birth *just before or in the middle of the Tribulation* (v. 4); and it occurs immediately before Israel flees "into the wilderness" (into the surrounding nations) at the full end of the 1,260 days covering the first half of the Tribulation (v. 6). Also, the birth of the man-child will occur either *very near or at the time when the two witnesses in chapter eleven are slain*, which is also at the full end of the first 1,260 days of the Tribulation.

But how is the man-child identified in Revelation chapter twelve? The man-child is seen following the woman fleeing into the surrounding nations (v. 14) as "the remnant of her [the woman's] seed, which keep the commandments of God, and have the testimony of Jesus Christ" (v. 17 [seen also in v. 13 of the previous chapter]). And that stated about "the remnant" in 12:17 would also identify them with the 144,000 in chapters seven and fourteen.

(This birth and identity of the man-child will be further developed in the next part of this chapter, where different things in both Revelation chapters eleven and twelve will be tied together.)

The Great Seismos

"And the same hour was there a great earthquake [Gk., *seismos*], and the tenth part of the city fell, and in the earthquake [*seismos*] were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:13).

The Greek word *seismos*, used twice in the preceding verse, has to do with "a shaking," "an agitation"; and that being shaken has to be understood contextually.

The word *seismos* is consistently used *after ONLY one fashion* in its four other appearances in the Book of Revelation (6:12; 8:5; 11:19; 16:18). The word is consistently used *in connection with judgment related to regal power*, particularly in connection with God's

judgment upon the kingdom of the Beast (*e.g.*, 6:12), though Israel is seen in the picture as well (*e.g.*, 16:18, 19a).

And it is evident that the word *seismos* is used after the same fashion in Rev. 11:13, referring to *a shaking of powers in both the heavens and upon the earth*, not with an earthquake (*ref.* Chapters XV, XVIII in this book).

(Note also that in Matthew's, Mark's, and Luke's Olivet Discourse accounts, depicting events during the Tribulation, the same thing is also true [Matt. 24:7; Mark 13:8; Luke 21:10, 11].

The word *seismos* is used in each instance in connection with regality, with governmental powers, not with the earth [not with an earthquake].)

The word "hour," seen in verse thirteen, is used in Scripture in a similar sense to the way "day" is used. "Day" is used referring to both a twenty-four-hour period and a longer period of time (*e.g.*, Matt. 16:21; 17:1; 27:40; John 8:56; 14:20; 16:23, 26), and "hour" is used referring to both a sixty-minute period and a longer period of time (*e.g.*, Matt. 20:3, 5, 6, 9; 24:42, 44, 50).

And these two words are used by numerous cultures after these same two fashions today (*e.g.*, note the way "today" is used in the preceding sentence).

The expression, "the same hour," seen in this verse, *MUST* be understood both textually and contextually.

The reference, evidently, is not to a sixty-minute period surrounding the resurrection and ascension of the two witnesses but to a longer period of time (understood more in the sense of "during that time [the word 'same,' KJV, is not in the Greek text]").

A number of Greek manuscripts have the word for "day" instead of "hour" in this verse, which, if the correct rendering, would also have to be understood the same way.

This is borne out by what the verse goes on to say. During that time referenced in the verse there was *a great shaking*. Contextually, this great shaking *could ONLY have begun to occur no later than when the Beast overcame and killed the two witnesses, possibly shortly before this time*

In this respect, the time in view would encompass *several days*.

Chapter twelve then deals with and describes this shaking through relating details concerning the war in heaven (vv. 4, 7-9) and details concerning the woman being driven from her capital city and land (vv. 13, 14).

Both have to do with *powers being shaken* — the incumbent ruler, with his angels, being cast out of the heavens onto the earth; and the crowned woman, who is about to take the sceptre, being driven from her city and land.

Then reference is made to three things connected with this shaking:

- 1) A tenth part of Jerusalem falls.
- 2) Seven thousand are slain in the city.
- 3) Those comprising the remnant are terrified (an intensified form of the word for “frightened” is used in the Greek text).

Note that “tenth” and “seven thousand” are numbers showing *completeness*.

The numbers undoubtedly are not used referring to a tenth part of the city falling in an earthquake, leaving seven thousand slain. Rather the statements would be similar to that seen in Zech. 8:23 where *the number ten* (“ten men”) is used to show completeness, signifying those comprising “all languages of the nations” (*i.e.*, all those throughout the Gentile nations).

As in other parts of the Book of Revelation, it is apparent that numbers are being used to show *completeness*. And, in the light of the context and related Scripture, these numbers would show *the complete destruction of the city, and the complete uprooting of the Jewish people* (*cf.* Dan. 9:26; Luke 21:24; Rev. 11:2).

It will be during this time — extending throughout the last half of the Tribulation — that Satan, through the Beast, will launch his final and most intense thrust against the Jewish people, seeking their utter destruction once and for all.

It is into this type scene that the woman will give birth to the man-child, which *can ONLY* be the ones referenced by “the remnant” (Gk., *loipos*, “remaining ones”) in both chapters eleven and twelve (11:13; 12:17).

Is it any wonder that those comprising the remnant will be *terrified* at this time.

And, is it any wonder that they will have to be *removed from the earth* if they are to survive and fulfill the purpose for their being brought forth 12:17?

(The removal of the man-child from the earth [Rev. 12:5] is dealt with in Chapter XXVI of this book [cf. Rev. 14:1-4].

Also note again that Rev. 11:1-13 forms an aside, covering events during the complete seven years of the Tribulation. Chapter ten had previously taken the reader to the end of events immediately following the Tribulation, events which will usher in the Messianic Era.

Then, events in this chapter continue immediately following the aside in chapter eleven, with Scripture providing additional information pertaining to what is called "the third woe":

"The second woe is passed; and, behold, the third woe cometh quickly.

And the seventh angel sounded..." (vv. 14, 15a).

"The second woe," which "is past" [the second of the three woes in 8:13; 9:12], does not have to do with events in the previous verses of this chapter [vv. 1-13], but with events seen when the sixth trumpet sounded and the corresponding sixth vial was poured out [9:12-21; 16:12-16].

And "the third woe" has to do with *events seen when the seventh trumpet sounded and the corresponding seventh vial was poured out* [events seen in 10:1-11; 16:17-21, repeated after another fashion immediately after mention of "the third woe," in 11:15-19].)

1) *Birth of the Man-Child*

The woman *in travail* during the first part of the Tribulation and *giving birth* to the man-child in the middle of the Tribulation is dealt with in Matthew's and Mark's Olivet Discourse accounts, with Luke omitting the matter in his account.

And seeing how the matter is dealt with in these two accounts, plus noting something surrounding Luke's omission of the event in his Olivet Discourse account, will help to better understand the same thing being dealt with in Revelation chapter twelve.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes [‘shakings’], in divers places.

All these are the beginning of sorrows [‘travail,’ ‘birth-pangs’]...

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:7, 8, 14).

“For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes [‘shakings’] in divers places, and there shall be famines and troubles: these are the beginnings of sorrows [‘travail,’ ‘birth-pangs’]...

And this gospel must first be published among all nations” (Mark 13:8, 10).

The word translated “sorrows” in Matt. 24:8 and Mark 13:8 and the word translated “travailing” in Rev. 12:2 are noun and verb forms of the same word in the Greek text (*odin* and *odino* [cf. Gal. 4:19 and I Thess. 5:3 where the same two forms of the word are used and properly translated]).

The picture in both Matthew and Mark has to do with *Israel in travail during the first part of the Tribulation*, during that time when the Beast is coming to power through conquest (seen as a shaking among Gentile powers {Matt. 24:7; Mark 13:8}).

In both Matthew’s and Mark’s accounts, mention is made, following Israel’s travail, of the gospel of the kingdom being proclaimed throughout all the Gentile nations.

Luke’s account though is *different*. Neither Israel’s travail nor the gospel being proclaimed among the nations is mentioned.

And the reason is evident:

Mention or omission of one necessitates a corresponding mention or omission of the other, for the one whom Israel brings forth at the end of her travail is the one who will carry this gospel message to the Gentile nations.

This individual is referred to as “a man child” and “the remnant of her seed [the woman’s, Israel’s seed]” in Revelation chapter twelve (along with being referenced in chapter eleven), and as the 144,000 in chapters seven and fourteen.

Thus, the birth and purpose for the birth of the man-child are dealt with quite extensively in Scripture.

2) Birth of the Nation

“Travail,” “birth-pangs,” is also seen in connection with *the birth of the nation itself during the latter part of the Tribulation* (cf. Isa. 66:7, 8; Micah 4:9-5:15).

Note in Isa. 66:7, 8 that the birth of the man-child is mentioned, but Israel’s travail is seen occurring *following this birth*. In this respect, *the whole of the Tribulation* will be a time of travail for Israel, with *a first fruit of the nation being brought forth in the middle of the Tribulation* (Rev. 14:4), to be followed by *the birth of the whole nation in the main harvest at the end of the Tribulation*, as seen in the referenced verses from Isaiah and Micah.

Israel’s “travail” in Matthew’s and Mark’s Olivet discourse accounts could be viewed as covering the larger scope of the matter — *the nation’s travail throughout the entire Tribulation*.

Unlike the Old Testament accounts, this travail seen in the two gospel accounts *would have to be viewed first* in connection with the man-child being brought forth, for specific reference is made of his ministry during the last half of the Tribulation.

Then there is the matter of Luke not recording Israel’s travail and, as well, not recording anything about the message carried by the man-child.

But Israel’s travail seen in Matthew and Mark, in the light of the Old Testament, *could also be viewed in a continuing respect*, referring to the birth of the entire nation following the birth of the man-child.

And as *a first fruit of the nation* will carry the message to the Gentiles worldwide during the last half of the Tribulation, *the entire nation*, once brought forth, will carry the message to the Gentiles worldwide during the Messianic Era which follows.

(For additional information on this chapter, showing the connection of the woman in this chapter with the woman in Chapters 17-19a — particularly regarding the woman fleeing into the wilderness — refer to Appendixes I, II, “The Woman in Revelation” and “A Place in the Wilderness,” in the author’s book, *Mystery of the Woman*.)

22

The Beast — in the Types

Nimrod, The Assyrian Pharaoh, Haman

Revelation chapter thirteen presents two Beasts — one rising up out of “the sea” (vv. 1ff), and the other rising up out of “the earth [‘the land’]” (vv. 11ff).

“The sea,” is used referring to *the Gentile nations in their lands*; and “the land” is used referring to the only other entity which will be on earth at this time, *the Jewish people in their land*. Thus, it is apparent that the first Beast will be a *Gentile*, arising from among the Gentile nations, in a Gentile land; and the second Beast will be a *Jew*, arising from among the Jewish people, in the land of Israel.

(The words “earth” and “land” are translations of the same word in the Greek text, the word, *ge*. Thus, how *ge* is used in the text and / or context would determine whether the whole earth or a particular land or people upon the earth was being referenced.

The Gentile nations are being referenced through the use of “the sea” in v. 1. In this respect, the use of *ge* in v. 11 could not refer to the earth, for that would include *the sea, the nations in their lands*. Thus, the word in this verse could only refer to a *people in a land separate from the nations*. It could only refer to *the Jewish people in the land of Israel*.)

The first Beast is revealed to be a *political leader*, previously seen as the rider on the white horse when the first seal of the seven-sealed scroll was broken, riding forth, “conquering, and to conquer” (Rev. 6:1, 2).

And in Rev. 13:1 he is seen three and one-half years later, having achieved his aspirations of worldwide dominion. He is seen here at the beginning of his reign, which would extend throughout the last three and one-half years of the Tribulation, bringing the Times of the Gentiles to a close.

The second Beast will be a *pseudo spiritual leader* (v. 11), who will draw his power from the first Beast, who, in turn, will draw his power from Satan (*cf.* vv. 2, 12).

Through various means (supernatural powers and signs [vv. 13-15]), this pseudo spiritual leader will direct attention to the first Beast, causing those dwelling on the earth to worship him, to worship the one having previously *sat in the rebuilt Temple on the Temple Mount, declaring himself to be God* (vv. 8, 12; *cf.* II Thess. 2:4).

(The use of the word *ge* ['land,' or 'earth'] in vv. 12ff, referring to those whose worship is directed toward the first Beast, would, of necessity, refer to *the earth* rather than to the land of Israel, as in v. 11. Note that the Jewish people at the very beginning of the first Beast's reign will be uprooted from their land and will either be killed or be driven back out among the nations.

Thus, during the last half of the Tribulation, the Jewish people will no longer be in the land as a nation, which would preclude activities of the second Beast centering around a Jewish presence in the land of Israel.)

The first Beast *ALONE* is the one occupying the limelight from Revelation chapters six through twenty; and, aside from several places in the book (13:11ff; 16:13; 19:20; 20:10), he is seen alone and referred to in a singular manner.

And he is referred to in this singular manner when dealt with elsewhere in Scripture, in both the Old and New Testaments.

He is the one seen numerous places in Old Testament prophecy, referred to different ways by different names.

There is a *tremendous amount of material* in the Old Testament dealing with this man.

And, because of this volume of material, *he should be one of the best known political leaders to ever arise on the scene, long before he even makes his appearance.*

BUT, the opposite of that is true today and will be true when this man appears yet future.

Mankind, in general, *knows VERY LITTLE about this man*, though that information has been readily available for millennia.

And because of mankind's lack of knowledge concerning this man, he will be able to rise on the scene and deceive the masses.

And at the beginning of and during the first part of the Tribulation, the masses which he will deceive will even include the Jewish people, the very ones who gave mankind the book telling about this man.

Before dealing further with Revelation chapter thirteen, it would be best to go to the Old Testament and see how this man is introduced in Scripture, along with a number of the ways that he is subsequently dealt with.

THEN, when this man is seen from the perspective of the manner in which he is presented in the Old Testament — with a foundation of this nature — Revelation chapter thirteen *can ONLY* become far easier to understand.

(This chapter and the three subsequent chapters in this book deal with *the Beast*. This chapter deals with *the Beast, in the types*; and the three subsequent chapters deal with *the Beast in the Psalms, in the Prophets, and in the Book of Revelation*.

And it should go without saying, with only four chapters, the subject can only be far from exhaustive in any one of the areas. But enough is covered in each area to illustrate the point concerning how extensively this man is dealt with in Scripture, along with laying a proper foundation and providing information for further study.

The present chapter deals with three main O.T. types — *Nimrod in Genesis, the Assyrian Pharaoh in Exodus, and Haman in Esther*. And when these types are studied together, one can see a *developing word picture* surrounding the Beast.

Then, when this developing word picture is put together with that subsequently revealed about this man from other parts of the O.T. — particularly from that which is covered in the Psalms and the Prophets — the Beast can EASILY be quite well known, NOT ONLY long before he appears BUT without even going to the N.T.)

The First King of Babylon

“And the sons of Ham; Cush...

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur [*lit.*, 'Out of that land he (Nimrod) went forth to Assyria], and builded Nineveh, and the city Rehoboth, and Calah,

And Resen between Nineveh and Calah: the same is a great city" (Gen. 10:6a, 8-12).

The future man of sin, the Beast, the one often called the Antichrist, is introduced in Scripture as *the seed of the serpent* in Gen. 3:15.

Then he is next seen centuries later in connection with Babylon in Genesis chapter ten. He is seen following seven chapters (chs. 3-9) which begin with teachings surrounding salvation by grace and a history of Israel (chs. 3, 4); and these chapters continue with teachings pertaining to the rapture (ch. 5), the great Tribulation (chs. 6-8), and a new beginning (ch. 9, pointing to the Messianic Era which will follow the Tribulation).

Then chapter ten, beginning a new sequence of events, picks up in the preceding typical respect *during the Tribulation* and introduces the Antichrist through the person of *Nimrod*, adding details to that previously presented in chapters six through nine.

(*Ref.* the author's books, *Seven, Ten Generations* and *Prophecy on Mount Olivet* [Ch. IX] for information on the overall type in Genesis 5-9.)

Nimrod was a grandson of Ham. In this respect, the Beast is first seen in Scripture through one from a lineage which Noah had *curse*d, which had been relegated throughout Man's Day to the position of "a servant of servants [the lowest of servants]" for the remainder of mankind — the descendants of Shem and Japheth (Gen. 9:24-27; *ref.* Chapter XX in this book, pp. 241, 242).

And note that which Scripture has to say in Prov. 30:21, 22a about a person from this lineage occupying a regal position during Man's Day, as *Nimrod* occupied.

"For three things the earth is disquieted ['the earth quakes'], and for four which it cannot bear ['cannot bear up under']:

For a servant when he reigneth..."

Calling attention to these things is not to say that this future world ruler will be of Ham's lineage. Rather, it is to point out a couple of interesting features about this man, drawn from the first type of him in Scripture.

First, he is seen typified by a man coming from a line which had been *cursed*, set in opposition to a line through which God's blessings to all of mankind would flow, through Shem's lineage (Gen. 9:26, 27). And those in this latter lineage (descendants of Shem through Abraham, Isaac, and Jacob) will be the ones whom a man (the Beast) *typified by an individual from the former lineage (the lineage of Ham)* will seek to destroy when he rises to power.

Then, with the man typifying this future world ruler coming from Ham's lineage, *negative regal implications* would, of necessity, have to be seen in the type.

Nimrod in the type *ruled a kingdom in his day* (Gen. 10:10), producing conditions seen in Prov. 30:21. And the Beast in the antitype will *rule the world in his day*, with the outcome of his rule producing similar conditions to those seen in the type.

Note Isa. 14:15-17, which apparently looks beyond Satan to this future world ruler, to whom Satan will give *his power, throne, and great authority* (Rev. 13:2).

Isaiah 14:4, 5 introduces this man (*ref. vv. 2b, 3, 6*), referring to him as "the king of Babylon."

Then, beginning with verse twelve, the text moves to Satan (past) but several verses later back to the Beast, to the last king of Babylon yet future (vv. 15ff). Note *the inseparable way* Satan and the Beast are presented in Rev. 12:3; 13:1, which fits perfectly with the picture presented in Isaiah chapter fourteen.

Nimrod was the first king of Babylon; and the man whom he foreshadows, who will bring it all crashing down, the Beast, will be the last king of Babylon.

Note how the verses referenced in Isaiah chapter fourteen read:

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers...

Yet thou shalt be brought down to hell ['to Sheol'], to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners"? (vv. 4, 5, 15-17).

The name "Nimrod" in Gen. 10:8, 9 means *rebel*, seen from the meaning of the Hebrew verb *nimrodh*, which means, "to revolt." And both *his position as ruler* (a servile person reigning) and *the meaning of his name* would necessitate viewing the things said about Nimrod in *a negative* rather than a positive way.

Two things are said about Nimrod's activities as he is introduced. Nimrod "began to be a mighty one in the earth," and "he was a mighty hunter before the Lord [something repeated in the verse, apparently for emphasis]" (vv. 8, 9). And these are the only things said about Nimrod prior to the subsequent record of this man building four cities, possessing a kingdom, then building four more cities (vv. 10-12).

The expression, "before the Lord," was previously used in Gen. 6:11 relative to wickedness in the earth preceding the Flood, during Noah's day. And something similar is evidently in view through the use of the same expression relative to Nimrod's activities, something not connected with a mere hunter in the field.

Many commentators, particularly those dealing with the Hebrew text, see Nimrod's activities as being *a mighty hunter of men*.

A Chaldean paraphrase of Gen. 10:8, introducing Nimrod, reads:

"Cush begat Nimrod who began to prevail in wickedness, for he slew innocent blood and rebelled against Jehovah."

If the paraphrase is correct, this would lead into the thought of Nimrod *hunting men* rather than game in the field (v. 9).

The last king of Babylon, as the first, will likewise become "a mighty one in the earth," and he will, as well, become "a mighty hunter before the Lord" in the same sense seen in the type (something clearly seen in the antitype which would appear to confirm

the previously presented understanding of the type).

He will begin his quest for power at the very first part of the Tribulation, as seen when the first seal of the scroll is broken in Revelation chapter six (vv. 1, 2); and he will have achieved this power three and one-half years later, as seen in chapters twelve and thirteen (12:3; 13:1).

Then the tower of Babel enters into the picture in Genesis chapter eleven, having to do with Nimrod and those in his kingdom seeking to make a name for themselves and attempting to keep the kingdom intact, producing a unified kingdom of that day (vv. 1-4).

And this, of course, foreshadows the last king of Babylon doing the same thing, though not with a tower per se (Rev. 13:1-7).

The Lord came down and destroyed the kingdom in Nimrod's day (Gen. 11:5-9), *EXACTLY* as He will do when the final form of this kingdom appears yet future (Rev. 6:12-17; 8:1ff; 19:11ff).

THEN, that foreshadowed by events in the latter part of Genesis chapter eleven will occur. In this part of the chapter, Abraham was called out of the same area where Nimrod's kingdom existed to go into another land and realize an inheritance therein (11:31-12:4).

And yet future, after God deals with the final form of this Babylonian kingdom, He will call the descendants of Abraham through Isaac and Jacob out of the same area where Antichrist's kingdom existed (worldwide) to go into another land and realize an inheritance therein (Deut. 30:1-5; Ezek. 34:11-13; 36:16ff; 37:1ff; 39:21-29).

The Assyrian in Egypt

“And there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth any war, they join also with our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens...” (Ex. 1:8-11a).

The Book of Exodus opens with the Israelites residing in Egypt (a type of *the world* in Scripture) and a new king arising in the land, an Assyrian Pharaoh (Isa. 52:4; Acts 7:18).

The Assyrians had previously conquered Egypt and were now ruling the land of Egypt. And the Assyrian Pharaoh's attention was turned toward the Israelites, whom he saw as a threat; and he sought to destroy them (Ex. 1:7ff).

In the antitype, the Antichrist is seen coming out of the boundaries of the old Assyrian Empire (Dan. 8:8, 9) and is referred to a number of places in Scripture as *an Assyrian* (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

As the Assyrian in the type *conquered and ruled Egypt*, the future Assyrian will *conquer and rule the world*. And, *EXACTLY* as in the type, the future Assyrian's attention will be turned toward the Jewish people, whom he will see as a threat; and he will seek to destroy them.

The threat in the type involved *God's firstborn son, Israel* (Ex. 4:22, 23). And the threat was very real. Satan knew full-well that Israel was *the nation destined to hold the sceptre*, and he used the Assyrian Pharaoh in an attempt to destroy Israel.

EXACTLY the same thing will occur during the reign of the latter-day Assyrian. He, following worldwide conquest, will exercise power from Satan's throne and will do Satan's bidding.

Satan knows full-well, *EXACTLY* as he knew preceding and during Moses' day, that Israel is *the nation destined to hold the sceptre, the woman from Rev. 12:1 who is destined to wear a diadem of twelve stars*.

And, *EXACTLY* as in the type, Satan will use the latter-day Assyrian in a final attempt to destroy Israel, enacting an intense, deadly effort without parallel in history (*cf.* Matt. 24:21, 22).

("Sonship" is connected with *rulership* in God's kingdom. It is sons who rule [*e.g.*, ruling angels are all *sons of God* because of creation], and in the human realm it is *firstborn sons* who rule [*ref.* the author's book, *God's Firstborn Sons*].)

In the type, God raised up a deliverer, whom the Israelites had previously rejected but now received. God then reduced the

Assyrian's kingdom to a ruin, gave the Israelites the means to escape the decreed death of the firstborn (through paschal lambs dying in the stead of the firstborn, a vicarious death), delivered the Israelites from Egypt through the Red Sea, and destroyed the Assyrian Pharaoh with his armed forces in the Sea.

In the antitype, *EXACTLY* the same thing is seen. God will send the Deliverer, Whom He has raised up, Whom the Israelites previously rejected, but in that future day will receive. God will then complete His work of reducing the Assyrian's kingdom to a ruin, and the Israelites will realize a vicarious death of the firstborn through applying the blood of the Paschal Lamb (Whom they had previously slain).

God *will THEN* deliver the Israelites from their worldwide dispersion, and He *will THEN* destroy the Assyrian, along with his armed forces.

In the type, the Israelites were led out of Egypt and taken to Sinai to receive the Law, the Old Covenant. And from there they were led toward another land, a land previously covenanted to Abraham, Isaac, and Jacob, wherein they were to realize an inheritance within a theocracy.

In the antitype, *EXACTLY* the same thing is seen. The Israelites will be led out from a worldwide dispersion and taken to a place (referred to as "the wilderness of the people" [Ezek. 20:34-37], which could very well be the Sinai area again) where a New Covenant will be made with the house of Israel, replacing the Old Covenant.

THEN, the Jewish people will be placed back in the land covenanted to Abraham, Isaac, and Jacob, wherein they will realize an inheritance within a restored theocracy.

This is what the entire Book of Exodus is about, along with the three subsequent books of Moses and the Book of Joshua. It all *begins* with the rise of the Assyrian in Egypt, and it *ends* with the Jewish people in their own land within a theocracy.

Thus, if a person wants to know about the man who is about to rise to power (the future Assyrian) and/or what the future holds for Israel, all he/she has to do is go back to these books and read about the matter.

It's ALL there, recorded almost 3,500 years ago.

Haman

“After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king’s servants that were in the king’s gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence...

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

And he thought scorn to lay hands on Mordecai alone [he scorned the thought of laying hands on Mordecai alone]; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai” (Esther 3:1, 2, 5, 6).

The opening two chapters of Esther deal with the complete, overall scope of the history of Israel — past, present, and future — as seen typically through the experiences of Ahasuerus (the king), Vashti (rejected as queen), and Esther (replacing Vashti as queen).

Then the book takes eight more chapters (chs. 3-10) to provide details surrounding events during a minute part of this overall history, yet future.

Chapters three through ten deal centrally with Ahasuerus, Haman, Esther, and Mordecai.

And, from a typical standpoint, events seen in these chapters have to do with God, the Beast, and Israel during the last three and one-half years of the Times of the Gentiles, with events leading into the Millennium.

This section of the book opens with Haman being promoted to a position in the kingdom *above all others, a position directly under the king* (3:1).

This foreshadows the Beast coming into power as world ruler in the middle of the Tribulation, with Satan giving to this man *his power, throne, and great authority*.

And this will place the Beast *in EXACTLY the same position seen in the type — a position directly under the King, under God, as the Lord’s anointed* (cf. Ezek. 28:14).

All in the kingdom were to bow and reverence Haman. But Mordecai, a Jew seated in the king's gate (2:19, 21), refused to bow or reverence him (3:2b).

(From the standpoint of the overall type, Mordecai, *a Jew seated in the king's gate*, portends that seen in Gen. 22:17, 18 — *the seed of Abraham possessing the gate of the enemy*. "The gate" was the place where *business or governmental affairs were conducted in a city or kingdom*. And *possessing the gate* in the manner seen in Gen. 22:17, 18 is a manner which Scripture uses to signify *governmental control*.)

Mordecai seated in the king's gate in the type is another picture of the same thing seen in Rev. 12:1 — the woman wearing "a crown of twelve stars."

Both foreshadow *Israel in waiting, destined to take the kingdom, possess the gate.*)

And when Haman saw Mordecai seated in the King's gate, refusing to bow and reverence him, *he was enraged*. As a result, *Haman's hatred for NOT ONLY Mordecai BUT the whole of the Jewish people in the kingdom* became such that his goal was seen to be the same as previously exhibited by the Assyrian in Egypt. *Haman sought to destroy ALL the Jews throughout the kingdom* (3:6).

And the remainder of this book is about *Haman's efforts to do away with the Jewish people, along with that which resulted from his efforts*.

The MORE Haman turned his hand against the Jewish people, the WORSE conditions become for him.

He was FIRST humiliated by having to publicly exalt Mordecai, whom he had planned to slay and impale on a gallows which he had built (5:14; 6:1-14). *And THEN he himself was slain and impaled on the gallows that he had built for Mordecai* (7:1-10), *followed by his ten sons being slain and impaled on the same gallows as well* (9:10-14).

These events were THEN followed by the king giving Esther ALL which had previously belonged to Haman (8:1, 7) *and promoting Mordecai to the position which Haman had previously held* (8:2; 10:2, 3).

The whole of the account, typically, has to do with the aspirations of the Beast during the last half of the Tribulation, that which God will bring to pass concerning this man and his ten-kingdom

federation as a result, and that which God will then bring to pass concerning the nation of Israel.

This account is simply another part of an overall word picture surrounding the Beast and Israel, with the emphasis placed in a particular realm.

And the account shows once again *the working out of God's unchangeable principles regarding Israel as set forth in Gen. 12:1-3.*

(*Ref. the author's book, Esther, for a more detailed account of these events in the Book of Esther.*)

23

The Beast — in the Psalms, the Prophets

The Psalms, Isaiah, Jeremiah, Ezekiel, Joel...

(Material in the Psalms, in three of the major Prophets, and in several of the minor Prophets will be dealt with in this chapter.

The Prophets are designated either “major” or “minor,” not because of importance, but because of length. Also, the twelve minor Prophets make up one book in the Hebrew canon.

No one book classed among the major or minor Prophets is more important or less important than any of the others. All have their individual, unique place in Scripture; and each presents part of *ONE complete word picture, EXACTLY as God would have man view the matter.*

Because of the vast amount of material pertaining to the Beast and / or his kingdom in the Book of Daniel [a major Prophet], this book will not be dealt with in any special way in this chapter. Rather, the Beast, as he is seen in the Book of Daniel, is dealt with in the next chapter, Chapter XXIV.)

The Psalms

A number of the one hundred fifty chapters in the Book of Psalms call attention to the Beast. This man, in the Psalms, is *ALWAYS seen in connection with Israel. That is to say, he is NEVER seen apart from Israel also being present in the text (NOT seen throughout ALL Scripture apart from Christ and/or Israel being present).*

And, as well, he is OFTEN seen in conjunction with Gentile powers.

And he is invariably presented in a *descriptive manner (e.g., “the bloody and deceitful man” in Ps. 5:6) or in a somewhat indirect manner through mention of the national powers which will form this man’s kingdom in that coming day (e.g., “the kings of the earth” in Ps. 2:1-3).*

The Beast is never named in the Psalms, though he can be easily identified in the different Psalms which depict Israel during the Tribulation, leading into the Messianic Era.

In these Psalms he is seen as *Israel's final and most horrific persecutor, appearing on the scene during Daniel's Seventieth Week, at the end of the Times of the Gentiles.*

And occupying this ignominious role, though his efforts will be directed toward *destroying the Jewish people*, God will use this man's efforts *to turn the matter completely around.* Because of sin, God drove the Jewish people out among the nations *to effect their repentance through Gentile persecution.* That was 2,600 years ago, with untold periods of Gentile persecution occurring since that time.

Jewish graves dot the landscape throughout Gentile countries worldwide, *but repentance on Israel's part has yet to occur.*

The persecution and slaying of 6,000,000 Jews in modern times under the Third Reich in Europe didn't bring about Israel's repentance. But the man who is about to appear, described so vividly in the Psalms, will bring the persecution of the Jewish people to *a level without parallel in history (cf. Matt. 24:21, 22), a level which will result in the Jewish people being left without a place to turn other than to the God of their fathers.* And it will be in that day, after over two and one-half millenniums of Gentile dominance and persecution, that *Israel will be brought to the place of repentance.*

Then, following Israel's subsequent national conversion, God will place the Jewish people back in their own land, within a theocracy, with the nations being blessed through Israel.

And many of the Psalms depict the type persecution at the hands of the Beast which will allow God to bring this to pass.

The Psalms, when dealing with this man, *ALWAYS present part or all of the SAME picture.* Descriptions and actions of the Beast are seen. This is then followed by *his overthrow and the subsequent elevation of the Jewish people to their rightful place as both God's first-born son and the restored wife of Jehovah.*

Taking certain verses from different Psalms, note some of the ways this man is presented.

As previously seen, Ps. 5:6 presents this man as "the bloody and deceitful man." Then, Ps. 7:4 presents this man as an in-

dividual who was *at peace with Israel*, but has now become *their enemy* (which could only be an allusion to his making and then breaking the covenant in Dan. 9:27).

Psalms 10:2-11 presents one of the most complete descriptions of this man in the Psalms.

In this Psalm he is *seen filled with pride, boastful, giving heed to that which God abhors, and giving no thought to God's ways at all. His mouth is filled with cursing and deceit, he lies in wait to murder, to draw any and all into his net, and he will say in his heart that God has turned the other way and forgotten.*

In other Psalms one finds Israel's cry for deliverance and/or God's deliverance of His people from this man, who is described different ways in different passages (*cf.* Ps. 17:8-13; 37:7ff; 43:1; 71:4; 74:8-10; 140:1, 4, 8).

Then, the second and eighty-third Psalms form two places where the Beast is presented in an indirect manner through dealing with the actions and/or aspirations of Gentile military powers at the end of Man's Day, which this man will command.

The first two verses of the second Psalm were quoted in unison by a group of the followers of "the way" after Peter and John had experienced persecution at the hands of Israel's religious leaders.

And, through so doing, *an application of the Psalm* was made concerning the past actions of Gentile powers of that day, along with the Jewish people, *against God's firstborn Son, Christ* (Acts 4:23-27).

The Psalm though, evident from the context, has to do with events surrounding Christ's second coming, not His first. And the Psalm has to do with the actions of Gentile powers *against both Christ and Israel, God's firstborn Sons.*

Thus, the fulfillment of this Psalm awaits a future time.

The second and eighty-third Psalms both deal with *EXACTLY the same thing* — Gentile powers, forming the armies under the command of the Beast, coming into the land of Israel for particular purposes. The time when they will come into the land of Israel is evident from material in both Psalms, with each Psalm presenting matters from a different perspective.

Both Psalms picture these Gentile powers coming into the land of Israel during days immediately following the Tribulation, *with*

a common goal. Part of this goal (seen in Ps. 2) will be *to do away with the restraining and authoritative power of the Father and the Son* (v. 4), and the other part of this goal (seen in Ps. 83) will be *to do away with the Jewish people* (v. 4).

(Psalm 2 refers to these armies as “the kings of the earth,” and Psalm 83 adds more detail, listing *ten Middle East nations which have planned and plotted together, foreshadowing the Beast’s ten-kingdom confederacy.*)

At the time these armies come into the land, *God’s Son will be seated on the throne in Jerusalem* (Ps. 2:6, 7; cf. Joel 2:27ff; Luke 1:32, 33), and *the Jewish people will have been regathered back to the land* (Ps. 83:4), which places the matter at a time following the Tribulation.

Then, at that time, a dual scene presented in Scripture will be brought to pass.

On the one hand, the Gentile armies of the earth will *willingly and defiantly march into the land of Israel*, as seen in both the second and eighty-third Psalms.

On the other hand though, *they will have no choice*, for, in the words of Scripture, *God will put hooks in their jaws and bring them into His land* (Ezek. 38:4, 16; Joel 3:2).

And when the Beast with his armed forces marches into the land (cf. Ezek. 38:8-11; Joel 3:7-16; Zech. 14:1ff; Rev. 19:11-21), *seeking to do away with the restraining and authoritative power of the Father and the Son, along with seeking to do away with the Jewish people*, God is going to *laugh* at the very best which man, under Satan, can put forth.

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision [*i.e.*, the Lord will *mock, scoff, at them and their vain efforts*]” (Ps. 2:4).

Referencing the Hebrew text, the thought of *God laughing* in the preceding verse has to do with a *type laughter where the recipient of that laughter is held in contempt, a mocking-type laughter exhibited toward an individual who is seeking to do something but is unable to do anything.*

And though the Beast and his armies will be left without a choice concerning coming into the land, when they do come into the land with their lofty goals and aspirations, *God's fury, as He laughs at them in a contemptible and mocking manner, is going to mount up in His anger* (Ezek. 38:18).

“Then shall he [God] speak unto them in his wrath, and vex them in his sore displeasure [produce dismay, panic, terror as He exhibits His fiery wrath]” (Ps. 2:5; cf. Ps. 83:9-18 to see *the utterly complete manner* in which God will take care of the matter in that day).

At this time, *God's purpose* for bringing these armies into the land will be realized.

Following God's fury mounting up in His anger, *Gentile world power will be destroyed on the mountains and plains of Israel* (cf. Rev. 14:14-20; 19:17-21), *allowing the sceptre to be placed back in Israel's hands where it belongs, with the theocracy restored to Israel.*

The Jewish people will be elevated to the head of the nations, and all the Gentile nations will then be ruled by and blessed through the one nation, separate from the Gentile nations, which God called into existence to occupy this role.

The Prophets

The Prophets continue God's revelation of the Beast in the Old Testament Scriptures, presenting this revelation after a different fashion than seen in the types or in the Psalms.

And viewing the matter from a different facet in the Prophets is simply God's way of continuing to add to *a developing word picture* of this future end-time world ruler. But the Prophets, though presenting the matter from a different perspective, deal with *EXACTLY the SAME thing as seen in the types or in the Psalms.*

The Prophets deal with Israel's disobedience, the condition of the nation as a result, and the nation being uprooted from her land and driven out among the Gentile nations to effect repentance through Gentile persecution. And the Prophets, in turn, deal with Israel's last great subjugator and persecutor, whom God will use to effect repentance on the part of His people.

Material from three major Prophets and several minor Prophets will be developed in this chapter. And as previously stated, material from the Book of Daniel (a major Prophet) — which deals with the Beast more than any of the other Prophets — is dealt with in a separate chapter in this book, Chapter XXIV.

1) *Isaiah*

Verses in a number of chapters in Isaiah deal with the Beast; and each deals with this man after a different fashion, revealing a number of things about him.

He is seen throughout much of the fourteenth chapter as *the last king of Babylon* and as *the Assyrian* (vv. 4, 25). This chapter deals principally with how this man will reign, the end of his reign, and the subsequent reign of Christ.

Typical of the way Scripture is often structured, revelation in this chapter moves back and forth from the Beast's reign to Christ's reign.

Verses one through three picture millennial conditions. Then verses four through six picture conditions immediately preceding the Millennium. Then verses seven and eight bring the reader back to millennial conditions, with verses nine through eleven describing this man's overthrow preceding the Millennium. And the remainder of the chapter is structured after the same fashion.

Descriptions of the reign and subsequent overthrow of the Beast are seen in a number of different verses in this fourteenth chapter, providing a wealth of information:

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth...

Yet thou shalt be brought down to hell [*'Sheol'*], to the sides of the pit.

They that see thee shall narrowly [attentively] look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

That made the world as a wilderness, and destroyed the cities

thereof; that opened not the house of his prisoners?...

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand:

That I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders" (vv. 4-6, 15-17, 24, 25).

This man is seen as *an oppressor* (v. 4), *one with other rulers exercising regal power with him* (v. 5 [his ten-kingdom confederacy]), and *one who will smite the people in anger, NOT ONLY continually BUT in an unrestrained manner* (v. 6). He is seen as *a man who will make the earth to tremble, who will shake kingdoms, who will make the world as a wilderness, who will destroy cities, and imprison individuals in an unmerciful manner* (vv. 16, 17).

BUT, this is also *the man who is seen overthrown and trodden under foot in the land of Israel, EXACTLY as the Lord had decreed* (vv. 24, 25).

THEN, he is seen *in the place of the dead with ALL that appertained to him destroyed, pictured as one with maggots beneath him and worms covering him* (vv. 9-11).

In Isa. 16:1-5, this man is presented in connection with the Jewish people as *a spoiler, an extortioner, and an oppressor*. And particular reference is made to those Jews who will escape his wrath by fleeing to a specially prepared place in the land, which is stated in the text to be in Moab, which lies southeast of the Dead Sea (v. 4).

Then, once this man is overthrown (v. 4b), the Messianic Era will follow (v. 5).

The same sequence of events is presented again in Isa. 24:21-23; 26:8, 13, 14, depicting a different facet of the picture.

Then in Isa. 28:14-18, the same sequence of events is presented yet another way. Reference is made to *the covenant* which the Beast will make with Israel (*cf.* Dan. 9:27). It is referred to as *a covenant with death, an agreement with Sheol, the place of the dead* (vv. 15, 18).

This covenant made by the Beast though will be "disannulled [Heb., *kopher*, meaning 'atonement.' God will provide 'atonement']" (v. 18), followed by the Lord Himself making a new covenant with the house of Israel (Jer. 31:31-33).

And the Messianic Era will then follow (Isa. 28:16-18a).

Then note Isa. 33:8, 9, in a chapter which again moves back and forth between the Beast's reign and Christ's subsequent reign.

In these two verses, reference is made to *the broken covenant, with NOTHING but destruction lying in this man's wake, as he regards no one.*

Thus, Isaiah, in different places, presents *the same overall picture of the Beast from a number of different facets.*

2) Jeremiah

Most of Jeremiah chapter four deals with the Beast in relation to the havoc and destruction which he will be allowed to bring to pass throughout the land of Israel, particularly upon the Jewish people's cities and land.

Then, verses in chapter six deal with and shed light on the whole of the matter.

Thus, these two sections of Scripture will be viewed together; and they will be the only ones dealt with in Jeremiah, though there are other sections pertaining to this man in the book.

The fourth chapter begins with *the reason* for that which God is about to allow the Beast to do as he moves against the Jewish people. He will be allowed to move against God's people in this manner because of their "abominations" (v. 1; cf. v. 14), abominations which will have been occurring over millenniums of time.

That which is about to occur because of these abominations, in a climactic sense, is in perfect keeping with God's promised warning to the Jewish people in Lev. 26:14ff and Deut. 28:15ff. If God did not do as He had previously promised that He would do in these two sections of Scripture, which is seen carried out in Jeremiah chapter four, then He would not be true to His Own Word.

The man who will be God's instrument to carry out God's promised warning, in a climactic respect, will be the Beast. He is referred to in Jer. 4:7 as "the destroyer of the Gentiles," who will move against Israel in *this same destroying way*, making their land "desolate" and laying their cities "waste, without an inhabitant."

In chapter six this man is referred to as "the spoiler," whom God will have placed as "an assayer and a tester" (NASB) among the Jewish people, to "know and try their way" (vv. 26, 27).

The thought here is the same as that which God stated about the Pharaoh of Egypt in Ex. 9:16, quoted in Rom. 9:17:

“And in every deed for *this cause have I raised thee up*, for to shew in thee my power; and that my name may be declared throughout all the earth.”

God will raise up the Beast, *EXACTLY* as He has raised up all of Israel’s persecutors over centuries of time (*cf.* Isa. 10:5, 6). The matter begins with Israel’s abominations, and it will end with God demonstrating His power (one way — by effecting Israel’s repentance through Gentile persecution) and bringing matters to pass after such a fashion that His name will be declared throughout all the earth (*cf.* Ezek. 36:17-36; 39:21-29).

Note how the end result of the matter is described in Jeremiah chapter four, following that time when the Beast breaks his covenant with and turns upon the Jewish people:

“Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

How long shall I see the standard, and hear the sound of the trumpet?

For my people [the Jewish people] is foolish, they have not known me; they are sottish [‘stupid’] children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

I beheld the earth [‘the land,’ the land of Israel], and, lo, it was without form, and void; and the heavens, and they had no light.

I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

I beheld, and, lo, there was no man, and all the birds of the heaven were fled.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end.

For this shall the earth [‘the land’] mourn, and the heavens above be black: because I have spoken it. I have purposed it, and will not repent [*i.e.*, God will not change His mind], neither will I turn back from it” (vv. 20-28).

(The words “land” and “earth” [vv. 20, 23, 27, 28] are both translations of the Hebrew word *erets*, which can be understood as either “land” or “earth,” depending on the context.

Erets should be translated “land” throughout the preceding passage, for *the land of Israel* is in view, not the earth as a whole.)

These verses need little comment to see what God is going to allow this man to do to both the Jewish people and their land. And this will be *because of their abominations on the one hand, and to effect their repentance on the other hand.*

Then the chapter ends with *Israel in travail, experiencing birth-pangs* (v. 31), about to realize a national birth following being brought to the place of repentance (cf. Isa. 66:7, 8; Matt. 24:8; Rev. 12:2).

Thus, God is going to raise up and use the Beast for His Own glory, to bring His plans and purposes regarding Israel and the nations to pass. Then, God is going to judge and destroy this man, for the unchangeable principles of Gen. 12:1-3 cannot be violated.

3) Ezekiel

There are a couple of classic references to this man in Ezekiel, in chapters twenty-one and thirty-eight. And in the thirty-ninth chapter the kings ruling under him are mentioned.

In Ezek. 21:25 he is seen as the “profane wicked prince of Israel,” who is about to be replaced by Another, “whose right it is” to rule and reign (v. 27):

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

Thus saith the Lord God: Remove the diadem [‘the mitre’], and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn, it: and it shall be no more, until he whose right it is: and I will give it to him” (vv. 25-27).

The “mitre” (v. 26) has to do with *the headdress of Israel’s high*

priest, and the “crown” denotes a ruler. This man will be Satan’s counterfeit of the true Christ, a *king-priest* in relation to Israel, one who had previously sat in the temple of God, “showing himself that he is God” (II Thess. 2:4).

His end is in view in the passage. “Iniquity,” referring particularly to *Israel’s abominations*, is to be brought to “an end” (v. 25; cf. Dan. 9:24). And *the mitre and crown* are then to be removed and given to the One Whose right it is to wear both — *the true King-Priest in Israel* (vv. 26, 27).

Then note four verses in Ezekiel chapters thirty-eight and thirty-nine:

“Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal...

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth...” (38:2, 3; 39:17, 18a; cf. Rev. 19:17-21).

The word translated “prince” (38:2, 3; 39:17) in the Hebrew text refers to a *king* or a *leader*. This is another picture of the same thing seen in the second and eighty-third Psalms, with *the prince leading them* (38:2, 3; cf. Ps. 2:1-3), and *the princes of the earth and their armies destroyed upon the mountains and plains of Israel and left for the ravenous birds and animals to feed upon* (39:17, 18a; cf. Ps. 83:9-18).

4) The Minor Prophets

As in the major Prophets, so in the minor Prophets. The great burden of all the Prophets — both major and minor — is *Israel and the nations*.

And the emphasis is ALWAYS on events occurring at the end of the Times of the Gentiles, with revelation centering around the repentance, conversion, and restoration of Israel on the one

hand and the subsequent destruction of Gentile world power on the other hand.

The emphasis is *ALWAYS* on that time when the armies of the nations of the earth, led by Antichrist under Satan, will move against a converted and restored Jewish people, with their Messiah dwelling in the nation's midst.

And the man who will lead this confederacy of nations against the King and His people, centered in the capital of Jewry, in Jerusalem, is mentioned throughout a number of the minor Prophets.

In Joel he is seen heading the northern army, pictured in Ezekiel chapters thirty eight and thirty-nine (2:20).

In Amos he is seen as "an adversary" who will destroy the Jewish people and their land (3:11).

In Micah he is seen as "the Assyrian" who will come into the land and tread it down (5:5, 6).

In Nahum he is seen as "a wicked counsellor," set in opposition to the "Wonderful Counsellor" of Isa. 9:6 (1:11-15).

And in Zechariah he is seen as "the idol shepherd" who will conduct affairs in an opposite manner to that of the true Shepherd (11:16, 17).

The extensive attention which the Old Testament gives to this future world ruler need not be further dealt with in the minor Prophets. The preceding, in conjunction with that covered in the types, the Psalms, and the major Prophets, should suffice to illustrate how revelation concerning this man can be seen extending from one end of the Old Testament to the other.

24

The Beast — in Daniel

The Little Horn, the Prince of the Covenant

The Book of Daniel is about *the kingdom of this world during the Times of the Gentiles, to be succeeded by the kingdom of Christ at the end of the Times of the Gentiles*. In this respect, Daniel deals with the last 2,600 years of Man's Day, and then projects matters out into the following 1,000-year Lord's Day.

The Times of the Gentiles exists for two interrelated, basic reasons:

- 1) *Because of Jewish transgression.*
- 2) *To bring the Jewish people to the place of repentance, through Gentile persecution.*

The Times of the Gentiles began about 605 B.C, with Nebuchadnezzar's invasion of the southern kingdom of Judah (completing that which began over one hundred years earlier by the Assyrian invasion of the northern kingdom of Israel).

At this time the Jewish people began to be uprooted from their land and transported to Babylon in the Mesopotamian Valley. The sceptre was removed from Israel's hands and placed in the hands of the Gentiles at this time, and the sceptre has remained and will continue to remain in the hands of the Gentiles until the appearance and destruction of the Beast's kingdom, Antichrist's kingdom, yet future.

Antichrist's kingdom, as Nebuchadnezzar's, will be centered back in the Mesopotamian Valley. He will be *the last king of Babylon*.

And once the Jewish people have been removed from his kingdom and placed back in their own land, the sceptre will be taken from the hands of the Gentiles and placed back in Israel's hands.

At *THIS* time, Gentile world power will be destroyed, and Israel will be elevated to the head of the nations, within a theocracy.

THEN, with the destruction of Antichrist's kingdom, the Times of the Gentiles will be brought to a close.

The Book of Daniel is the one book in Scripture which deals with *this complete sequence of events, and the whole book is given over to revelation having to do, after some fashion, with this subject.*

That depicted by the "great image" in chapter two and the four "great beasts" in chapter seven deal with *the SAME thing from two different vantage points.*

These two sections of Scripture deal with *Gentile world power throughout the Times of the Gentiles (throughout that time when the sceptre is held by the Gentiles), and the overthrow of Gentile world power at the end of the Times of the Gentiles.* And these two sections of Scripture, together, form *the foundation upon which the remainder of the book rests.*

The Great Image The Four Great Beasts

The "great image" in Daniel chapter two (divided into four parts [2:31-43]), and the "four great beasts" in chapter seven (7:1-8), are viewed by most premillennial students of the Word as representing *four successive world kingdoms.* These four kingdoms, as seen by most, begin with Babylon under Nebuchadnezzar and end with a revived Roman Empire under Antichrist.

BUT, is this the correct way to view the matter?

Note a summary view of the four parts of the "great image" and the four "great beasts" in the preceding respect:

1) *The head of gold (2:32, 38) and the first great beast (7:4) have to do with the kingdom of Babylon under Nebuchadnezzar and his immediate successors, extending to Belshazzar (605 B.C. to 538 B.C.)*

2) *The breast and arms of silver (2:32, 39) and the second great beast (7:5) have to do with the Medo-Persian kingdom, beginning with Darius and Cyrus, rulers of Media and Persia at the time of the conquest (538 B.C. to 330 B.C.).*

3) *The belly and thighs of brass* (2:32, 39) and *the third great beast* (7:6) have to do with *the Grecian kingdom* (330 B.C. to 323 B.C. and beyond), beginning with a conquest of the Medo-Persian kingdom by Alexander the Great, who died seven years later (323 B.C.).

The kingdom was then divided into four parts, with Alexander the Great's four generals each commanding a part.

And the kingdom, over time, gradually faded from existence as a world power.

4) *The legs of iron and feet part of iron and part of clay* (2:33, 40-43) and *the fourth great beast* (7:7, 8) have to do with *the Roman Empire, forming a Roman kingdom* (27 B.C. to 476 A.D.), followed by a revived Roman Empire, forming a future Roman kingdom (Daniel's Seventieth Week).

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most premillennial commentators.

The only part of the prophecy where the interpretation is really in question, aside from understanding that there is an inseparable connection with Babylon throughout, would be *the fourth part of the image and the corresponding fourth beast*.

Viewing the great image and the great beasts together, Daniel identifies the first three parts of the image and the corresponding first three beasts as particular nations which either began in Babylon (Nebuchadnezzar's kingdom) or later came in and conquered the nation(s) ruling in Babylon (the Medes and the Persians, and then Greece). And this part of the prophecy has been fulfilled and is a matter of history (*cf.* Dan. 2:38; 5:18, 22-31; 8:3-8, 20-22).

BUT, should the fourth part of the image (or the fourth beast) be identified as *Rome*?

There are two main reasons why people interpret the prophecy after this fashion:

- 1) *Rome* was the next world power following Greece.
- 2) The words, "and the people of the prince that shall come shall destroy the city and the sanctuary," in Dan.

9:26, are usually associated with a Roman destruction in history (under Titus in 70 A.D.) and a Roman prince (Antichrist) in prophecy — both connected with the fourth part of the image or the fourth beast.

Greece was the third kingdom (represented by the belly and thighs of brass on the image, or by the third beast), and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay, or by the fourth beast) would, from history, appear to be Rome, with the final form looked upon as a revived Roman Empire.

Then, this interpretation would appear to be substantiated by Dan. 9:26. In this verse, “the prince that shall come” is Antichrist, and “the people of the prince” are said to be the Romans destroying Jerusalem and the Temple in 70 A.D.

And following this sequence, Antichrist is said to be a latter-day Roman prince (“his people” being the Romans in history) who would rule a revived Roman Empire.

Thus, understanding the interpretation of the fourth part of Daniel’s image in this respect, all of the image except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “four great beasts” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a partial fulfillment in history. The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

Is the preceding though the way Scripture sets forth that represented by the fourth part of the image and the fourth beast? Or is this an attempt to interpret Biblical prophecy through events in secular history rather than interpreting prophecy by comparing Scripture with Scripture?

The answer is easy to ascertain if one remains solely within that which Daniel and related Scripture elsewhere reveal about the matter.

1) One Kingdom of This World in Babylon

Rather than the four parts of the great image and the four great beasts representing four world kingdoms, they actually represent *one world kingdom (Babylon) under different national powers, over time.*

As previously seen, “the head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and his successors* prior to the conquest of the kingdom by the two nations represented by “the breast and arms of silver” (2:37, 38).

“The breast and arms of silver” have to do with *the Medes and the Persians* coming in and conquering this Babylonian kingdom (2:39; 5:28, 31).

And “the belly and thighs of brass” have to do with *the Grecians* coming in and conquering the kingdom ruled by the Medes and the Persians (2:39; 8:5-7, 20, 21).

The mechanics of the preceding, of course, is the interpretation held in common by anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

But note something often overlooked about the preceding. Daniel’s image is seen *standing* in Babylon (2:31).

One kingdom is in view, and the kingdom represented by the image is Babylonian throughout all four parts of the image. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass *all reigned from Babylon.*

Nebuchadnezzar and his immediate successors *reigned from Babylon.* Then, when the Medes and the Persians came in and took the kingdom in 538 B.C., *they reigned from Babylon* and were still there when Alexander the Great came over in 330 B.C., 208 years later. Then, when Alexander the Great took the kingdom, *he also reigned from Babylon.*

In other words, the image is *NOT* seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece. That’s not the picture at all.

The image is seen standing in Babylon. It is Babylonian in its entirety (covering more territory than just the city; Babylon was a city-state).

This is one place where those who view a Roman Empire next in the prophecy go astray. Rome had *NOTHING* to do with a reign

from Babylon in history. The capital of the Roman Empire was *Rome, NOT Babylon. And Rome is NOT Babylon.*

If there were such a thing as a revived Roman Empire though, there could possibly be room for the final form of the Roman Empire to be associated with Babylon, for Babylon, back in the Mesopotamian Valley, will be the capital of the earth during the last half of the Tribulation. Such though *will NOT be the case*, for this prophecy *has NOTHING to do* with either a Roman Empire in history or a revived Roman Empire yet future.

Those viewing Rome as representing the fourth part of the image try to press secular history into Biblical prophecy at a place where it seems to possibly fit, *but really DOESN'T*. Then they further complicate the matter by a misunderstanding of the timing surrounding the destruction of Jerusalem in Dan. 9:26 (to be discussed later in this chapter).

The most interesting thing about the whole matter is the fact that *Daniel identifies ALL four parts of the image*, and he identifies the fourth part as being *OTHER than the Roman Empire*.

Daniel, in his identity, has Antichrist coming into power following a four-way division of the kingdom after the death of Alexander the Great; and he arises out of *a part of this Greco-Babylonian kingdom, NOT a succeeding Roman kingdom*.

The kingdom under Antichrist *follows the Grecian kingdom* and is represented first by the legs of iron, and then by the feet part of iron and part of clay in its final form.

As previously noted, the first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are given, though not identified.

The identities of the other three parts are then given in the vision of the "four great beasts" and the interpretation of this vision in chapters seven and eight. The four beasts are said to represent four kingdoms (four sequential kingdoms forming *the one Babylonian kingdom* [7:17; cf. v. 23]), and beginning with the second beast, the last three are identified in chapter eight.

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31); for the identity of *the third*, compare verses five through eight with verses twenty-one and

twenty-two; and for the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

Note that the identity of *the second is Media and Persia* (corresponding to the breast and arms of silver on the image), the identity of *the third is Greece* (corresponding to the belly and thighs of brass on the image), and the identity of *the fourth is the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay on the image).

Rome is simply NOT in the prophecy!

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22). The prophecy in Daniel though *does NOT* cover events during the reign of these four generals following this division. Rather, the vision goes immediately into the days of Antichrist yet future (the "little horn" in 8:9 is *NOT* Antiochus Epiphanes [as often taught], but *Antichrist* [see parallel verses, 8:23-26]); and, though Alexander the Great's kingdom will have long since ceased to exist in history, Antichrist is seen coming out of one of the four divisions of this kingdom yet future.

A couple of hundred years following Alexander the Great's death and the four way division of his kingdom, Rome appeared on the scene as a world power, *but NOT as a world power connected with Babylon or fulfilling any part of Daniel's prophecy.*

This prophecy will NOT again continue to be fulfilled UNTIL Antichrist appears during Daniel's Seventieth Week.

THEN, and ONLY THEN, will the fourth part of the image in Daniel chapter two and the fourth beast in Daniel chapters seven and eight come into existence.

2) *The People of the Prince*

Now, what about "the people of the prince that shall come" destroying Jerusalem and the Temple in Dan. 9:26? Doesn't that refer to a past destruction in 70 A.D. and to the Romans being Antichrist's people in history?

Not at all! First note the expression, "the people of the prince that shall come," and compare this with a similar expression in Dan. 7:27 — "the people of the saints of the most High." *Who* will take the kingdom according to Dan. 7:18-27?

Note in verse eighteen that it is “the saints of the most High,” and in verse twenty-seven it is “the people of the saints of the most High.” The latter is the translation of a Hebrew idiom which is equivalent to the former. And it is the same in Dan. 9:26.

“The people of the prince” in Dan. 9:26 is a reference to *the prince himself*. Failure to recognize this idiom and properly interpret its usage in Dan. 9:26 has resulted in confusion.

The destruction of Jerusalem in Dan. 9:26 is *NOT* a reference to the destruction which occurred in 70 A.D. but rather *a reference to a future destruction under Antichrist in the middle of the Tribulation*.

This is the same destruction referred to in Luke 21:20-24 (cf. Rev. 11:2).

The destruction in Dan. 9:26 *MUST occur during time covered by the Seventy-Week prophecy*, and contextually it occurs in connection with Antichrist breaking his covenant with Israel in verse twenty-seven. Both the text and context in Luke 21:20-24 show that this section also has to do with the same time as Dan. 9:26 — the coming Tribulation, rather than with events in 70 A.D.

(Ref. Chapter XII in this book, “Daniel’s Seventy Weeks,” for additional information on Dan. 9:26.)

3) *Emphasis on the Fourth Part of the Great Image and the Fourth Great Beast*

The emphasis in Daniel is *EXACTLY where it is seen in ALL other parts of Scripture where the subject is dealt with*. It is upon *the final form of the kingdom* seen depicted by the fourth part of the great image in chapter two and the fourth great beast in chapter seven.

And, in a respect, *ALL of the remainder of Daniel* forms commentary on that depicted by the great image and the great beasts in chapters two and seven, with the book, particularly from chapter seven forward, centering on *the final form and destruction of this Babylonian kingdom*.

The types in Scripture having to do with this Babylonian kingdom deal with the final form of the kingdom and center on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (ref. Chapter XXII in this book).

The Psalms and the Prophets, when referring to this kingdom, do the SAME. Their message, as well, deals with the final form of the kingdom and centers on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (ref. Chapter XXIII in this book).

And *the Book of Revelation*, providing summary Scripture, as well, deals with EXACTLY the same thing — the final form of the kingdom, the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (chs. 6-19; ref. Chapter XXV in this book).

The Book of Daniel is the one book in Scripture providing a complete, overall view of the kingdom of Babylon, dealing with ALL four parts, showing the complete picture of the kingdom of this world, from beginning to end. BUT, as elsewhere in Scripture, the emphasis throughout Daniel is on the final form of this kingdom.

In Daniel's reiteration of Nebuchadnezzar's dream about the great image in chapter two, Scripture devotes four verses to the dream itself — two verses describing the image (vv. 32, 33) and two more verses stating that which would happen when the final form of that depicted by the image appeared (vv. 34, 35).

Then, in the interpretation of that depicted by the great image, Scripture devotes one verse to the head of gold (v. 38), one verse to both the breast and arms of silver and the belly and thighs of brass (v. 39), but three verses to the legs of iron and the feet part of iron and part of clay (vv. 40-43). Then the image is seen struck at this final form (in both the dream and the interpretation) by a "Stone cut out of the mountain without hands." The complete image is destroyed, and the Stone then becomes a great mountain and fills the whole earth (vv. 44, 45; cf. vv. 34, 35).

Years later, in Daniel's reiteration of his own subsequent dreams and visions about the four great beasts in chapter seven, Scripture devotes three verses, one verse each, to the first three great beasts (vv. 4-6). Then, beginning with verse seven and continuing through the remainder of the chapter (vv. 7-28), Scripture deals with things surrounding the fourth great beast, the Stone from chapter two, and the destruction of the kingdom represented by this fourth great beast.

Then, in the interpretation of that depicted by these four great beasts, the first beast is passed over without mention because that part of the image was about to become history. Though Belshazzar still ruled at the time of this vision (v. 1), the Medes and Persians would shortly conquer the kingdom (5:30, 31).

Thus, the interpretation begins with the second great beast, by picturing *a ram with two horns* in chapter eight (vv. 3, 4, 20).

Then the third great beast is depicted by *a male goat* (vv. 5-8, 21, 22). And quite a bit of space is devoted to information concerning this male goat, apparently because the ruler associated with the fourth great beast ("the little horn" [7:8]) is seen coming out of a part of his kingdom (Alexander the Great's kingdom).

Then, along with the latter part of chapter seven, the remainder of the book has to do with different aspects of revelation which mainly center around or have something to do with this man (the ruler associated with the fourth great beast) and his kingdom.

The Little Horn The Prince of the Covenant

The little horn in Dan. 7:8, 20; 8:9 is none other than the future world ruler when the final form of the great image or the great beasts is seen — the Antichrist, the man of sin, the Beast.

This is the man whom the Lord will raise up, place in the highest of regal positions, and use to bring the Jewish people *into such dire straits that they will have NOWHERE to turn other than to the God of their fathers* (cf. Ex. 3:1ff; 9:16; Dan. 4:17, 25, 26).

This is the man whom God will use to bring Israel to the place of repentance.

The Caesars during the time Rome ruled the world COULDN'T do it, the different Pogroms, Crusades, and Inquisitions during the Middle Ages COULDN'T do it, The Third Reich during modern times COULDN'T do it, BUT the man about to appear on the scene WILL be able to do it.

Jewish persecution under this man *will FAR, FAR exceed* anything which has ever occurred in the *past*, resulting in the actions of the wandering and persecuted Jewish people closing out 2,600 years of a human drama *in which NO Jewish person has wanted to*

participate BUT in which ALL Jewish individuals have had to participate.

As previously seen, this little horn will arise from one of the four divisions of Alexander the Great's kingdom — the northern division, which covered what is today northern Iraq and parts of Iran, Syria, and Turkey (Dan. 8:9). *THIS is the part of the world from which this man will arise, NOT from Europe but from the Middle East.*

This man's ten-kingdom federation is referenced through the use of "ten horns," referring to "ten kings," in Dan. 7:7, 24. And he is said to subdue three horns, three kings (7:8).

BUT, these subdued horns, kings, *COULDN'T* be three of the ten, for these ten horns, ten kings, are to reign with this man (Rev. 12:3; 13:1; 17:12).

Rather, let Scripture interpret Scripture, and the matter becomes clear.

Note the parallel verse in Dan. 8:9, referring to the four parts into which Alexander the Great's kingdom was divided. The three horns, three kings, which he subdues *can ONLY be those who ruled the other three parts of the kingdom* (the matter is viewed as if this kingdom still existed when the little horn comes into power [cf. Dan. 2:44, 45; 7:12], else he couldn't be seen coming out of one part of the kingdom, then subduing those ruling the three other parts [Dan. 7:23, 24; 8:8-10, 21-23]).

The kingdom of Babylon, which was divided four ways at the time of Alexander the Great's death, *MUST be seen as one undivided kingdom in its final form.* Thus, the first thing mentioned is the "little horn" *subduing three kings* — referring to those ruling the other three parts of the kingdom — *showing the kingdom being brought back together under ONE ruler again.*

Then *the covenant* which this man will make with Israel, along with his breaking this covenant, occupies a central place in these latter chapters in Daniel. This covenant lies at the center of Daniel's Seventy-Week prophecy in chapter nine, and it is seen again through a large part of chapter eleven (vv. 21-45).

(The word "covenant" appears seven times in the Book of Daniel, ALL in chapters nine and eleven [9:4, 27; 11:22, 28, 30 (twice), 32].)

From that revealed, this future covenant, aside from effecting peace in the Middle East, will undoubtedly center around the

Mosaic Economy with its Temple. The Jewish people will be allowed to live in some type semblance of peace in the midst of their Moslem neighbors, with a rebuilt Temple on the Temple Mount (a major feat in itself, one which is unattainable today) and the Mosaic Economy reinstated.

Once the covenant is broken by this man entering into the rebuilt Temple and declaring himself to be God (II Thess. 2:4; cf. Dan. 9:26, 27; 11:30-39), the most horrific time this earth has ever seen will break out overnight.

It is at this moment in time that the Jewish people living in the land are told to not take time to pick up anything from their homes but to run for their lives, with only that which they have on their person (Matt. 24:15-22).

This man is going to have *an affiliation with those who forsake the covenant, he will pollute the sanctuary, take away the daily sacrifice, and bring about further desolation upon a house which Christ had previously left desolate.*

He will “corrupt by flatteries” those who side with him against the covenant. He will “do according to his will,” *exalting and magnifying himself* “above every god” (Dan. 11:30-32, 36; cf. Dan. 9:27; Matt. 23:37-39). *He will NOT regard any God* [the true God, or false deities of the Gentiles]. Rather, he will “honor the god of forces [power]” (Dan. 11:36-38).

But, after all has been said and done — *following this man’s reign of terror (throughout the last three and one-half years of Daniel’s Seventieth Week), with the nations in ruin, and millions on top of millions slain* — this man is going to “come to his end, and none shall help him” (Dan. 11:45; cf. Isa. 14:15-17; Jer. 4:23-28).

25

The Beast — in Revelation

Present Throughout Chapters Six through Twenty

“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.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat [‘throne’], and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” (Rev. 13:1-4).

The Book of Revelation is *an unveiling, from the Old Testament Scriptures*, of God the Father’s Christ — the anointed One, the One Whose right it is to rule and reign, the One Whom the Father will give “dominion, and glory, and a kingdom...” (Dan. 7:13, 14; Rev. 1:1).

And, to set forth different regal aspects of the unveiling of the One Whom the Father will place on the throne, the Book of Revelation also has to do with *a parallel counter unveiling, from the Old Testament Scriptures*, of the one whom “the god of this world [‘age’]” (II Cor. 4:4), Satan, will give the same thing — “his power, and his seat [‘throne’], and great authority” (Rev. 13:1, 2).

(And, through an unveiling of God’s Son, Who is God manifest in the flesh, there will be an unveiling of God as well [cf. Rev. 1:1; 10:7].

And, through an unveiling of Satan’s Christ, there will also be an unveiling of Satan as well.)

Satan will give the sceptre to his Christ, his anointed one, three and one-half years before his overthrow at the hands of the One to Whom God will have already given the sceptre.

This is the scene foretold at the beginning of Scripture, immediately following Adam's fall, when God announced the whole of the matter to the one responsible for the fall — to Satan:

“And I will put enmity between thee and the woman, and between thy seed and her seed: it [‘He’] shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

Over and over in the Old Testament *vast amounts of information* concerning both God's Christ and Satan's Christ can be seen. And time and again *the end of the matter* is clearly presented as well.

Thus, when one arrives at the closing book of Scripture *he should* immediately know what to expect, particularly when the book begins with a clear statement relating the subject matter of the book — “The Revelation [‘The unveiling’] of Jesus Christ...” (Rev. 1:1a).

Then there is the matter of *Israel and the nations* occupying a central place in the Book of Revelation, *EXACTLY as previously seen throughout the Old Testament Scriptures.*

And, to complete the unveiling of Jesus Christ, *the matter surrounding Israel and the nations is fully opened up and revealed in this last book of Scripture as well.*

There is NOTHING new in any realm in the Book of Revelation. The book is simply *an opening up and amplification of that previously found in the Old Testament.*

And the more one understands the Old Testament Scriptures, the easier it will be for that individual to understand the Book of Revelation. Scripture, moving from the Old Testament to the New Testament, is *self-interpreting* in this respect.

God's Sovereign Control

God exercises sovereign control over ALL things. NOTHING takes God by surprise, for NOTHING occurs apart from His sovereign control.

And God's ways are QUITE different from man's ways (Isa. 55:8, 9).

God sees the future the same way that He sees the past — as *being present* (Eccl. 3:14, 15). God views matters from the perspective of *an eternal present*.

And, to effect His plans and purposes, with His omnipotent power and sovereign control of all things, God can move men and nations as one might move pawns on a chessboard.

God's plans and purposes, made known in the Old Testament, often take a course which man would *NOT ONLY find unimaginable BUT unattainable*. And one such course of action which God will use, made known in the Old Testament and brought to pass in the Book of Revelation, has to do with the counterpart to God's Christ — Satan's Christ.

God will have raised this man up to accomplish His plans and purposes, and this man will be little more than a pawn in His hands.

God will use this man as *a chastening rod* in order to bring His plans and purposes regarding Israel to pass. This man, who will seek to destroy Israel, will be the person whose actions God will use to bring about Israel's deliverance — something seen different places in the Old Testament and fully opened up and revealed in the Book of Revelation.

God will use this man to that end, though once matters have been brought to a conclusion, God will express extreme displeasure with this man's actions and then judge this man for his actions — a judgment completely commensurate with his actions.

Note two verses from Isaiah chapter fifty-two which reflect on this matter:

“For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Now therefore, what have I here, saith the Lord, that my people is taken away for naught [in the later Babylonian captivity]? They that rule over them make them to howl [‘make them to wail in distress’]...” (vv. 4, 5a).

Verse four depicts the Assyrian Pharaoh ruling Egypt during Moses' day, foreshadowing the future Assyrian ruling the world during the days of the Son of Man.

Then verse five forms a prophecy which moves from Isaiah's time to the days of Nebuchadnezzar and the Babylonian captivity.

Then note Ex. 9:16 (*cf.* Rev. 17:16, 17), which *NOT ONLY* relates God's dealings with the Assyrian in history *BUT* would reflect on God's dealings with the first and last kings of Babylon during the Times of the Gentiles (Nebuchadnezzar and the Beast):

"And in every deed for this cause have I raised thee up [the Assyrian Pharaoh in Egypt], for to shew in thee my power: and that my name may be declared throughout all the earth."

The same distressful wailing to be heard in the camp of Israel in Babylon had previously been heard in the camp during the days of the Assyrian Pharaoh in Egypt and will be heard again during the days of the future Assyrian.

And this resulted/will result *from persecution at the hands of individuals whom God had raised up/will raise up for this purpose.*

The distressful wailing yet future though will result from *an intense persecution without parallel in history.*

And, through this latter persecution, the Jewish people will be brought to the end of themselves, resulting in their repentance.

And, as the Assyrian and the first king of Babylon during the Times of the Gentiles were judged in history *after God had used them to accomplish His Own plans and purposes* (Ex. 14:13-15:12), *so will it be with the future Assyrian, the last king of Babylon, whom God will use to accomplish His Own plans and purposes* (Rev. 19:17-21).

Note the same thing again in Jeremiah chapter six:

"O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for *the spoiler* shall suddenly come upon us.

I have set thee [*the spoiler*] for a tower and a fortress ['an assayer and a tester' (NASB)] among my people, that thou mayest know and try their way" (vv. 26, 27).

This future world ruler, "the spoiler," is seen as the one whom God Himself will place in power *for a central purpose*, as revealed in these verses. God will place this man in the regal position

which he will occupy (*cf.* Dan. 4:17, 25, 32; Matt. 20:23), as the earth's ruler, with a view to using this man to bring about His Own revealed plans and purposes.

And these plans and purposes *MUST* begin with bringing Israel to the place of repentance, for the whole of the matter of God bringing things to pass in His Son's kingdom is dependant on Israel occupying her God ordained place in this kingdom.

Then, note how the matter is described another way in Zechariah chapter one:

“...I am jealous for Jerusalem and for Zion with a great jealousy.

And I am sore displeased with the heathen [the Gentiles] that are at ease: for I was but a little displeased, and they [the Gentile nations] helped forward the affliction” (vv. 14b, 15).

The scene, in the light of the manner in which the book begins (1:2-6), has to do with God seeking to bring about correction involving His son, Israel.

Then the nations seeing what is happening, though not understanding the matter, step in and seek to help God bring about this correction, through anti-Semitism. The nations help “forward the affliction,” with God then becoming *very displeased* with the nations' actions.

God though will only allow the nations to carry their actions so far — *to the degree necessary to bring about the needed correction.*

Then, once this correction has been effected, God will put a stop to the matter and judge the nations which He used to bring matters to this predetermined goal (*cf.* Gen. 12:1-3).

Prominence of the Beast in Revelation

Thus, the culmination of 2,600 years of Israeli persecution at the hands of the Gentile nations will be brought to an end through God using the Beast and his ten-kingdom federation of nations from Revelation chapter thirteen.

This is the man who will “shake kingdoms” and make “the world as a wilderness” (Isa. 14:16, 17). But this is also the man whom God will use to bring His plans and purposes surrounding

Israel to fruition — Israel's last and greatest enemy during the Times of the Gentiles, the one who, under Satan, *will seek to destroy Israel*.

God though will bring matters to pass in such a manner that *the end result of this man's actions will be just the opposite of that which he set out to accomplish*.

This man is not introduced in the Book of Revelation in chapter thirteen but much earlier, in chapter six, when the first four seals of the seven-sealed scroll were broken.

He is the one seen riding forth on a white horse, then a red horse, then a black horse, and then a pale horse (vv. 1-8). And the scene presented by this man riding forth on four different horses, each a different color, covers events during the whole of the seven-year Tribulation (*ref. Ch. XIII in this book, "The Four Horsemen"*).

The breaking of the remaining three seals, which include the trumpet and vial judgments (the judgments of the seventh seal), simply present details and commentary for that seen when the first four seals were broken.

Thus, this man, his actions, and the result of his actions are seen throughout chapters six through twelve, before even arriving at chapter thirteen. Chapter thirteen is simply an aside in the book, relating a number of details about this man so that other parts of the book can be better tied together and understood.

Then, beyond chapter thirteen, this man is seen throughout chapters fourteen through twenty as well.

Two Beasts are seen in chapter thirteen. The first arises out of "the sea," and the second arises out of "the land" (vv. 1, 11).

(For information on "the sea" and "the land" in relation to the appearances of these two Beasts, refer to Chapter XXII in this book.)

The first Beast will be a political leader — the one seen riding forth on the four different horses in chapter six and the one seen throughout parts of the Old Testament, beginning with Nimrod in Genesis chapter ten (previously in 3:15).

The second Beast is then seen doing things on behalf of and calling attention to the first Beast, directing everything (worship, etc.) toward the first Beast.

1) An Unholy Trinity

There will be a *father-son relationship* between Satan and the Beast, comprising the first two individuals in an unholy trinity. The first Beast *will evidently be the actual son of Satan* — as the “giants [Heb. *Nephilim*, ‘fallen ones’]” in Gen. 6:4 and Num. 13:33 were the offspring of fallen angels under Satan (*cf.* Gen. 3:15; Isa. 26:13, 14).

Then, to complete this trinity, the second Beast will function in *a counterfeit realm to that seen in the work of the Holy Spirit*. As the Spirit calls attention to Christ, the second Beast will call attention to the first Beast, the Antichrist.

Miraculous signs will be performed through power exhibited by the second Beast, as he calls attention to the first Beast (Rev. 13:12-14). And it appears evident that this will be a counterfeit work paralleling the work of the Spirit during Christ’s earthly ministry at His first coming.

The miraculous signs which Christ performed were done through the power of the Spirit, as the Spirit called attention to Christ (Matt. 12:27, 28; John 16:13-15).

And the miraculous signs being manifested by the second Beast will be performed through the power of the first Beast (to whom Satan will have given his power), and attention will be called to the first Beast through these signs (*cf.* Rev. 13:2, 12ff).

2) Wounded to Death

In conjunction with all of this, as God’s Son died and rose again, with all attention then directed toward Him by the Spirit, the same thing will occur within this unholy trinity. Satan’s son will receive “a deadly wound.” He will be “wounded to death,” and his wound will be “healed” (Rev. 13:3, 12, 14; 17:8-11).

THEN, ALL attention will be directed toward him by the second Beast.

“Wounded to death” could refer to this man being brought to the point of death and then miraculously healed, without actually dying. But that really doesn’t fit the complete picture, particularly when considering how this is dealt with in chapter seventeen (vv. 8-11).

This man will be *the seventh head* commanding a ten kingdom federation of nations, as seen in Rev. 12:3; 13:1. And, according to Rev. 17:9, 10, *these seven heads* have to do with “seven mountains” denoting “seven kings” with kingdoms.

(The KJV rendering of the first part of Rev. 17:10 somewhat obscures the issue. Rather than the text reading, “And there are seven kings...” it should read, “And they [the seven heads, seen as seven mountains in the previous verse] are seven kings.”

The oft taught ideology that Rev. 17:9 has to do with the city of Rome, built on seven hills — resulting in no small part from the KJV rendering and the thought from Daniel that the fourth part of the great image and the fourth great beast have to do with Rome — *CANNOT* possibly be derived from a correct rendering of the text and the subsequent explanatory interpretation from the context.

Aside from the preceding, a reference to Rome, with its inseparable state Church [the Roman Catholic Church], *CANNOT* possibly be seen in the text or context. In fact, seeking to associate this verse with Rome and the Catholic Church would be completely out of place in Revelation chapters seventeen and eighteen, for the dispensation in which God deals with the Church will be past at this point in time.

In these chapters God is seen dealing *with Israel and the nations, NOT with the Church in any form.*)

This seventh head (the seventh ruler, the Beast) in Revelation chapters thirteen and seventeen, will evidently be slain and then be raised from the dead shortly after he comes into power, near the middle of the Tribulation (*cf.* 13:3, 5).

In chapter seventeen he is seen ascending out of “the bottomless pit [Gk., *abussos*, ‘the abyss,’ ‘the underworld,’ *a place where ONLY the dead or angels would be confined*]” (v. 8; *cf.* Luke 8:31; Rom. 10:7 [“deep” in these two verses, KJV, is a translation of *abussos*]; Rev. 9:1, 2, 11).

Then, once the Beast ascends out of the abyss — once he has been raised from the dead — he is seen as an eighth Beast, though still of the seven (17:11).

This man will be slain, descend into the underworld, and then be removed from this place as the unholy trinity is given power to raise the man from the dead. And after he has been raised

from the dead he becomes the eighth Beast, though he is still seen connected with the original seven Beasts.

And it will be at this time that “all the world,” seeing that which has occurred, will become engaged in *Satan worship* and *Beast worship*, saying:

“...Who is like unto the Beast? Who is able to make war with him?” (13:4; cf. v. 8).

3) Seven Heads

The seven heads in connection with Satan in Rev. 12:3 and of the Beast in Rev. 13:1 *MUST* be interpreted from other Scripture to properly understand that which is in view — in the same manner that the identity of the three subdued horns in Dan. 7:8 can be seen from Dan. 8:8-10 (the three kings forming the other three parts of the four-way division of Alexander the Great’s kingdom at the time of his death).

And it is really a *continuation* of the conquest of these three horns in Dan. 7:8 that is seen when the Beast is described as being the seventh and last king among a succession of kings (cf. Rev. 13:1; 17:9-11).

An *allusion* to the conquest in Dan. 7:8 and a *continuation* of this conquest through three more kings, with the Beast emerging as the seventh king, is seen in Daniel chapter eleven.

Beginning with Dan. 11:3, the next nineteen verses are about the rise and fall of six kings (vv. 3-20), followed by the rise of a seventh (v. 21).

Then, details concerning this seventh king begin in this same verse and extend throughout the remainder of the chapter (25 more verses), with his fall and end seen in the concluding verse (v. 45b).

Daniel chapter eleven begins with the Babylonian kingdom under the dominion of the Medes and the Persians (vv. 1, 2) and progresses to the kingdom under Alexander the Great and the four-way division of the kingdom following his death (vv. 3, 4).

THEN, beginning with verse five, ALL is future.

From verse five through verse twenty, *three kings* arise and are put down, with a *fourth* arising in verse twenty-one (the little horn from Dan. 7:8, the Beast from Rev. 13:1ff).

And these things will occur “in the end of years” (v. 6 [v. 13 reads very similar in the Hebrew text]), which is an apparent reference to the end of the time in Dan. 9:24-27.

Then this Beast was previously seen subduing *three other kings* (cf. Dan. 7:8; 8:8-10; 11:3, 4 [those ruling the other three divisions of Alexander the Great’s kingdom, giving him control of the entire kingdom]) before he subdues *the three kings* seen in Dan. 11:5-20 (cf. vv. 5 to 12 [*the king of the south*], vv. 13 to 19 [*the king of the north*], and v. 20 [*a raiser of taxes*]).

Thus, through this means, the Beast becomes *the seventh*, completing the seven heads, seven mountains, seven kings, seen in Rev. 12:3, 13:1.

(Many commentators teach that Dan. 11:5-35 has to do with a continuing time in history following Alexander the Great’s death and the four-way division of his kingdom [323 B.C.], extending to the time of Antiochus Epiphanes, a Syrian ruler who sat on the throne from 175 B.C. to 164 B.C.)

Other commentators though teach that beginning with v. 5, all is future.

The latter, NOT the former, is in perfect keeping with the way that the Book of Daniel is structured elsewhere. Things having to do with the fourth part of the great image [ch. 2] or the fourth great beast [ch. 7] immediately follow things pertaining to the third part of the great image or the third great beast [*NOTHING*, such as a Roman kingdom, lies between].

Things pertaining to the third part of the great image and/or the third great beast are seen in Dan. 11:3, 4, and that seen beginning in verse five, which moves beyond that seen in verses three and four, could, contextually [the manner in which the book is structured in this respect elsewhere], *ONLY have to do with that depicted by the fourth part of the great image or the fourth great beast.*)

Image, Mark, Name, Number

Four things are mentioned in Rev. 13:14-18 — *the image, mark, name, and number of the Beast* — but, in reality, there are only two things mentioned. “The image” is one thing, but “the name” or “the number” of the Beast form *his mark* (cf. Rev. 14:11).

1) Image of the Beast

The second Beast introduces *image worship* through causing an image of the first Beast to be built and then giving life to that image. The image is then given the ability to both speak and cause those on the earth to worship the image, under penalty of death (Rev. 13:14, 15).

The Beast and his image are then seen in a somewhat inseparable sense.

The image of the Beast would undoubtedly be an object to keep the attention of the world fixed upon the Beast, with *worship of the image being Beast worship through the image* (cf. Rev. 14:9-11; 15:2; 16:2; 19:20; 20:4).

The Old Testament counterpart to this image would be the image set up in the plain of Dura by the first king of Babylon during the Times of the Gentiles, by Nebuchadnezzar (Dan. 3:1ff). All were commanded to worship this image, under penalty of death (vv. 5, 6).

Three Jews whom the king had placed over affairs in the province refused, and they were cast into a furnace heated seven times hotter than normal — so hot that it slew the men casting them into the fire (vv. 8-22).

But the three Jews were protected in the fire after such a manner *that not even a hair on their head was singed* (vv. 23-27).

Then, after these Jews had been removed from the fire, the king realized what had occurred and Who had protected them in the fire. He then decreed that all peoples, nations, and languages were to recognize and honor the God of the Jews (vv. 28-30).

These events foreshadow that which will occur during and beyond the Tribulation — the world caused to worship an image under the penalty of death, the Jewish people refusing, Divine protection provided for them in the fires of the Tribulation, deliverance of the Jewish people at the end, and the final result being the same as in the type — the God of the Jews recognized and honored by the nations of the world (cf. Ezek. 36:33-36; 37:21-28; 39:21-29).

2) Mark, Name, Number of the Beast

The “mark” of the Beast would consist of either *his name* or

his number.

A correct rendering of Rev. 13:17 from the Greek text would be:

“...save he had the mark, [which is] the name of the Beast, or the number of his name.”

The name of the Beast is not given, though his number is provided in verse eighteen — “six hundred three score and six,” 666, *the number of man.*

The name or the number of the Beast will be placed on the right hand or the forehead (possibly an implanted computer chip or some type invisible-to-the-eye printing which can be scanned, we’re not told). And without this mark, no one will be able to “buy or sell” (v. 17).

This is what is about to come upon the whole world, and the time in view can ONLY be very near at hand.

26

The One Hundred Forty-Four Thousand *God's Evangels During the Tribulation*

“And I looked, and lo, a Lamb stood on mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.

And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts [‘four living creatures’], and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits [‘a first fruit’] unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

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” (Rev. 14:1-7).

The individuals who will proclaim the gospel of the kingdom to the ends of the earth during the Tribulation, spoken of by Christ in Matt. 24:14 and Mark 13:10, are revealed in the Book of Revelation to be 144,000 Jews, 12,000 from each of the twelve tribes of Israel (Rev. 7:1-8; 14:1-5).

And, in order to provide additional information, these Jewish evangelists are presented after another fashion in chapters eleven and twelve of this book — as “a man child” at the time Israel brings the 144,000 forth (gives birth [12:2, 4, 5]), and as “the remnant of her [Israel’s] seed” following the nation bringing the 144,000 forth (11:13; 12:17).

(Ref. Chapter XXI in this book for more information on *the man-child* and *the remnant* in Rev. chs. 11, 12, along with how these are descriptive references to *the 144,000* in chs. 7, 14.)

Thus, each of these four chapters (chs. 7, 11, 12, 14) presents different types of information about the 144,000.

Chapter seven presents the sealing of the 144,000 (vv. 1-8), along with the results of their ministry — “a great multitude, which no man could number, of all nations...” (vv. 9-17).

Chapter eleven drops back behind chapter seven in time and presents the apparent means by which the 144,000 will hear the message and be saved — either directly or indirectly through the ministry of the two witnesses (vv. 3, 13).

Chapter twelve continues from chapter eleven, providing additional information about the 144,000.

This chapter presents their being brought forth as the man-child after all 144,000 have been saved, the timing surrounding their being saved (progressively during the first half of the Tribulation, with the complete number [all 144,000] brought forth, saved, by the middle of the Tribulation), and that which will occur once the 144,000 have been brought forth (vv. 1-17).

(Note that the 144,000 *COULDN'T* be saved near the end of the dispensation in which God deals with the Church, prior to the Tribulation. If saved during the present dispensation, they would be part of *the one new man* “in Christ” and would be removed at the time of the

rapture, preceding the Tribulation. Thus, they will have to be saved following the removal of Christians from the earth.)

Chapter fourteen then presents additional commentary concerning the 144,000 for that previously revealed in chapters seven, eleven, and twelve (vv. 1-7).

When information in all four of these chapters is studied together, allowing Scripture to interpret Scripture, a developing word picture can be seen concerning the place which these Jewish evangels will occupy in events throughout the entire seven years of the Tribulation.

As previously seen, the 144,000, referred to in chapter twelve as “a man child” and “the remnant” (vv. 5, 17), are presented as being brought forth in a progressive manner throughout the first three and one-half years of the Tribulation. The matter is presented as the development and subsequent birth of a child, with “Israel” seen as *the mother* and “the 144,000” seen as *the child* (vv. 2, 4, 5).

The gestation period for child-birth in the human realm is about nine months, but for the man-child it will be almost three and one-half years.

Development of the child in the mother’s womb (Israel’s womb), as it were, will progressively occur over a three and one-half-year period as individuals are saved and added to the number throughout this time.

Then, near the middle of the Tribulation when the number is complete, Israel will be seen as giving birth to *the man-child, the 144,000* (Rev. 12:2, 4, 5; cf. Matt. 24:8; Mark 13:8).

The 144,000 are referred in Rev. 11:13 as “the remnant” in connection with events occurring immediately following the death, resurrection, and ascension of the two witnesses (vv. 7-13).

And this “remnant” is seen again in the next chapter (12:17), identifying *the man-child* seen earlier in the chapter (v. 5).

(The word “remnant” in both Rev. 11:13 and 12:17 is a translation of the Greek word *loipos*, which means “remaining ones.”)

The word *loipos* could NOT refer to the Jewish people in the land as a whole. The nation will exist in *unbelief* at this time, and those remaining, the remnant, though afraid like the rest of the Jewish people, will

give “glory to the God of heaven.” Doing this would be completely out of place for all of the unbelieving Jewish people still in the land.

The only Jewish people in the land at this time that this could possibly be referring to would be those seen in Rev. 12:17 — “the remnant of her seed [Israel’s seed], which keep the commandments of God, and have the testimony of Jesus Christ.”

And this “remnant” in Rev. 12:17, referred to as *Israel’s seed*, is the identification which the chapter provides for *Israel’s seed* back in v. 5, the “man child” [easily identified as the 144,000 in chs. 7, 14, for they will be the ones having *the testimony of Jesus Christ* and *will be the ONLY ones on earth at this time who could fit the description of the man-child, the remnant*, in ch. 12].)

Following the order of events occurring in the middle of the Tribulation, the Beast (who will, at this time, be the world ruler, the crowned seventh head) will slay the two witnesses (11:7).

The two witnesses’ bodies will then lie unburied in the streets of Jerusalem for three and one-half days, while the world rejoices. And this rejoicing will apparently include the unbelieving Jewish people, in or out of the land, *those guilty of the blood of the prophets, along with others sent unto them, including God’s Son* (Matt. 21:33-39; 23:37; Luke 13:33, 34).

Then, after three and one-half days, a day for each year of their ministry, the two witnesses will be raised from the dead and ascend to heaven.

And it will apparently be during this time that the Beast breaks his covenant with the Jewish people and enters into the Temple, declaring himself to be God (Dan. 11:31; Matt. 24:15; II Thess. 2:3, 4). He will show his true colors, turn against the Jewish people, and seek to destroy them from off the face of the earth.

The first part of Rev. 11:13 (describing events occurring immediately following the ascension of the two witnesses), in the light of related Scripture, apparently has to do with the destruction of Jerusalem and the scattering of the Jewish people (events which occur at this time).

Then attention is called to “the remnant” — individuals who are afraid but still place first things first and give “glory to the God of heaven.”

Things will happen so fast at this time that the Jewish people in Jerusalem and Judaea are told to run for their lives, without even taking time to enter into their homes to take necessities with them.

The Jewish people at this time are told to flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35*], “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]). And those not escaping into the surrounding nations will either “fall by the edge of the sword [be slain]” or “be led away captive into all nations” (Luke 21:20-24).

Jerusalem and the Temple will be destroyed, with the nation of Israel in the Middle East, as the world knows it today, ceasing to exist (*cf. Dan. 9:26; Luke 21:22-24; Rev. 11:2*).

And the Jewish people will not again have a national identity in this respect until Christ returns, removes the Jewish people from the nations, and reestablishes them back in the land Himself (Ezek. 37:21-28; 39:25-29; Matt. 24:30, 31).

The present nation of Israel in the Middle East — destined to be uprooted, with the Jews comprising this nation being driven back out among the Gentile nations — *includes only a part of world Jewry, was brought into existence through man’s efforts in a Zionist movement, and is a restoration of the Jewish people in unbelief.*

But when Christ returns, the restoration of the Jewish people back to the land will occur *through Divine activity. Christ will send His angels out to regather all of the Jews from the nations of the earth (Matt. 24:31), and He will then restore them to the land in belief.*

The latter, NOT the former, is that prophesied in Moses, the Psalms, and the Prophets concerning Israel’s national restoration.

(For a more complete discussion of things in Revelation chapters eleven and twelve, refer to Chapters XX, XXI in this book. Also refer to Appendix II, “The Death of the High Priest,” in this book.)

The 144,000, Removed from and Returned to the Earth

Revelation chapter fourteen provides the necessary information to explain things surrounding the removal of the man-child

from the earth in Rev. 12:5. The man-child, the 144,000, is seen in Rev. 14:1 in Christ's presence on Mt. Zion in heaven. And further down in the chapter the 144,000 are said to have been "redeemed from the earth" (v. 3), and "redeemed from among men" (v. 4).

Then they are referred to as "the firstfruits [*lit.*, 'a first fruit'] unto God and to the Lamb" (v. 4b).

The 144,000 will comprise *a first fruit of the nation*. During the last half of the Tribulation they, as a first fruit of the nation, will fulfill one of God's purposes for calling the nation into existence. They will be God's witness to the Gentile nations of the earth during this time (I Kings 8:54-61; Isa. 43:8, 9).

Then, following the Tribulation, God will deal with *the main harvest* — *the nation as a whole, the nation which brought forth the 144,000*. At this time, the entire nation will be brought forth (saved through the personal appearance of their Messiah). The entire nation will be brought forth "in one day" (Isa. 66:8).

And, as a first fruit of the nation will have carried God's message worldwide to the Gentile nations during the last half of the Tribulation, the entire Jewish nation will carry God's message worldwide to the Gentile nations during the Millennium.

(Israel will bring forth *a first fruit of the nation, the 144,000*. But HOW will the entire nation be brought forth?

In Isa. 66:7, 8 Israel is seen *in travail* relative to her own bringing forth. And Israel being brought forth is in connection with "the land [the land of Israel]" also being brought forth [v. 8, NASB].

Then, this concept of "the land" being brought forth at this time is seen in a larger sense in Rom. 8:19-22 as *the entire material creation groaning and travailing together in pain, awaiting deliverance*.

In Isaiah, the deliverance of Israel and her land is seen in connection with *the nation bringing herself forth*:

"As soon as Zion travailed [contextually, a reference to the nation], she also brought forth her sons" [Isa. 66:8b, NASB].

And the reference to "sons" being brought forth is also seen in the *travailing and deliverance* in Romans chapter eight.

The time when the creation will *be delivered from the present groaning and travailing together in pain* is the time of "the manifestation of

the sons of God" [v. 19]. This chapter in Romans deals more specifically with the adoption of Christians as firstborn sons and their being manifested as such.

Israel though has already been adopted and is presently God's firstborn son [cf. Ex. 4:22, 23], though an unbelieving son. And Israel must be brought forth as well [actually first and foremost].

The creation will be delivered from its present groaning and travailing in pain only when the complete contingent of the Sons of God [Christ, Israel, and the Church following the adoption] have been manifested for all to see [ref. Chapters VIII, IX in this book].)

The timing of the removal of the 144,000 from the earth is seen in both chapters eleven and twelve.

In chapter eleven, they are still seen on earth *at the time* Jerusalem and the Temple are destroyed (or, are in the process of being destroyed), with the Jewish people fleeing for their lives *at this time* (v. 13; cf. Matt. 24:15ff; Luke 21:20ff).

In chapter twelve, they are seen being removed from the earth *following* the casting of Satan and his angels out of heaven and *at the time* that the Jewish people in Jerusalem and Judaea flee for their lives (vv. 4-6).

Thus, Satan and his angels will be cast out of the heavens *before the middle of the Tribulation, apparently close to that time*. And the 144,000, the man-child, will be removed from the earth *in the middle of the Tribulation*.

(Satan and his angels will be cast out of the heavens after all seven heads of the Beast have been crowned.

Note, in Rev. 12:3, all seven heads are seen wearing *diadems* at this time [a "diadem" is a monarch's crown, a crown worn by one holding the *septr* (ref. Chapters VII and XII in this book)].

And the seventh head [the final world ruler, the final king of Babylon, Antichrist] will not rise to the position he will aspire [worldwide power and dominion], wearing a *diadem*, until near the middle of the Tribulation.

Thus, Satan and his angels being cast out of the heavens onto the earth will have to occur very close to the middle of the Tribulation, preceding Antichrist breaking his covenant with and turning against the Jewish people.

And the 144,000 will have to be removed from the earth very near, but following, the time that the remainder of the Jewish people in the land flee for their lives, for they are placed together in Rev. 12:5, 6 [with the escape of the 144,000 from the wrath of Satan and Antichrist being *into the heavens*, and the escape of other Jews in the land being out *into different parts of the earth*].)

1) The 144,000 Removed from the Earth

As previously seen, the man-child — the 144,000 — will be removed from the earth, following birth, to escape Satan's wrath.

And the removal of the man-child would parallel another removal of Israel's Seed over 2,000 years before — Christ's removal from the land following His birth, to escape Herod's wrath.

Israel brought Christ forth through a Jewish woman. Shortly after His birth, He was taken into Egypt to escape Herod's death decree on all the children in and around Bethlehem, two years old and under.

Christ was taken to a location which was outside Herod's jurisdiction.

Then, at a later time, Christ was taken back into the land to proclaim the gospel of the kingdom to Israel for about three and one-half years (Matt. 2:13-21).

Israel will bring forth the man-child through a means other than natural childbirth. Nonetheless, the matter is likened in Scripture to natural childbirth (Rev. 12:2, 4, 5).

Shortly after the 144,000 have been brought forth, they will be removed from Satan's and Antichrist's jurisdiction, into the heavens (Satan, immediately prior to this, will have been cast out of heaven and will no longer have jurisdiction from this heavenly sphere [Rev. 12:4, 7-12]).

Then, at a later time, the 144,000 will be sent back to the earth to proclaim the gospel of the kingdom to the Gentiles worldwide for about three and one-half years (Matt. 24:14).

And there will likely be another reason for their being removed into the heavens at this time. Unlike Christ during His earthly ministry, they will need training for the ministry which they are to carry out.

Christ, in this respect, personally appeared to and taught Paul following his conversion (Gal. 1:11, 12; Eph. 3:1-3). Paul had previously sat “at the feet of Gamaliel” and had been “taught according to the perfect manner of the law of the fathers” (Acts 22:3).

But Christ still had to take Paul, who was quite knowledgeable in the Scriptures, and teach him the message which he was to proclaim throughout the Gentile world, removing him into the heavens for this purpose (II Cor. 12:1-7; Gal. 1:15-18; Eph. 3:1-11).

And the 144,000, though many of them will have possibly been taught by the two witnesses, will likely experience the same thing Paul experienced following his conversion — caught into heaven as well, as John from the Isle of Patmos (*cf.* II Cor. 12:1-7; Rev. 1:9, 10; 4:1, 2).

And during the time spent in heaven, the 144,000 will likely be taught the message which they are to proclaim throughout the Gentile world by Christ Himself.

2) *The 144,000 Returned to the Earth*

As Christ was taken back into the land to later proclaim the gospel of the kingdom to Israel for about three and one-half years, the 144,000 will be sent back to the earth to proclaim the gospel of the kingdom to the Gentiles worldwide for about the same length of time.

The 144,000 being sent back to the earth to proclaim this message — though not stated in so many words in Scripture — is inferred several different ways.

The proclamation of this message is seen in Matt. 24:14 and Mark 13:10 as “the gospel of the kingdom” being proclaimed among all nations during what is evidently a time extending to the end of the Tribulation, and it is seen in Rev. 12:17 as individuals possessing “the testimony of Jesus Christ” during the last half of the Tribulation.

Then, the proclamation of this message is connected in a direct manner with the 144,000 in Revelation chapter fourteen.

In this chapter, the connection of the 144,000 with the message to be proclaimed is seen after a fashion in keeping with how the Book of Revelation is structured.

Immediately after the 144,000 have been introduced (vv. 1-5), the text reads:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

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” (vv. 6, 7).

That proclaimed by the angel in verse seven is *NOT* the content of “the everlasting gospel” in verse six. Rather, this is simply *an announcement* to those dwelling on the earth by the angel appearing with this gospel.

Angelic activity is seen at every turn throughout the Book of Revelation. And, in the light of Israel’s calling, the placement of this angel with a message to those on the earth — “to every nation, and kindred, and tongue, and people” — immediately after the verses dealing with the 144,000 (who are about to carry a message to the same people on earth), *can be understood ONLY one way.*

Israel is the nation which God called into existence to deliver His message to the Gentile nations throughout the earth, NOT angels.

And, in view of Israel’s calling, the reference in these two verses, particularly contextually, *CANNOT possibly* have to do with an angel carrying the gospel message worldwide to all the nations on the earth. Rather, *it CAN ONLY have to do with an angel appearing with the message which the 144,000, seen in the immediately preceding verses, are to proclaim.*

And the latter, along with Rev. 12:17 (viewed in the overall structure of the chapter) and the Olivet Discourse references (Matt. 24:14; Mark 13:10), *would necessitate the 144,000 being returned to the earth to proclaim this message.*

(Note that the message which the 144,000 will proclaim is referred to as the “gospel of the kingdom” in Matt. 24:14. In this respect, the word “everlasting” in Rev. 14:6 [Gk., *aionios*] could undoubtedly be better translated “age-lasting.” The Messianic kingdom is in view in Matt. 24:14, and this kingdom comprises *ONE age* — the seventh day, the seventh one-thousand-year period in the septenary structure of time,

the coming Sabbath of rest in Heb. 4:9 [foreshadowed by the Sabbath in Gen. 2:2, 3, following six days of restorative work; cf. v. 4].

Aionios is used in the Greek text of the N.T. to refer to “a long period of time,” often “an age.” The “long period of time” can be understood as “eternal” ONLY if the context so designates.

Neither the Hebrew of the O.T. nor the Greek of the N.T. contains a word for “eternal.” *Olam* is the word translated “eternal,” “everlasting,” or “perpetual” in English translations of the O.T., and *aion* [a noun] or *aionios* [the adjective form of *aion*] are the words translated “eternal” or “everlasting” in the N.T. [*aidios*, an older form of *aionios*, used only two times and meaning exactly the same as *aionios*, is the only exception (Rom. 1:20 and Jude 6)].

Olam, *aion*, and *aionios* all have to do with “a long period of time,” which, if the context permits, can refer to “eternity” [e.g., the *Aionios* God in Rom. 16:26]. But the words standing alone, apart from a context, CANNOT be understood as “eternal.” Context is the all-important factor to ascertain the length of time in view when these words are used.

Aion and *aionios* are usually thought of and used throughout the the N.T. in the sense of “an age.” And a usage of this nature is even brought over into English [for example, the English word “aeon [or ‘eon’]” is derived from the Greek word *aion*].

The only way in which the Greek text can express “eternal” apart from textual considerations is through a use of *aion* in the plural [e.g., Luke 1:33; Heb. 13:8, referring to “the ages,” i.e., ages without end, which would comprise eternity] or a double use of *aion*, in the plural and articular both times [e.g., Rev. 1:6; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5 — referring to “the ages of the ages,” again, ages without end]. Also, the same plural double use of *aion* occurs in Rev. 14:11 without the definite articles, meaning “ages of ages.”

The preceding lists all occurrences of the plural double use of *aion* in the Book of Revelation. This plural double use only occurs seven other times in the N.T., all articular [Gal. 1:5; Phil. 4:20; I Tim. 1:17; II Tim. 4:18; Heb. 13:21; I Peter 4:11; 5:11].)

The Ministry of the 144,000

The ministry of the 144,000 will reach to the ends of the earth over the short space of about three and one-half years — to “all nations, and kindreds, and people, and tongues” (Rev. 7:9).

Many reached with the message will be *slain* for their faith, with many others, in the words of Matt. 24:13, *enduring “unto the end”* (the end of the Tribulation) and *being “saved”* (being physically delivered out of the Tribulation).

Those slain for their faith during this time are described in Rev. 6:9-11; 7:9-17; 20:4. Their state during the time between death and the end of the Tribulation is seen in the former two references (6:9-11; 7:9-17), and that which awaits them during the Messianic Era is seen in the latter reference (20:4).

Following death they are seen in Christ's presence in heaven, and *during the Messianic Era* they are seen occupying regal positions with Christ in His kingdom.

Those enduring until the end and being delivered out of the Tribulation are seen in Matt. 25:31-46. And, as seen among those slain during the Tribulation in the larger scope of the passage in Revelation chapter twenty (vv. 4-6), both *faithful* and *unfaithful* appear among the saved who endure until the end and come out of the Tribulation alive in Matt. 25:31-46.

A judgment of these individuals who come out of the Tribulation alive, as with those slain in Rev. 20:4-6, occurs when Christ returns.

And, exactly as in Rev. 20:4-6, the faithful will be allowed to enter into the kingdom, but the unfaithful will be turned away; and the same metaphorical picture of a burning in relation to the unfaithful, as seen in John 15:6 and Heb. 6:8, is seen in both judgments (in both Matt. 25:31-46 and Rev. 20:4-6).

(For more information on Matt. 25:31-46, refer to Chapters XXII-XXIV in the author's book, *Prophecy on Mount Olivet*.

For more information on Rev. 20:4-6, refer to Chapter XXXIII in this book.)

27

The Beast and the Woman *Israel in the Kingdom of the Beast*

(The previous chapter in this book, Chapter XXVI, had to do with the 144,000 in Rev. 7, 14. This current chapter has to do with material in Rev. 17-19a.

Revelation 15, 16, covering the seven vial judgments, were previously dealt with in conjunction with the seven trumpet judgments in Rev. 8-11 [*ref.* Chapters XVI-XIX in this book.

Thus, chs. 15, 16 will be skipped over, continuing with ch. 17, for the material in these two chapters has already been covered.)

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, ‘Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.’

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration [‘great wonder’]” (Rev. 17:1-6).

Revelation chapters seventeen through the first part of chapter twenty provide a climactic sequence of events which is seen time after time in the Old Testament.

And this corresponding parallel *can ONLY be expected, for the structure of later revelation MUST ALWAYS be in complete keeping with the structure of earlier revelation. Later revelation MUST ALWAYS be completely in line with and rest on the foundation set forth in earlier revelation.*

This climax, seen in both Testaments, has to do with:

- 1) The realization of God's purpose for driving the Jewish people out among the nations over 2,600 years ago.
- 2) The destruction of Gentile world power.
- 3) The ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in Revelation chapters six through sixteen, everything is set in place for these climactic events to occur.

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, numerous details are given concerning these climactic events.

Most of this closing section of the Book of Revelation, leading into the Messianic Era, is taken up with detailed information pertaining to *the Beast, his kingdom, and a harlot woman occupying a central place in this kingdom* (chs. 17-19a).

THIS is the subject matter seen in this climactic part of the book, immediately before the destruction of Gentile world power (ch. 19b) and the ushering in of the Messianic Era (ch. 20a).

"The Beast" and "the woman" are both used in *metaphorical* senses. And that being referenced through the use of both metaphors is *made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the Book of Revelation, and in chapter seventeen through the first part of chapter nineteen as well.

Then, the matter is *further connected with the Old Testament Scriptures* through the use of the word, "mystery." Both *the Beast* and *the woman* are referred to by this word (17:5, 7).

“A mystery” in the New Testament refers to *something made known in the Old Testament but NOT fully opened up and revealed in the Old Testament*. Rather, the opening up and complete unveiling of that referred to as “a mystery” *awaited additional revelation, seen in the New Testament*.

One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, *NOT ONLY* must material in these chapters in the Book of Revelation be in complete keeping with *the manner in which this is set forth in the Old Testament BUT this material MUST ALSO* be seen as *a climactic opening up and unveiling of that previously presented in the Old Testament*.

These chapters in the closing part of the Book of Revelation, leading into the Messianic Era, *remove ANY remaining wraps and present the Beast and the harlot woman in FULL exposure for ALL to behold*.

The Complete Panoramic Picture

The Beast — the name used in the Book of Revelation for the man of sin, the Antichrist (Rev. 13:1ff; 17:8-14) — is presented a number of different ways throughout a large section of Scripture in both the Old and New Testaments.

As seen in previous chapters in this book, revelation concerning this man begins with Nimrod, the first king of Babylon, in Genesis chapter ten (previously introduced in Gen. 3:15); and it concludes with the last king of Babylon in the chapters under discussion in the Book of Revelation, chapters seventeen through twenty.

However, throughout Scripture, revelation concerning the Beast is *NEVER* solely about this man alone. Revelation concerning the Beast is *ALWAYS* seen in conjunction with revelation concerning Abraham and his lineage through Isaac, Jacob, and Jacob’s twelve sons — *i.e., with Christ and/or the nation of Israel*.

This is the manner in which revelation about the Beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the Book of Revelation.

When the Beast appears in Scripture, *Christ and/or Israel appears someplace in the text or context as well* (e.g., Gen. 9-11 [Shem in ch. 9, Nimrod in ch. 10, and Abraham in ch. 11]; the Books of Exodus, Esther, and Daniel).

The preceding is *an axiom* in Biblical studies surrounding the Beast, which cannot be ignored.

Thus, when an individual arrives at Revelation chapter seventeen and sees *the Beast and a harlot woman* extensively dealt with together at the close of Man's Day — knowing that both are referred to as a "mystery," and knowing that the Beast *NEVER* appears in Old Testament Scripture apart from *Christ and/or Israel* — *ONLY one thing concerning the identity of the woman could possibly be uppermost in one's mind.*

1) *The Harlot in Both Testaments*

In Old Testament history, because of the Jewish people's continued disobedience over centuries of time, God uprooted His people from their land and drove them out among the nations. And the major part of this disobedience was *harlotry*, which caused God to eventually divorce Israel (Isa. 50:1; Jer. 3:8; Hosea 2:2).

Israel, the wife of Jehovah, was having illicit relations — forbidden national relationships — with the surrounding Gentile nations.

And when Israel's cup of iniquity became full (*cf.* Gen. 15:16), God divorced Israel, uprooted His people from their land, and drove them out among the nations in order *to effect repentance through persecution at the hands of the harlot's lovers.*

Revelation chapter seventeen through the first part of chapter nineteen presents, in detail, the end of the matter. Israel, in these chapters, is seen *at the height of her degeneracy* — *enmeshed in and having illicit relations with the most corrupt form of Gentile world power known to man throughout his 6,000-year history.*

And it is within this setting, as Gentile persecution reaches heights heretofore unknown, that *Israel is brought to the place of repentance and is cleansed of her harlotry.*

The preceding though, as will be shown, is far from the only means of identifying the harlot woman. Attention has been called to this means of identification first in order to show *the*

unity of all Scripture surrounding revelation concerning the Beast and Israel, from an introduction in Genesis to a conclusion in the Book of Revelation.

First, note a number of Old Testament references having to do with Israel's harlotry:

"How is the faithful city become an harlot!" (Isa. 1:21a).

"Thou hast played the harlot with many lovers...

Thou hadst a whore's forehead, thou refusedst to be ashamed"
(Jer. 3:1b, 3b; cf. vv. 6-14).

"Son of man, cause Jerusalem to know her abominations.

Thou hast played the whore also with the Assyrians...

Thou hast moreover multiplied thy fornication in the land of Canaan..." (Ezek. 16:2, 28a, 29a).

"And the Babylonians came to her into the bed of love, and they defiled her with their whoredom...

So she discovered her whoredoms, and discovered her nakedness..."
(Ezek. 23:17a, 18a; cf. vv. 35-37).

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand" (Hosea 2:10; cf. vv. 2ff).

Chapter seventeen through the first part of chapter nineteen in the Book of Revelation has to do with *Israel's harlotry seen at its apex and then brought to an end*. And this is the *ONLY* place in the book where this is dealt with.

IF "the great whore" in these chapters is *OTHER than Israel*, *THEN* a major subject of Old Testament prophecy relating to Israel is *NOT even dealt with in the Book of Revelation*.

APART FROM understanding that the "woman" represents *Israel*, the final seven years of the Jewish dispensation is *brought to a close in the Book of Revelation WITHOUT this book even dealing with the MAIN purpose for these seven years*.

APART FROM seeing Israel with the Beast in these chapters, that which could ONLY be uppermost in God's mind concerning Israel during the Tribulation — bringing His people, who have played the harlot over centuries of time, to the place of repentance — is NOT even mentioned in the book.

But, as previously stated, the preceding is just one way in which the woman can be identified. As will be shown, this chapter goes on to state, *in so many words*, that “the woman” is *Israel*.

Then, other internal proofs are provided in the chapter concerning the same thing.

2) *The Woman Is That Great City*

As the Beast is identified in chapter seventeen (vv. 8-14), the woman is identified in this chapter as well. The last verse in chapter seventeen provides, *beyond any question whatsoever*, the identity of the woman:

“And the woman which thou sawest is *that great city*, which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (v. 18).

The expression “the [or ‘this,’ ‘that’] great city” is used nine times in chapters eleven through eighteen, with six of these usages seen in chapters seventeen and eighteen.

The first usage in 11:8 identifies the city as *Jerusalem*, and the identification of “the great city” in this first usage *MUST* be understood the same way throughout the subsequent chapters where this expression appears.

Note how Rev. 11:8 reads:

“And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Jerusalem, in this verse, is associated with *Sodom* (sexual perversion) and *Egypt* (the world).

And the next two appearances of the expression, “the great city” (14:8; 16:19), associates “Jerusalem” with *Babylon* (note in 16:19 that “great Babylon” is dealt with in *a separate respect* from “the cities of the nations” [*cf.* Num. 23:9; Deut. 14:2]).

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their transgression over centuries of time, with sexual perversion, associated with *Sodom*, heading the list of sins (*cf.* Jer. 22:8, 9, 25).

And this is *EXACTLY* where “the woman” finds herself in Revelation chapters seventeen and eighteen — *enmeshed in the kingdom of the last king of Babylon, out in the world (scattered among the nations), and viewed as a harlot — EXACTLY as portrayed in previous verses (11:8; 14:8; 16:19).*

Thus, according to Rev. 17:18, the harlot, seen throughout these chapters, is identified as “Jerusalem.” *And there is NO getting around this clearly stated fact.*

“Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is seen this same way in Scripture [*cf.* Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].

The Jewish people, their land, and their capital city are looked upon and referred to in an inseparable sense in Scripture. Thus, *in an interpretative respect*, Rev. 17:18 would have to read, “And ‘the woman’ which thou sawest is *Israel*...”)

3) The Woman Possessing Regal Authority

Then, Rev. 17:18 also presents *another means of identification*. This verse doesn’t stop with the identification of the woman as “that great city.” Rather, the verse goes on to provide *a second means of identification, which is in complete keeping with the first part of the verse.*

The verse continues by adding the words, “which reigneth over the kings of the earth.” A better translation of these words would be, “which possesses kingly authority over the kings of the earth” (*ref. Wuest’s Expanded Translation — “which possesses [imperial] power over...”*), limiting matters in the light of Ex. 4:22, 23 to *Israel and/or Jerusalem ALONE.*

Thus, the woman is identified as *possessing regal authority over the Gentile nations (17:18b).*

This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

“...and upon her head [the woman’s head, Israel’s head] a crown of twelve stars” (12:1b).

“Twelve” is the number of *governmental perfection*; and this verse from chapter twelve forms part of the contextual foundational material in the book upon which the identity of the woman in 17:18 rests.

The word used for “crown” in the Greek text of Rev. 12:1 is *stephanos*, not *diadema*, indicating that the woman, though possessing regal power and authority, was not exercising that power and authority at the time seen in the text (which is a time yet future, near the middle of the Tribulation, with the woman wearing a *diadem* and exercising regal power and authority following the Tribulation).

An individual presently exercising regal power and authority would wear a crown depicted by the word *diadema*, NOT a crown depicted by the word *stephanos*.

This is seen two verses later (v. 3), where the Greek word *diadema* is used — showing an exercise of *regal power and authority in the kingdom of the Beast* by the one to whom Satan will one day give “his power, and his seat [‘his throne’], and great authority” (Rev. 13:2).

(Regarding *Israel in possession of regal authority over the Gentile nations*, note that which Moses was instructed to make known to the Egyptian Pharaoh when God sent him to deliver the Israelites [an Assyrian ruler in Egypt, typifying the Coming Assyrian who will rule the world (cf. Isa. 52:4; Micah 5:5)].

Moses was instructed to say unto Pharaoh, “Thus saith the Lord, *Israel is my son, even my firstborn...*” [Ex. 4:22, 23].

“Sonship” implies *rulership*. *ONLY sons can rule in God’s kingdom* [past, present, or future], *and in the human realm, ONLY firstborn sons can rule* [ONLY firstborn sons find themselves in a position to exercise the rights of primogeniture within a family, with *regality* being one of these rights].

In short, Moses, announcing to Pharaoh that *Israel was God’s Son, even His firstborn*, was an announcement to Pharaoh that *God recognized Israel in the regal capacity implied by sonship, NOT Egypt*.

And this recognition was made known while Israel was still in Egypt. Israel, following the observance of the Passover and the festival of Unleavened Bread in Exodus chapters twelve and thirteen, was to be led out of Egypt under Moses. Then, following certain events occurring while en route to Kadesh-Barnea, Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob; and once the Jewish people had become established in this land, they were to rule the nations as God's firstborn son, within a theocracy.

Again, note the latter part of Rev. 17:18. There is *ONLY one nation* on the face of the earth that this can be referencing — the nation which is *NOT to be* “reckoned among the nations” [Num. 23:9]. *ONLY one nation* on the face of the earth possesses a position of *regal authority over the kings of the earth [over ALL the Gentile nations]*.

This nation was identified in Ex. 4:22, 23, *immediately prior to Moses leading the Israelites out of Egypt*; and this nation is identified in Rev. 17:18, *after EXACTLY the same fashion* [previously introduced after this fashion in Rev. 12:1], *immediately prior to Jesus leading the Israelites out from a worldwide dispersion yet future*.

Dating from Moses' day, Israel has *NEVER lost the nation's standing as God's firstborn son*. Israel has been God's firstborn son since the announcement was made in Ex. 4:22, 23, remains God's firstborn son today [though a disobedient son, scattered among the nations], and will one day exercise the rights of the firstborn [following repentance].

This is why, for the past 3,500 years, since the time this announcement was made, the one who has held the sceptre since prior to the creation of Adam [Satan] has done everything within his power to destroy Israel.

Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as a *son*, and as a *woman* [cf. Hosea 2:2; 11:1], with both having regal implications.

ONLY sons can rule, and man CANNOT rule alone. A man MUST rule in conjunction with a woman, OR a woman in conjunction with a man — the man as king and the woman as consort queen.

This is a principle established in the opening chapter of Genesis, *which can never change* [Gen. 1:26-28].

And EXACTLY the same thing, for EXACTLY the same reasons, is seen relative to the bride of Christ. The one who will rule as consort queen with the Son is spoken of in Scripture in both *masculine* and *feminine* respects, with both having regal implications [cf. Rom. 8:14, 15, 19; Gal. 4:5; Eph. 5:23-32; Heb. 12:23; Rev. 19:7-10].)

4) *The Woman Guilty of Blood*

Further, if Scripture is compared with Scripture, *Jerusalem ALONE* — referring to *the Jewish people* — is guilty of *the blood of the prophets and of all slain upon the earth* (Matt. 23:34-37), which is said of the harlot in Rev. 17:6; 18:24; 19:2. The Jewish people *ALONE* carry this guilt. *It is NOT possible for any other city, nation, or segment of society to be looked upon in this manner.*

This fact is clearly stated in Luke 13:33:

“...it cannot be [*lit.*, ‘...it is not possible’] that a prophet perish out of Jerusalem.”

And it is clear from the subsequent verse (v. 34) that “*Jerusalem*” is used in verse thirty-three referring to *the entire nation* — *the Jewish people* — *EXACTLY* as it is used in Rev. 17:18:

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee...”

Thus, according to Scripture, *Israel ALONE can be considered guilty of blood in this respect.*

And in keeping with this thought, Christ died in the capital of Jewry at the hands of the Jews (Matt. 16:21; Acts 2:23, 36; Rev. 11:8).

And the Apostle Paul, as well, was prepared to die in Jerusalem at the hands of the Jews, “for the name of the Lord Jesus” (Acts 21:11-13).

The Harlot Cleansed, the Kingdom of the Beast Destroyed

There is ONLY one possible way that a person could expect the Tribulation to draw to a close and end in the Book of Revelation. And that would be EXACTLY the same way it is seen drawing to a close and ending in the Old Testament.

Whether in the Old Testament or in the New Testament, in the end time, Israel is seen enmeshed within and committing harlotry with the most corrupt form of Gentile world power man has ever known or will ever know.

This is then followed by Israel's repentance, the nation being cleansed of her harlotry, the destruction of Gentile world power, and the ushering in of the Messianic Kingdom.

Though the nation will have paid *a heavy price, one beyond human comprehension*, Israel's harlotry will be a thing of the past.

Israel's sins will have been "as scarlet," "red like crimson"; but, with these sins having been completely removed — "as far as the east is from the west" — where *scarlet* and *crimson* once existed, conditions will then be "as white as snow," "as wool" (Isa. 1:18; cf. vv. 21-26; Ps. 103:12-22).

And *a cleansed nation* in that day will realize the rights of the firstborn, fulfilling the purpose for the nation's existence (cf. Rev. 17:16, 17; 18:8-21; 19:2, 3).

The heavy price paid by Israel over centuries of time has been both to her detriment and the detriment of the nations. Israel has been removed from her land, scattered among the nations, and suffered immeasurably at the hands of the Gentiles.

And, at the same time, the nations have suffered as well, *having been cut off from the spiritual blessings which could have been theirs through Israel*.

But, though the nations throughout this time have found themselves *separated from spiritual blessings*, they have, at the same time, found themselves in *a position of power and involved with materialism, becoming wealthy* (18:3, 9-19).

And Israel, having left her spiritual heritage and found herself scattered among the nations, has become inseparably involved with the world's *materialism and wealth* as well (17:4; 18:16).

During the Times of the Gentiles (over 2,600 years), *the nations have held the sceptre and have become wealthy at the expense of Israel* (17:2; 18:19b).

And, as long as the Times of the Gentiles continues, *the nations will continue to hold power and accumulate this wealth at Israel's expense*.

BUT, once Israel is brought to the place of repentance, followed by Israel's harlotry being done away with (burned with fire [17:16, 17; 18:8ff]), it will all be over for the nations.

The Times of the Gentiles will end, the sceptre will change hands,

and the wealth of the Gentiles will be given to Israel (Isa. 60:5, 11 [the word “forces,” KJV, should be translated “wealth”; ref. NASB, NIV]; cf. Ex. 12:35, 36).

The preceding is what a large part of Revelation chapter eighteen is about.

Note particularly the latter part of this chapter beginning with verse nine. The nations will have become *rich*, and these nations will be *quite distraught* when all of this is suddenly taken from them (18:9, 18, 19).

Gentile headship will be over, their wealth will be gone, but they will find that they will possess something far greater.

Spiritual blessings/spiritual wealth which will be theirs through restored Israel will far exceed anything which they will have possessed throughout the Times of the Gentiles (cf. Isa. 65:19; Zech. 8:20-23).

(For additional information on material in this chapter, refer to the author’s book, *Mystery of the Woman*.)

28

Judgment of the Great Whore

Anticipating the Jewish People Realizing Their Calling

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns...

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth” (Rev. 17:1-3, 16-18).

The main thrust of Scripture seen beginning with Revelation chapter seventeen and continuing through the first part of chapter twenty has to do with *God’s plans and purposes regarding the Jewish people, the Gentile nations, and the Church of God* being brought to fruition, leading into the Messianic Era (*cf.* I Cor. 10:32).

In a larger respect, the working out of God's plans and purposes for all three creations — *Jew, Gentile, and Christian* — has to do with *ruined man* and involves 6,000 years of restorative work, followed by the 1,000-year Messianic Era, a sabbath rest awaiting the people of God.

And this is patterned after God's previous restorative work surrounding *the ruined material creation* — occurring over six days time, with God resting on the seventh day — in Genesis chapters one and two (Heb. 4:4, 9; cf. Ex. 31:13-17; II Peter 1:15-18; 3:3-8).

In a narrower sense, regarding Israel and the nations, the working out of God's plans and purposes in this respect dates back 4,000 years (to the days of Abraham, about 2,000 B.C.) and 2,600 years (to the beginning of the Times of the Gentiles, about 605 B.C.).

And *in a narrower sense yet, regarding Christians*, the working out of God's plans and purposes in this respect dates back 2,000 years to the inception of the Church on the day of Pentecost in 33 A.D.

The complete scope of God's plans and purposes is dealt with numerous places throughout Moses, the Psalms, and the Prophets — “line upon line, line upon line; here a little, and there a little” (Isa. 28:9, 10), with different facets of the matter being dealt with different ways in different places.

Each facet provides a different part of *one complete overall word picture*, with the complete picture presenting the matter *EXACTLY* as God would have man view the whole of His plans and purposes regarding Israel, the nations, and the Church.

And, regardless of how or where these things are dealt with in the Old Testament, there is always *a particular emphasis on concluding events* — events which bring the whole of the matter to fruition, as seen in Revelation chapter seventeen through the first part of chapter twenty.

Thus, when one arrives at this closing part of the Book of Revelation preceding the Messianic Era and begins reading extensively about *a Beast and a harlot woman*, he is *NOT* left to his own imagination and interpretation concerning that which is in view. Scripture will reveal and interpret the matter for him.

Through *comparing that which is spiritual with that which is spiritual* (I Cor. 2:9-13) — in this case, comparing numerous sections of the Old Testament with that seen beginning in Revelation chapter seventeen — *the Old Testament will have already interpreted the matter for the reader.*

(Two Anglicized Greek words are sometimes used to call attention to correct and incorrect methods of Biblical study and interpretation — *exegesis* and *eisegesis*. The Greek prepositions *ek* [meaning, “out of”] and *eis* [meaning, “into”] are prefixed to the same word, which, without the prepositions, means “to guide” or “to lead.”

Exegesis has to do with *deriving out of a passage* that which is within the passage. In Rev. 17-19a, *exegesis* allows Scripture to comment upon and identify the harlot woman. And, at every turn, Scripture [O.T. or N.T.], reveals that “the great whore” is a metaphor for *Israel* at the end of the Times of the Gentiles [*ref.* Chapter XXVII in this book].

Eisegesis, on the other hand, has to do with *placing into a passage* that which is *NOT* in the passage. *Eisegesis*, rather than allowing Scripture to identify the harlot woman in Rev. 17-19a, reads a foreign meaning into the passage, usually identifying “the great whore” as a *metaphor for a false religious system*, often seen as *the Roman Catholic Church*.

And this type mishandling of the passage is *NO small thing*. Not only does such a teaching do away with the correct understanding of the passage but such a teaching has the Times of the Gentiles ending in the New Testament after a fashion *which is COMPLETELY out of line with the way in which the Times of the Gentiles is seen being brought to a close throughout Moses, the Psalms, and the Prophets.*)

The Old Testament has already dealt extensively, in minute detail, with *the whole* of that seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty. *A complete word picture* has already been presented, for all to see. And this section in the Book of Revelation, dealing with the same thing as previously seen in the Old Testament, places the emphasis *EXACTLY* where Moses, the Psalms, and the Prophets had previously placed the emphasis, *which could ONLY be expected.*

The emphasis in chapter seventeen through chapter nineteen, preceding the Messianic Era in chapter twenty, is placed on *Israel and the nations* (17:1-19:6).

And, within this section, *the Church of God*, as well, is brought back into the picture from chapters one through three, though only taking up four verses throughout chapters seventeen through nineteen (19:7-10).

(To illustrate how the preceding is very much in line with the way matters are presented in the Old Testament, note material in five of the opening chapters of Genesis — chapters five through nine.

The Church is foreshadowed in chapter five in the person of *Enoch*, who was removed from the earth alive before the Flood, typifying the Church being removed before the coming Tribulation [vv. 21-24].

Then, *Noah and his family* come into view in the latter part of chapter five [vv. 28-32]. And God's dealings with *Israel and the nations* relative to the Tribulation and the succeeding Messianic Era are foreshadowed by events seen throughout the next four chapters.

After one complete period of time [at the end of the seventh generation], *Enoch* is removed from the earth. This foreshadows *the Church* being removed from the earth at the end of the present dispensation.

Then, within another complete period of time [within the tenth generation], *Noah and his family*, under Divine protection, pass through the Flood. *Noah and his family* being Divinely protected through the Flood foreshadows *Israel* being Divinely protected during the coming Tribulation, the final seven years of the Jewish dispensation.

The nations destroyed in the Flood foreshadows *the nations* suffering the same fate during the Tribulation. And *the new beginning* following the Flood foreshadows *the new beginning — the Messianic Era* — following the Tribulation.

For more information pertaining to the overall type seen in Genesis chapters five through nine, refer to the author's books, *Seven, Ten Generations* and *By Faith.*)

The Purpose for the Times of the Gentiles Realized

The Times of the Gentiles exists because of *the Jewish people's disobedience, extending over centuries of time*. And, at the apex of this disobedience was *harlotry*.

Israel, a nation separate and distinct from all the other nations (Num. 23:9), was having forbidden relationships with these nations.

And because of their continued disobedience, God eventually uprooted His people from their land and drove them out among the nations (using the Assyrians in about 722 B.C. to remove the northern ten tribes and then the Babylonians in about 605 B.C. to remove the remaining southern two tribes).

And, with the removal of the southern two tribes (Judah and Benjamin), a theocracy which had existed in the camp of Israel for some eight hundred years came to an end. Following the complete removal of the Jewish people in 586 B.C., *the Glory of God departed, ending the theocracy which God had previously brought into existence during the days of Moses at Sinai* (Ezek. 10:4, 18; 11:22, 23; cf. Ex. 40:33-38).

And, though two remnants of Jews have returned to the land since 605 B.C. (one beginning seventy years following the Babylonian captivity, and the other occurring during modern times), the Times of the Gentiles has continued throughout.

The Gentiles have held the sceptre throughout this time, lasting about 2,600 years to date. And the Gentiles will continue to hold the sceptre *UNTIL God's purpose for driving His people out among the nations has been realized.*

The Jewish people, through Gentile persecution, MUST be brought to the place of repentance before the Times of the Gentiles can end.

Both remnants returning during the Times of the Gentiles eventually formed a Jewish nation in the Middle East. And both returned under similar circumstances — *apart from national repentance, which could ONLY have been prior to the time for the nation to return.*

(The first remnant formed the nucleus for the nation later in the land when Christ appeared the first time.

The second remnant, the remnant there today, will form the nation in the land immediately preceding Christ's second coming, allowing end-time events during Daniel's Seventieth Week to be brought to pass.)

The first remnant was driven back out among the nations in 70 A.D., and the second remnant will be driven back out among the nations yet future, in the middle of the Tribulation.

God has decreed that He will deal with His people relative to their sins, with a view to repentance, *out among the nations, NOT in the land. And, if for NO other reason, the remnant presently in the land, forming a modern-day nation of Israel, will have to be uprooted and driven back out among the nations.*

Just as surely as God dealt with Jonah relative to repentance *in the sea* (a metaphor used throughout Scripture for *the Gentile nations*) rather than on the ship (which would be out of the sea and, thus, *could only have to do with the land, the land of Israel*), God will deal with His people relative to repentance *out among the nations rather than in the land of Israel.*

And in the final analysis, after 2,600 years of Gentile dominance and Gentile persecution, the Jewish people are pictured in Scripture as *a harlot out in the sea, a harlot removed from her land and residing in the worldwide kingdom of the Beast* (Rev. 17:1, 15).

The kings of the earth will have committed fornication with the harlot woman (through forbidden national relationships), having been *made drunk* “with the wine of her fornication” (Rev. 17:2).

They will, as well, have become *wealthy* through the woman’s condition and position; and the woman will have become *wealthy* as well — all having to do with *worldly wealth, void of spiritual wealth* (Rev. 18:3-19).

But, ALL of the preceding is ABOUT to change.

God is going to use the final and most corrupt form of Gentile power the world has ever known or ever will know to bring Israel to the place of repentance. Through Gentile persecution under *the man seated on Satan’s throne and empowered by Satan* — as this man seeks to do away with the Jewish people, making individuals such as Hitler, Eichmann, Nassar, Ahmadinejad, *et al.* pale by comparison — *Israel will, after centuries of time, be brought to the place of repentance.*

Note Rev. 17:16, 17:

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

Those forming the ten-kingdom federation of the Beast will hate Israel, and do everything within their power to destroy the nation, not realizing at all that *the Gentile nations hold the sceptre and are wealthy ONLY because of Israel's condition and position among them.*

And they also will not know that God will use their genocidal efforts to bring Israel to the place of repentance, which will result in an end to Gentile rule and Gentile wealth, both wrought at Israel's expense.

God will take the sceptre from the Gentiles, take their wealth, and give *ALL of it to Israel*, as He restores the theocracy to the nation (Isa. 60:5, 11 ["forces," KJV, should be translated "wealth"]; Ezek. 37:21-28; 39:21-29; 43:2ff).

Insofar as governmental power and material wealth are concerned, those in the kingdom of the Beast, as they seek to destroy Israel, will, at the same time, unknowingly be committing *national suicide*. God will use their efforts, *fulfilling His will*, "until the words of God shall be fulfilled" (Rev. 17:17).

Then, once Israel has been brought to the place of repentance through Gentile persecution, God will *hear from heaven, remember his covenant with Abraham, Isaac, and Jacob, and act in complete accordance with His promise to Israel* (cf. Ex. 2:23-3:12; Lev. 26:27-42; II Chron. 6:24-27; 7:12-14).

Once the reason for the Times of the Gentiles has been realized, Gentile world power, existing in the kingdom of the Beast in that day, *will be destroyed*.

This is seen in Old Testament typology in places such as the Books of Exodus and Esther — the Assyrian Pharaoh and his armies in Egypt destroyed in the Red Sea as they pursued Israel, or Haman and his ten sons impaled on the gallows that Haman had prepared for Mordecai, the Jew.

And this is seen in the Book of Revelation in chapter nineteen, following Israel's repentance and the Father sending His Son back to the Jewish people, to deliver them (vv. 11-21).

(Note the sharp contrast in the government of the earth as it has existed during the last 2,600 years and as it will exist yet future once God's purpose for the Times of the Gentiles has been realized. Conditions in the government of the earth are quite different when the

Gentiles hold the sceptre [present], as opposed to Israel holding the sceptre [past and future].

The descendants of Shem through Abraham, Isaac, and Jacob, comprising the nation of Israel, form *the ONLY nation* on the face of the earth with a God [Gen. 9:26; Ps. 33:12]. And for the Gentile nations, without a God, to acquire spiritual wealth and blessings, *they MUST go to the one nation with a God* [Gen. 9:26, 27]. *They MUST go to the nation of Israel* [something really not possible today because of *Israel's condition and position among the nations*].

The Gentile nations though do possess *gods*, but *NOT* the one true and living God. *The gods of the nations* are said to be “nothing” compared to the one true and living God [I Chron. 16:26; Ps. 96:5]. *The gods of the nations* could be anything separate from God Himself — *materialism, demons in Satan's kingdom, etc.*

All of the Gentile nations find themselves *in the SAME position, in the natural realm*. And they simply *CANNOT* move from that realm into the spiritual realm [except, of course, that spiritual realm where Satan and his angels operate, which is aligned with the natural]. The man of flesh simply *CANNOT* function in the realm where the man of spirit exists.

Many individuals out of the nations, over centuries of time, have moved from the natural into the spiritual realm *through a Saviour which came from the ONE nation with a God*. *BUT, it is NOT possible* for the nations themselves to do this.

Again, nations simply CANNOT function in this realm.

In this respect, *there is NO such thing as a Gentile nation with a God, or a Gentile nation which can be referred to as a Christian nation* [the Church, taken mainly from the Gentiles, is referred to as a “nation” and has a God, though the Church is neither Jew nor Gentile but *one new man, a new creation* “in Christ,” with a heavenly citizenship (Matt. 21:43; I Peter 2:9, 10; cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; Phil. 3:20)].

Gentile nations, in their governmental structure today, rule within a form of a theocracy, though a corrupted form connected with Satan and his angels. “Satan” is *the god of this present age* [II Cor. 4:4], and he and his angels *rule through the Gentile nations from their place in a heavenly sphere* [Dan. 10:13-20].

God rules the entire universe, and He rules over all parts of His kingdom through angels whom He has placed in regal positions throughout the universe. The earth, one province in the universe, is ruled in this manner, though presently through a rebel ruler.

God presently rules the earth through Satan, the god of this age. God has delegated power to Satan, and Satan, in turn, has delegated power to subordinate angels ruling with him.

It is this delegated power and regal position [his throne] which Satan will give to the Beast during the coming Tribulation [Rev. 13:2; cf. Ezek. 28:14; Luke 4:5, 6]. Then the Beast will rule in this same manner *under God, as a rebel ruler in a corrupted form of the theocracy.*

It is immaterial whether a nation's government is like that of the United States [where there is a separation of religious and civil powers] or like that of a Moslem country [where religious and civil powers are inseparably connected], in the final analysis *ALL Gentile governments have a common connection. ALL occupy their positions directly under Satan and his angels, who rule in a rebel respect under God.*

There is ONLY one nation on the face of the earth with a government which rules after any other fashion than the preceding, and that's the one nation with a God, the nation which is not to be "reckoned among the nations" [Num. 23:9], the nation of Israel.

The angelic princes of the Gentile nations [each nation has a prince, with other princes under him], who rule through the nations from a heavenly sphere, are *demons* [Dan. 10:13-20].

But Israel's angelic prince, ruling through the Jewish nation in the same manner, is *Michael* [Dan. 10:21], and Michael exercises power under God separate from Satan and his angels.

This is why God could establish a theocracy and rule in the midst of Israel during Old Testament days. As well, this is also why God will be able to establish a theocracy in the world yet future.

"Israel" is *the key*. Since Abraham's day, the separate creation during Jacob's day, and the subsequent inception of the nation during Moses' day, *God has looked upon and dealt with the Gentile nations through one nation alone* [cf. Gen. 12:1-3; Ex. 4:22, 23; 12:2; 19:5, 6; Isa. 43:1-11; Zech. 2:8]. *And God's dealings with the nations through Israel in this respect will never change* [Rom. 11:29].

Israel's position relative to the nations is why Israel *MUST* be brought to the place of repentance, Gentile world power destroyed, Satan and his angels removed from power, and God's three firstborn Sons [*Christ, Israel, and the Church* (following the adoption)] be placed in positions of power and authority [cf. Gen. 1:26-28; Heb. 2:5].

Satan knows this, and over millenniums of time he has done *everything within his power* to thwart God's plans and purposes by launching

his attack *at the fountainhead, seeking to destroy Israel.*

And, to this end, Satan will give *his power, his throne, and great authority* to the earth's last ruler during the Times of the Gentiles [Rev. 13:2b]. Satan will use this man in *a final, climactic attempt to do away with the nation of Israel.*

But God, in His sovereign control of all things, will use this man's efforts to achieve *a completely opposite end* — to bring about *His Own predetermined plans and purposes for Israel.*

Matters *in THAT day* will be as in the words of Haman's wife, Zeresh, relative to Haman attempting to slay Mordecai:

"If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him" [Esther 6:13b].

For additional information on the preceding, refer to the author's book, *The Most High Ruleth*. Also, refer to "The Intractable Middle East Problem," Appendix I in this book.)

"The great whore" in Revelation chapter seventeen through the first part of chapter nineteen is seen being *burned with fire* (17:16; 18:8, 9, 17-21; 19:2, 3).

This is the picture which Scripture provides of *Israel's harlotry being done away with.*

God is seen using the Beast and his kingdom to do away with Israel's harlotry through a persecution of such an intense nature that "except those days should be shortened, there should no flesh be saved" (*cf.* Matt. 24:22).

And this will occur *AFTER 2,600 years* of Gentile dominance and control.

Israel will be brought to the place where the nation will have NO-WHERE to turn OTHER than to the God of their fathers. (Rev. 17:16, 17).

Repentance and cleansing will THEN occur (Isa. 1:16-21), Israel's harlotry will be a thing of the past (Rev. 18:8-10), and it will never again be an issue (Rev. 19:3).

THEN, God can complete His dealing with Israel, deal with the nations, deal with Satan and his angels, and usher in the Messianic Kingdom.

The Complete Purpose for Israel's Existence Realized

God called Israel into existence to be *the channel through which He would deal with mankind at large*. The Word of God would be given through Israel, a Redeemer for fallen man would arise out of Israel, Israel would be God's witness to the nations, and Israel would rule the nations within a theocracy, with the nations being blessed through Israel.

Israel has given mankind the Word of God, and a Redeemer has arisen out of Israel.

But the remainder of God's purpose surrounding Israel's existence awaits a future fulfillment.

The past theocracy under the old covenant never approached the heights surrounding the reason for Israel's existence, but the future theocracy under the new covenant will.

In THAT day, God will "cleanse" the nation, give the nation "a new heart," and place "a new spirit" within the Jewish people. *In THAT day*, God will cause them to walk in His "statutes" and keep His "judgments" (Ezek. 36:25-27). *In THAT day*, God will put His law "in their inward parts, and write it in their hearts." And *in THAT day*, the one true and living God will be *Israel's God*, and the Jewish people will be *His people* (Jer. 31:31-33).

The 144,000 Jewish evangelists (Rev. chs. 7, 12, 14) will form a *first fruit of the nation* during the Tribulation and will carry God's message to the Gentiles worldwide during this time. *THIS* will result in the conversion of "a great multitude," which no man will be able to number, "of all nations, and kindreds, and people, and tongues" (Rev. 7:9).

THEN, following the conversion of the entire nation when Christ returns at the end of the Tribulation, *the main harvest* will appear. And the entire nation *will THEN go forth* with God's message to the Gentile nations throughout the earth.

As well, the theocracy will be restored to Israel. And a restored nation will hold the sceptre, ruling the Gentile nations, with the Gentile nations, in turn, being blessed through Israel (*cf.* Zech. 8:20-23).

This is what awaits Israel and the nations of the earth following the horrors which will befall those upon the earth during the Tribulation.

And this will occur through the “Sun of righteousness” *arising* “with healing in his wings” (Mal. 4:1, 2).

(For additional information concerning the Beast and the harlot woman in Rev. chs. 17-19a, refer to the author’s books, *The Time of Jacob’s Trouble* and *Mystery of the Woman*.)

29

God's Firstborn Son

The Nation in Possession of the Rights of Primogeniture

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars...

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

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters...

And the woman which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth” (Ex. 4:22, 23; Rev. 12:1, 3; 17:1, 18).

One of the most pregnant-with-meaning statements in the entire Old Testament — one with far-reaching ramifications extending throughout the remainder of Man’s Day and throughout the subsequent Lord’s Day — is the statement, “*Israel is my son, even my firstborn*” (Ex. 4:22).

When God sent Moses back to Egypt to deliver the Israelites from Egypt, this is the statement which God instructed Moses to carry to the Assyrian Pharaoh ruling Egypt.

It is a succinct, to-the-point statement which would need *no explanation*.

The Assyrian Pharaoh, though he didn't believe in the one true and living God (Ex. 5:2), would have been expected to understand what God meant by this statement. And the Lord would subsequently show, through Divine power (*the ensuing plagues*), that this was no idle statement (Ex. chs. 7-11).

And the Lord, through the same Divine power, would also subsequently show that the accompanying threat concerning that which would ultimately be done if the Pharaoh refused to let His son depart Egypt was no idle threat as well (*the tenth and last plague, the death of the firstborn* [Ex. 4:23b, 11:1ff, 12:1ff; cf. 12:29, 30]).

The rights belonging to firstborn sons were threefold:

- 1) *Ruler of the household under and for the father (regal rights).*
- 2) *Priest of the family (spiritual rights).*
- 3) *A double portion of all the father's goods (property rights).*

Nations are in view within the scope of Israel's separate and distinct standing as firstborn — "Israel" and "Egypt." And the Pharaoh of Egypt, through God's statement concerning Israel's standing in relation to Egypt, would have been expected to understand that God recognized *the nation of slaves in Egypt as the one possessing national rights as His firstborn son, NOT Egypt.*

And the manner in which "Egypt" is used in Scripture — depicting *the world* — along with the type-antitype structure of Exodus, it is plain that *NOT ONLY* is Egypt in view *BUT* that depicted by the way "Egypt" is used in Scripture is in view as well. That is to say, through God's use of "Egypt" in this respect, *Israel is seen as God's firstborn son in relation to ALL of the Gentile nations.*

Note how this is clearly seen in the antitype.

In the future Assyrian's worldwide kingdom (foreshadowed by the past Assyrian's Egyptian kingdom), Israel will be dispersed throughout the nations of the earth (typified by Israel in Egypt during Moses' day). And Israel's position among the nations as God's firstborn son *in THAT day* will be *as it has ALWAYS been* throughout the past 3,500 years, ever since the announcement was made during Moses' day — *a separate and distinct position in relation to ALL the Gentile nations.*

Thus, *Israel* was the entity which God recognized as *the ONE nation among ALL the nations possessing the right to hold the sceptre* (rule the household [which, in the national sense in view, would be ruling the nations of the earth under and for the Head of the family, for God]); and, within this rule, *Israel* — the nation in possession of the priestly rights (spiritual rights) in the family of nations — was the nation through whom God had chosen to bless all the other nations in accord with Gen. 12:1-3, verses based on and showing God's outworking of Gen. 9:26, 27.

Pharaoh was to let God's firstborn son go (leave Egypt [Hosea 11:1]) that God's son might serve Him in another land (which would be the land previously covenanted to Abraham, Isaac, and Jacob).

That is to say, God's son was to be allowed to leave Egypt in order that this son might be established in another land in *a regal capacity*, ruling the nations (which would include Egypt), with the nations, in turn, receiving *spiritual blessings* through the one in possession of the priestly rights of the firstborn.

This is the picture presented at the time of the birth of the nation in Egypt during Moses' day.

The Israelites at the beginning of this time — at the beginning of their existence as a national entity — slew the paschal lambs and applied the blood of the lambs as instructed, passed through the Red Sea, received the Law (the Old Covenant) and instructions for building the tabernacle at Sinai, and then marched toward the land in which they were to serve God as His firstborn son.

And, as well, forming a type of events yet future even today, these events during Moses' day point to that time when the announcement seen in Ex. 4:22, 23 will have to do with *the Assyrian* who will rule the world during the coming Tribulation, with the Jewish people scattered among the nations in that day.

And, relative to bringing that stated in Ex. 4:22, 23 into full fruition, these events point to that time when the *One greater than Moses* will appear a second time to the nation (as Moses appeared a second time to the Jewish people in his day).

The nation in that day will receive Christ (as they received Moses in the type), and there will THEN be a rebirth of the nation (as there was a birth of the nation during Moses' day [cf. Isa. 66:8]).

In *THAT* 8 day, the Jewish people, through belief in their long-rejected Saviour and Messiah, will appropriate the blood of the Lamb which they slew 2,000 years ago.

They will then be led out of the nations of the world by their returning Messiah (as the Israelites were led out of Egypt under the one who had returned to them, under Moses), be taken into “the wilderness of the people” (possibly Sinai again), and God will then make a New Covenant with His people.

Following this, the Jewish people will be placed in their own land in order to serve God as *His firstborn son*.

They will be placed in this land within a theocracy, as the ruling nation on earth, with the Gentile nations of the earth subsequently being blessed through Israel (Ezek. 20:34-44; cf. Jer. 30:1-24; 31:8-10, 31-33; Ezek. 37:21-28).

(The third part of the rights belonging to Israel as God’s firstborn son, *the double portion of the Father’s goods [property rights]*, apparently has to do with both *heavenly* and *earthly* facets of the kingdom. And this part of the rights will be realized during that future time when Israel exercises *the regal and priestly rights of the firstborn*.

Angels rule from the heavens today, but in that coming day, man will rule from the heavens. Christians forming the bride of Christ, along with certain Old Testament saints, will reign with Christ from the heavens, from the new Jerusalem, with power emanating from Christ’s throne [cf. Matt. 8:11, 12; Heb. 11:13-16, 39, 40; Rev. 2:26, 27; 3:21].

At the same time, a converted Israel will be restored to the land. And power will emanate from David’s throne, in Jerusalem here on earth, with Christ seated on David’s throne as well [Isa. 9:6, 7; Joel 2:27-32; Luke 1:31-33].

Christ will have a dual reign in this respect — *from His Own throne in the heavens, and from David’s throne on earth*. And in *THAT* day Israel — *through Abraham’s seed, both heavenly and earthly* [cf. Gen. 22:17, 18] — will realize a double portion of all the Father’s goods.)

The Foundation for Exodus Set in Genesis

That stated in Ex. 4:22, 23 during Moses’ day is part and parcel with that which God had previously told Abraham in Gen. 12:1-

3, four hundred thirty years earlier (*cf.* Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18).

These two statements are never repeated in so many words in Scripture, though subsequent Scripture is replete with material having to do with both.

The latter statement *explains* how God will fulfill the former statement. *Blessings will flow through God's firstborn son, or curses will result from a mistreatment of God's firstborn son.*

In a respect, both passages of Scripture form foundational statements, and subsequent Scripture fills in all the details, building on the foundational material.

Note these two statements together in this respect:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:22, 23).

The statement in Exodus which Moses was to proclaim to the Assyrian Pharaoh ruling Egypt, explaining how God was going to fulfill His previous promise to Abraham in Genesis, may or may not be repeated to the latter-day Assyrian ruling the world.

The statement has already been made to the former Assyrian, who foreshadowed the latter Assyrian. And this statement, along with all that the statement involves, *will continue to stand in that future day EXACTLY as it has stood down through the centuries since Moses' day, apart from any audible repetition of the matter to the Assyrian yet future.*

And one finds statements in the Book of Revelation which rest upon and provide commentary for that seen in Ex. 4:22, 23.

Regardless though, with Moses and Elijah accompanying Christ back to the earth, Moses may very well go to this future Assyrian, as he went to the past Assyrian, with these same words once again — “Thus saith the Lord, Israel is my son, even my firstborn...”

God’s Firstborn Son in the Book of Revelation

The Jewish people are seen from one vantage point in Revelation chapter twelve and from another in Revelation chapter seventeen through the first part of chapter nineteen.

Regality is in view in both passages, which necessitates *sonship* being in view as well. Only sons can rule in God’s kingdom (all angels are *sons of God* because of their individual creation), and in the human realm *only firstborn sons can rule*.

However, because of the nature of that being dealt with — childbirth (ch. 12a) and harlotry (chs. 17-19a) — *feminine metaphors* are used for Israel in both passages in the Book of Revelation.

Regality used in connection with feminine metaphors presents no problem though, for Israel is spoken of in both *masculine* and *feminine* respects in Scripture — *God’s firstborn son, and God’s adulterous wife* (the adulterous wife whom God has divorced and will one day remarry [following national repentance and conversion]), immediately before Israel, as God’s firstborn son, reigns).

1) Chapter Twelve

In chapter twelve, the Jewish people during the Tribulation are depicted as a woman *clothed* with “the sun,” “the moon” *beneath her feet*, and *wearing* “a crown of twelve stars.”

The picture, using metaphors, is taken from the second of Joseph’s two dreams, recorded in Gen. 37:9, with both dreams having to do with *regality*.

In Genesis, the typology has to do with *Christ and Israel*. “Joseph” is seen as a *type of Christ*; and “the sun, the moon, and the eleven stars” point to *different positions of authority within the family*, with the whole house of Israel being covered by all three metaphors.

The text clearly states that *Jacob* (the patriarch of the family) is referred to by “the sun,” *Rachel* (Joseph’s mother, though deceased)

is referred to by “the moon,” and *the eleven sons of Jacob* (with Joseph absent) are referred to by “the eleven stars” (Gen. 37:9, 10).

Thus, *regality* in relation to both Christ and Israel is in view. Christ is seen reigning over Israel, with the sun, moon, and stars showing a *structured gradation of governmental powers in Israel*. And this structured gradation of governmental powers begins with the highest — “the sun” — having to do with *the patriarch of the family*.

In Rev. 12:1 though, through the use of this same symbolism, Israel and the nations are in view.

“The sun,” “the moon,” and “the stars” earlier in the book had depicted *governing powers and authorities among Gentile nations* (6:12-17; ref. Chapter XV in this book). Now, through the use of this symbolism, *both Israel and the nations* are depicted. Israel is *clothed with the sun, has the moon under her feet, and has a crown of twelve stars on her head*.

“Regality” is in view throughout.

The symbolism used of the woman in Rev. 12:1 pictures Israel as *the highest governing authority (clothed with the sun and wearing a crown of twelve stars), with ALL lesser governing authorities being under Israel (which would be the Gentile nations, depicted by the moon under the feet of the one clothed with the sun and wearing a crown)*.

Thus, the symbolism used places *ALL Gentile governments [depicted by the moon] in subjection to Israel*.

And, as shown by this symbolism, when the woman, Israel, exercises her right to rule (a right shown by both the manner in which she is clothed and the crown on her head), *ALL the nations of the earth will be subjected to Israel's rule* (a position shown by the moon beneath the woman's feet).

Israel though CANNOT occupy this position UNTIL the Times of the Gentiles has run its course.

And the Times of the Gentiles (that time when the Gentiles hold the sceptre) *will NOT* be over until Christ returns at the end of the Tribulation and, following His removal of the Jewish people from the nations of the world, destroys Gentile world power (depicted in Exodus through the removal of the Jewish people from Egypt and the destruction of the Assyrian Pharaoh and his armed forces in the Red Sea [Ex. 14:13-31]).

It is evident from the context that the Times of the Gentiles will still be running its course when Israel is seen in the manner depicted in Rev. 12:1.

After an additional comment on the woman in verse two, the central governing Gentile world power under Satan is depicted in verse three, *wearing seven crowns on seven heads*.

The Beast (Rev. 13:1ff) will be the seventh head, and he is here seen crowned and in power. This man, foreshadowed by the Assyrian Pharaoh during Moses' day, is seen holding the sceptre at this point in the book and in the process of fulfilling the type in Exodus.

(The Beast holding the sceptre and Israel not holding the sceptre in Rev. 12:1-3, *though both are seen crowned*, is shown through the use of two different words for "crown" in the Greek text — *stephanos* and *diadema*.

A person wearing a *stephanos* would be one with regal rights, though not presently exercising these rights. The realization of these rights could have been *in the past* or they could be *awaiting a future time* [*a past realization* is seen in Rev. 4:4, 10 where *stephanos* is used for crown (*ref.* Chapter VII in this book); and *a future realization* is seen in Rev. 12:1, where *stephanos* is again used for crown (*ref.* Chapter XXI in this book)].

A person wearing a crown depicted by the word *diadema*, on the other hand, would be *one presently exercising regal power and authority* — holding the sceptre and seated on a throne. This is the word used for "crown" in verse three, dealing with the Beast and his kingdom under Satan.

Thus, the picture in Rev. 12:1-3 has to do with the Beast holding the sceptre while seated on Satan's throne [Rev. 13:2], with Israel *in waiting* — a position the nation has held throughout the Times of the Gentiles.

Israel, God's firstborn son, is *the one possessing the RIGHT to rule, though NOT presently ruling* [*cf.* Rev. 17:18]; and Israel is awaiting *EXACTLY the same sequence of events seen in the Book of Exodus* — the destruction of Gentile world power and the transfer of power from the Gentiles back to Israel.

And, just as these events occurred in the past, in the type, they will occur yet future in the antitype. *The antitype MUST follow the type in exact detail.*

In THAT coming day, Israel will wear a crown depicted by the word *diadema*, not by the word *stephanos*, as during the present time.

In like manner, faithful Christians have been promised a *stephanos*, for their rule is not present but future. But, the crowns promised faithful Christians during the present time will become *diadems* in that coming day [cf. Rev. 19:12; the plural form of the word *diadema* is used for "crowns" in this verse].

In that coming day, when God's firstborn Sons hold the sceptre [Christ, Israel, and the Church following the adoption], only crowns depicted by the word *diadema* will be worn by these ruling Sons.)

The whole of the matter is further depicted in subsequent verses in Revelation chapter twelve (vv. 7-10). In these verses, two angelic powers are seen fighting in the heavens, from whence both angelic powers rule.

This angelic rule is seen in Dan. 10:12-21, where information concerning these two divisions of angelic powers is given — one ruling from a heavenly sphere through the Gentile nations [vv. 12-20], and the other ruling from a heavenly sphere through Israel [v. 21].

The former consists of *Satan and his angels* in the heavens above the earth; and the latter consists of *Michael and his angels*, also in the heavens, though separate from Satan and his angels. Michael and his angels reside in that part of the heavens where God dwells.

Thus, Israel, *NOT to be reckoned among the nations* [Num. 23:9], is seen possessing a form of government completely separate from that which the Gentile nations possess.

(Note that angels, since time immemorial, have ruled the earth under God, as angels have done over provinces elsewhere in the universe [cf. Job. 1:6ff; 2:1ff; Ezek. 28:14].

Satan and his angels rule this one province, the earth, under God today [though in a rebel capacity]; and they will do so *UNTIL* they have been put down and the sceptre changes hands [Dan. 4:17, 25; 7:13, 14; Rev. 11:15].

The government *at THAT time will undergo a complete change in relation to the type rulers holding the sceptre*. Angels will *NO longer rule the earth through man* [Heb. 2:5]. The government, *in THAT day*, will be turned over *exclusively to Man, to God's three firstborn Sons*.

But, during the present day, *angels rule through man*.

This is the reason angelic princes are seen occupying positions over the Gentile nations in Dan. 10:12-20 and why an angelic prince [which would include other angels as well, lesser princes] is seen occupying a position over Israel in Dan. 10:21. And this is also the reason these two angelic factions find themselves engaged in battle in Rev. 12:7-10.

The time will have come for angelic rule over the earth to end. And with a view to this rule ending in this one province in the kingdom of God, Michael and his angels [the angels ruling through Israel from the heavens, though Israel is not holding the sceptre at this time] fight against, overcome, and cast Satan and his angels [the angels presently ruling through the Gentile nations] out of the heavens onto the earth.

And it is God's firstborn son, introduced as a woman at the beginning of the chapter — the one clothed with the sun, the moon placed under her feet, and a crown [a *stephanos*] of twelve stars resting on her head [again, Israel is seen in both masculine and feminine respects in Scripture] — who will hold the sceptre in that coming day in the stead of the nations.

And, unlike the manner in which rulership over the earth exists today, *Israel will hold this sceptre apart from angelic rule, and the nations will be governed apart from angelic rule.*

For additional information on the structure of the earth's government during the present time, refer to Chapter XXVIII in this book.

Also, refer to the author's book, *The Most High Ruleth.*)

2) Chapter Seventeen Through the First Part of Chapter Nineteen

In this part of the book, Israel is presented as a *harlot*, in need of cleansing; and in this part of the book, *EXACTLY as the woman giving birth is presented in Rev. 12:1-5*, the harlot woman is presented in a *regal capacity*.

"And the woman [the harlot] which thou sawest is that great city [Jerusalem], which reigneth over [*lit.*, 'which possesses kingly authority over'] the kings of the earth" (17:18).

The reference to "that [or, 'the'] great city" appears nine times

in Revelation chapters eleven through eighteen (11:8; 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21). This expression is specifically stated to be a reference to *Jerusalem* in its first appearance in the book (11:8), with Jerusalem being associated with *Sodom, Egypt, and Babylon* (11:8; 14:8; 16:19; 18:10, 21; cf. Jer. 22:8, 25 [written at the time of the Babylonian captivity]).

“Jerusalem” is often used in Scripture as a reference to *the Jewish people* (e.g., Lam. 1:1-9; Matt. 23:37; Luke 13:33, 34; 19:41, 42). And, if kept within context, the identity of *the harlot woman* in Rev. 17:18 CANNOT possibly be seen as other than Israel (ref. Chapter XXVII in this book).

And, the association of “that great city” with *Sodom, Egypt, and Babylon* has to do with *the END result of Israel's disobedience, extending over centuries of time.*

“Sodom” is associated with *sexual degeneracy*, which is the main thing in view relative to Israel in chapter seventeen through the first part of chapter nineteen — *harlotry*.

“Egypt” calls attention to *the world* where the nation found itself after being removed from her land and transported to “Babylon,” which marked the beginning of the Times of the Gentiles.

Thus, all three metaphors together relate a particular facet of Israel's history, providing *the reason that the nation is seen as the great harlot in the kingdom of Antichrist during the Tribulation.*

But, even in the midst of being seen as *a harlot* in the kingdom of Antichrist, Israel is also seen associated with *regality, EXACTLY as previously seen in chapter twelve.* And the overall picture has to do with Israel, after 2,600 years, about to be brought to the place of repentance, about to be cleansed of her harlotry, and about to exercise the rights of the firstborn.

That stated during Abraham's day in Gen. 12:1-3 will be brought to pass through a realization of that which God told Moses to tell the Assyrian Pharaoh in Egypt in Ex. 4:22, 23, immediately after God uses the latter-day Assyrian to bring Israel to the place of repentance.

(For additional information on the harlot woman in Rev. 17:1-19:6, refer to the author's book, *Mystery of the Woman.*)

30

The Marriage Supper of the Lamb

Anticipating the marriage

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife [‘bride’] hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

When Scripture deals with “the marriage” of Christ and His bride in passages such as Matt. 22:1-14 or Rev. 19:7-9, the reference is not to the actual marriage per se but to *the festivities attendant the marriage*.

The marriage itself is part and parcel with the redemption of the inheritance, which occurs through that brought to pass by the breaking of the seals on the seven-sealed scroll in Revelation chapter five (Rev. 6:1-19:21).

This is the manner in which the redemption of the inheritance and the corresponding marriage of Christ to His bride are set forth in Biblical typology, and the antitype *MUST* follow the type.

The redemption of the inheritance and the marriage of Christ to His bride have forever been linked in this inseparable manner in Scripture.

The wedding occurring in connection with the redemption of the inheritance is seen in the typology of the Book of Ruth, through Boaz redeeming the inheritance before witnesses at the gate of the city of Bethlehem (Ruth 4:1ff).

Legal transactions of this nature were enacted at the gates of cities in that day. And, through the process of redeeming the inheritance at the gate of the city, Ruth, at the same time, though not present or having any part in the matter, became Boaz's wife.

When Boaz left the gate of the city, *TWO things had been accomplished through ONE legal transaction:*

- 1) *Boaz had redeemed the inheritance.*
- 2) *Boaz had taken Ruth as his wife.*

Both the redemption of the inheritance and the marriage of Boaz and Ruth *occurred together, through a SINGLE legal transaction, which had been completed at this point in time.*

And matters pertaining to the redemption of the inheritance and the marriage of Christ to His bride *MUST be seen occurring together, at the same time, in EXACTLY the same manner in the Book of Revelation.*

When the One Whom Boaz typifies redeems the inheritance (through the judgments brought to pass by His breaking the seals of the seven-sealed scroll), the bride, *EXACTLY as in the type*, though not present or having any part in the matter, will, at the same time, become Christ's wife.

Thus, once all the judgments connected with the breaking of the seals of the seven-sealed scroll have come to pass, *TWO things will have been accomplished through ONE legal transaction:*

- 1) *Christ will have redeemed the inheritance.*
- 2) *Christ will have taken the bride as His wife.*

Both the redemption of the inheritance and the marriage of Christ to His bride *occur together, through a SINGLE legal transaction, which will have been completed at this point in time.*

(Christ taking the bride as His wife at the time of the redemption of the inheritance, as seen in the Book of Ruth, is not mentioned per se in the Book of Revelation. Rather, through reference to the marriage festivities, this is simply an understood occurrence, with Old Testament typology showing how and when the marriage itself would occur.

For additional information on the type-antitype structure of the Book of Ruth and the Book of Revelation in the preceding respect, refer to Chapters VIII, IX in this book.

Also see Chapter IX, "Redemption of the Inheritance," in the author's book, *Ruth*.)

The bride for whom the Spirit had searched throughout the prior dispensation (*cf.* Gen. 24) will have been revealed at the judgment seat (Rev. 1-4) *and will be Christ's wife following the redemption of the inheritance* (Rev. 5-19).

And *the marriage festivities* are seen occurring in heaven very near the conclusion of the judgments having to do with the redemption of the inheritance (Rev. 19:7-9), immediately before Christ returns to the earth to complete these judgments (Rev. 19:11ff).

(Note that the Books of Ruth and Revelation parallel one another in more ways than just the redemption of the inheritance and marriage [Ruth 4a; Rev. 5-19]. The same sequence of other parallel events both precedes and follows the redemption of the inheritance and the marriage in both books.

In the Book of Ruth, the matter of a family relationship is seen first [saved in the typological teaching of that occurring through Ruth and Orpah becoming family members (ch. 1a)].

Following this is a preparation for meeting Boaz and an appearance before Boaz on his threshing floor before the inheritance is redeemed and the marriage correspondingly occurs [chs. 1b-3].

And, after the inheritance has been redeemed and the marriage has occurred [ch. 4a], through a genealogy extending to Boaz and Ruth's great grandson, David, there is a reference to *regality* [ch. 4b].

In the Book of Revelation, a family relationship is seen first [ch. 1a (individuals saved in the antitype of that seen through Ruth and Orpah becoming family members)].

Following this, a present preparation for meeting Christ and a future appearance before Christ at His judgment seat are seen together in the

same Scriptures [chs. 1b-4, with chs. 2, 3 presenting this dual picture of both a present preparation and a future meeting with Christ at His judgment seat (*ref.* Chapter VI in this book)].

The redemption of the inheritance and the corresponding marriage [a legal transaction] of Christ to His bride then follow [chs. 5-19]. And after the inheritance has been redeemed and the marriage has occurred, exactly as in Ruth, matters move to the thought of *regality*.

The greater Son of David will then reign as “King of kings, and Lord of lords” with His co-heirs, His consort queen [His wife], *from His Own throne in the heavens* and in the midst of the Jewish people [God’s restored wife] *from David’s throne on earth* [chs. 19b, 20a].

As it was on Boaz’s threshing floor prior to the redemption of the inheritance and marriage, so will it be at Christ’s judgment seat.

It was here in the type that the bride was revealed, and it will be here in the antitype that the bride will be revealed. And in each instance this allowed for the inheritance to be redeemed and the corresponding marriage to occur.

The rapture, seen in Revelation [1:10, 11; 4:1, 2], for obvious reasons, is not seen in Ruth. But comparing the two books, the timing of the rapture, as seen in Revelation — following certain events and preceding certain other events — is in complete keeping with the timing of these same events in connection with Ruth’s appearance before Boaz on his threshing floor.

Placing the two books together brings the complete picture more into focus. Understanding this overall chronology of events from both books will help one to properly align and see God’s revealed timing for certain events in a number of instances, particularly as it pertains to the subject at hand — the timing of the marriage of Christ to His bride.

As evident from the type, which would govern the antitype, this marriage can occur *ONLY one time and place* in the overall sequence of events — *NOT during the present dispensation, NOT at the time of the rapture, and NOT at the judgment seat.*

Rather, this marriage can occur *ONLY THROUGH the judgments connected with the seven-sealed scroll, which will be brought to pass during and immediately following the Tribulation.*

This marriage can occur ONLY WHEN the inheritance has been redeemed [through the completion of the judgments occurring when all seven seals of the scroll have been broken], with the wedding festivities having occurred immediately prior to this time.)

“Alleluia”

The first six verses in Revelation chapter nineteen describe a scene of *unparalleled rejoicing in heaven*.

At this point in time, Israel will have been brought to the place of repentance.

And work surrounding the redemption of the inheritance will be almost finished, *a work which will NOT ONLY allow the bride to become the Lamb’s wife BUT also allow Israel to be restored as the wife of Jehovah*.

“Alleluia,” an Anglicized Greek word (*Allelouia*) which was transliterated from a Hebrew word (*Hallelujah*), meaning “Praise Jehovah,” appears four times in Rev. 19:1-6 (vv. 1, 3, 4, 6); and these verses comprise *the ONLY place* that this word appears in the New Testament.

The Hebrew word *Hallelujah* is a compound word, formed from the word for “praise” (*Halal*), with an abbreviated form of “Jehovah” as a suffix (*Jah*).

This compound word appears twenty-three times in the Psalms and is the first and last word in each of the last five Psalms — praise Psalms, closing the Book of Psalms.

This is the word used twice, in a loud voice, by “much people in heaven” *as they deal centrally with Israel’s judgment, repentance, and impending restoration* (vv. 1-3).

This is the word used by “the four and twenty elders and the four beasts [four living creatures],” first introduced back in chapter four, *as they fall down before God’s throne, worshipping God* (v. 4).

And this is the word used by “a great multitude,” whose voice was like that of “many waters” and “mighty thunderings” *as they reflect on God’s sovereign rule over ALL things* (v. 6).

This is the scene in heaven at the end of the Tribulation *because of that which had occurred and that which was about to occur*.

And this scene leads into the marriage festivities of the Lamb (19:7-9), followed by Christ’s return to complete the redemption of the inheritance as He deals with Israel and the nations (19:11-21; cf. Joel 3:1-17; Zech. 14:1-9), followed by Christ’s millennial reign (20:1ff).

“His Wife Hath Made Herself Ready”

All Christians will one day go forth to meet Christ at His judgment seat, typified in the Book of Ruth by Ruth going forth to meet Boaz on his threshing floor.

The threshing floor was the place where that of value (the grain) was separated from that of no value (the chaff), which is *EXACTLY* what will occur at Christ’s judgment seat.

The Christians’ works will be tried “in fire,” and a separation will occur. Works comparable to “gold, silver, precious stones” will *endure* the fire; but works comparable to “wood, hay, stubble” will be *burned* by the fire (I Cor. 3:11-15).

A future judgment of this nature is what John the Baptist called attention to in Matt. 3:7-12 when dealing with Israel’s religious leaders, calling for the nation’s repentance and referring to fruit bearing.

Using the symbolism of the threshing floor, John concluded that which he proclaimed to these religious leaders by saying:

“Whose fan is in his hand [Christ’s hand], and he will thoroughly purge his floor [His threshing floor], and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (v. 12).

The whole of the matter — *preparation, events on the threshing floor, and that which follows* — is seen outlined in a typical manner in the Book of Ruth.

Ruth, in the final analysis, is seen preparing herself in a *threefold manner* for meeting Boaz on his threshing floor at the end of the harvest. *Ruth washed herself, anointed herself, and clothed herself with proper garments* before going forth to meet Boaz.

“Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor [the threshing floor]...” (Ruth 3:3a).

And meeting Boaz in this manner, on his threshing floor, was with a view to two things: *the redemption of an inheritance, and Ruth becoming Boaz’s wife* (vv. 9ff).

This meeting also occurred at “midnight” (v. 8), typically

foreshadowing *a time of judgment*, in complete keeping with both the first mention of “midnight” in Scripture (used in connection with *judgment* [Ex. 11:4]) and with that which John the Baptist told Israel’s religious leaders in Matt. 3:12.

Ruth’s preparation in the type is the same preparation which Christian’s must make in the antitype.

Ruth prepared herself, after a certain fashion, to meet Boaz on his threshing floor, at midnight, *with a view to a redeemed inheritance and becoming his wife*.

And Christians MUST likewise prepare themselves, after the SAME fashion, to meet Christ on His threshing floor, at midnight, with a view to a redeemed inheritance and becoming His wife.

1) “Wash Thyself”

“Washing” has to do with *a cleansing from present defilement*.

Within the scope of the ministry of priests in the Old Testament, a complete washing of the body occurred at the time one entered into the priesthood, *NEVER to be repeated* (Ex. 29:4; 40:12-15).

Subsequent washings of parts of the body *THEN occurred* at the brazen laver in the courtyard of the tabernacle as the priests ministered between the brazen altar and the Holy Place (Ex. 30:19-21). Their hands and feet became soiled as they carried out their ministry, and the brazen laver had upper and lower basins for washing these soiled parts of the body.

Washings in the Old Testament were thus looked upon in two senses — a washing of *the complete body* (a one-time initial cleansing), followed by washings of *parts of the body* (numerous subsequent cleansings).

It was these two types of cleansings which Jesus referred to when speaking to Peter in John 13:8, 10:

“If I wash [Gk., *nipto*, referring to a part of the body (the Septuagint uses this same word in Ex. 30:19, 21)] thee not, thou hast no part with me [note: ‘with me,’ not ‘in me’]...

He that is washed [Gk., *louo*, referring to the entire body (the Septuagint uses this word in Ex. 29:4; 40:12)] needeth not save to wash [*nipto*] his feet...” (vv. 8b, 10a).

Peter had been washed once (described by the word *louo* [his complete body]); now he needed continued washings (described by the word *nipto* [parts of the body]).

And, apart from these continued washings, he could have *NO part* “with” Christ (contextually, *the kingdom* and *positions with Christ therein* were in view).

Bringing the typological teachings of the Old Testament and Christ’s statement to Peter over into the lives of Christians today, the matter would be the same.

Christians, part of a New Testament priesthood (I Peter 2:5), received a complete washing (*louo*, the entire body) at the time they entered into the priesthood, at the time they were saved. Now, as priests ministering for their Lord, because of defilement through contact with the world, they need continued partial washings (*nipto*, parts of the body).

And, apart from these continued washings, Christians can have *NO part WITH Christ* in His future kingdom.

ALL cleansing is accomplished on the basis of Christ’s past and present work in relation to His shed blood.

Christ died at Calvary, shedding His blood, to effect our redemption. Those appropriating the blood have been washed (*louo*) and have entered into the priesthood (corresponding in the parallel type to the death of the paschal lambs and the application of the blood in Ex. 12:1ff).

And Christ’s blood is today on the mercy seat of the heavenly tabernacle, with Christ ministering, on the basis of His shed blood, on our behalf, in the Holy of Holies, to effect a continued cleansing (*nipto*) for the “kings and priests” (Rev. 1:6; 5:10) which He is about to bring forth.

Thus, the Lord has set apart *a cleansed (louo)* people through whom He is accomplishing His plans and purposes. And He has provided a means whereby He can keep those whom He has set apart *clean (nipto)*.

Cleansing through the work of Christ as High Priest though is not something which occurs automatically.

Ruth had to act herself. She had to prepare herself for the impending meeting with Boaz, on his threshing floor. And Chris-

tians *MUST likewise* prepare themselves for an impending meeting with Christ, on His threshing floor.

In Ruth's case, she washed herself. Today, Christ does the washing, but Christians, as Ruth, *MUST act*. It is *ONLY* as we "confess our sins," judging ourselves (I Cor. 11:31, 32), that Christ effects cleansing on our behalf.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

2) "Anoint Thee"

"Oil" was used in the Old Testament Scriptures to anoint prophets, priests, and kings; and there was a connection between the use of oil after this fashion and the Holy Spirit coming upon an individual to empower him for duties in the office to which he was being consecrated.

For example, Saul was anointed the first king over Israel (I Sam. 10:1, 6); and, following Saul's refusal to do that which God had commanded concerning Amalek, Saul was rejected, with David then being anointed king in his stead (I Sam. 16:13).

And, as clearly shown, "oil" is used in both of these passages to symbolize *God's Spirit*. The Spirit came upon both Saul and David following their anointing, and the Spirit empowered both for the tasks which they were to perform, with the Spirit leaving Saul following his rejection.

The parable of the ten virgins in Matt. 25:1-13 deals centrally with this same overall issue, with "oil" used symbolically in the parable in *EXACTLY* the same manner as it is used in the Old Testament.

ALL of the virgins possessed oil, *but ONLY* the five wise virgins possessed an extra supply of oil. And when they were called to an accounting — at "midnight" — *ONLY the five wise virgins were allowed to enter into the marriage festivities with the Bridegroom* (vv. 6ff).

As the parable would relate to Christians, *ALL* Christians possess the Holy Spirit. He *indwells* every Christian. *But NOT every Christian has the extra supply of Oil. NOT every Christian is filled with the Holy Spirit.*

And when Christians are called to an accounting — at “midnight” — *ONLY those filled with the Spirit* will be allowed to enter into the marriage festivities with the Bridegroom.

This same thing is seen in the symbolism of *the second part of Ruth's preparation for meeting Boaz on his threshing floor at midnight.*

Ruth *could NOT* have been properly prepared for meeting Boaz apart from anointing herself.

The ten virgins, in like fashion, *could NOT* have been properly prepared for meeting the Bridegroom at midnight apart from each possessing an extra supply of oil.

And Christians today *CANNOT* be properly prepared for meeting their Lord at midnight apart from being filled with the Spirit.

And this will all become evident when the third and last part of Ruth's preparation is viewed, *for an inseparable connection exists between all three parts.*

3) “Put Thy Raiment Upon Thee”

NOT ONLY was Ruth to be clean and to be anointed with oil BUT she was ALSO to be properly arrayed.

Ruth was going forth to meet the bridegroom. Naomi's words, “put thy raiment upon thee,” in the light of that which was involved (events expected to culminate in Ruth's marriage to Boaz), *can ONLY refer to special apparel for the occasion.* Ruth's apparel, in which she was to clothe herself, would reflect the occasion at hand.

This facet of Ruth's preparation, pointing to present preparation which Christians are to make, is seen in the parable of the marriage feast in Matt. 22:1-14.

In this parable, an improperly clothed man appeared at the festivities surrounding the marriage of “a certain” king's son. This man appeared *WITHOUT a wedding garment*, and he was *NOT ONLY denied entrance into the festivities BUT he was cast into the darkness outside.*

(A reference to the darkness outside [*the outer darkness*] also appears in the parable of the talents [Matt. 25:30]. And this parable deals *with EXACTLY the same thing* as the previous parable [the ten virgins (vv. 1-13)], though from a different perspective.)

The “certain king” and “his son” in Matt. 22:2 can refer to none other than *God the Father* and *His Son*, with the festivities surrounding the “marriage of the Lamb” in Revelation chapter nineteen in view.

In Rev. 19:7, 8, the bride is said to *have made herself ready by having arrayed herself* in “fine linen” (“array herself” rather than “be arrayed” is the correct rendering in v. 8); and this “fine linen” in which the bride will array herself is specifically said to be “the righteousness [*lit.*, ‘the righteous acts’] of the saints.”

Christians preparing themselves, as Ruth prepared herself, must *array themselves* in the proper apparel for their future meeting with Christ — a meeting which *begins* on His threshing floor (at His judgment seat) and *carries over* into the festivities which follow.

Righteous acts, forming the wedding garment, emanate out of faithfulness to one’s calling. Works emanate out of faithfulness; and works, in turn, bring faith to its proper goal, while the wedding garment is being formed (*cf.* Heb. 11:17-19, 31; James 2:14-26; I Peter 1:9).

And it is evident that a Christian not filled with the Spirit — typified by the second part of Ruth’s preparation, anointing herself — *is in NO position* to perform righteous acts (works) which make up the wedding garment.

Scripture clearly reveals that Christians will appear in Christ’s presence in that coming day *in one of two ways*.

Some WILL possess wedding garments, and others WILL NOT. The words “clothed” and “naked” are used in Scripture to distinguish between the appearance of individuals in these two different manners (Rev. 3:17, 18; *cf.* Rom. 8:35).

And Christians within both groups WILL BE dealt with in accordance with Matt. 22:10-13.

Those Christians properly clothed (possessing wedding garments) will be dealt with after one fashion, and those improperly clothed (lacking wedding garments, naked) will be dealt with after an entirely different fashion.

Those in *the former group* will be allowed to enter into the marriage festivities, with a view to their subsequently becoming the Lamb’s wife and occupying positions as co-heirs with Christ

in His kingdom, forming His consort queen.

Those in *the latter group* though will be denied entrance into the marriage festivities and will consequently *NOT* be among those subsequently forming the wife of the Lamb, His consort queen, and all that appertains therein.

Accordingly, they will have NO part with Christ in His reign over the earth.

31

Christ's Return

*To Deal with Israel and the Nations
To Complete the Redemption of the Inheritance*

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:11-16).

Christ is seen returning from heaven to earth at the end of the Tribulation, after Israel has been brought to the place of repentance *on earth* (17:1-19:6), and after the marriage festivities for Christ and His wife have occurred *in heaven* (19:7-9).

The actual marriage of Christ to His bride though — a bride previously revealed at the judgment seat (Rev. 1:10-3:22) — is another matter.

As previously seen (*ref.* Chs. VIII, IX, XXX in this book), the marriage itself, separate from the festivities, is part and parcel with the judgments brought to pass through the breaking of the seals of the seven-sealed scroll, introduced in Revelation chapter five — the redemption of the inheritance (Rev. 6:1ff).

And these judgments will not be concluded *UNTIL after Christ returns, immediately following the marriage festivities (seen in Rev. 19:11ff).*

After Christ returns to the earth and deals with Israel and the nations, *corresponding marriage festivities* to those seen in heaven preceding Christ's return will occur on earth.

And these festivities will have to do with *God and Israel.*

Because of *Israel's harlotry* during Old Testament days, God *divorced* Israel (Isa. 50:1; Jer. 3:8; Hosea 2:2). And, because a *divorce* has occurred, a *remarriage* will have to occur.

And, as occurred with Christ and His bride, festivities will accompany this marriage, which is the subject of the first sign in John's gospel.

This first sign in this gospel is preceded by a sequence of events which carries the reader through six days, with the marriage festivities occurring on the seventh day.

Through this means — a sign having to do with marriage festivities, occurring on the seventh day — God reveals *WHO* these festivities have to do with and *WHERE* and *WHEN* these festivities will occur (John 2:1-11; *cf.* John 1:29, 35, 43; 2:1; *ref.* the author's book, *Signs in John's Gospel*, Chapter VI).

These festivities have to do with *the Jewish people*, for the signs in John's gospel have to do with *Israel* (I Cor. 1:22), with each depicting some aspect of God's future dealings with His people; and the festivities depicted by the first sign are *wedding festivities which will occur on earth at the beginning of the seventh day, the seventh 1,000-year period, the Messianic Era.*

(The festivities attendant the marriage of God's Son to His bride precede the completion of all activities surrounding the marriage itself [the completion of all activities surrounding the redemption of the inheritance].)

That though may or may not be the case with festivities attendant God's remarriage to Israel—a marriage which will occur at the same time and through the same means as the marriage of God's son to His bride.

At the time of Christ's return, Israel, as a repentant and converted nation, will be regathered from a worldwide dispersion. A new covenant will be made with the nation at this time, and the Jewish people will be restored to their land under this new covenant *BEFORE* Christ completes all of His work in connection with the redemption of the inheritance.

This work will be completed when the Gentile armies of the world, under the leadership of Antichrist, come together in the Middle East against a restored Jewish nation, with their King in their midst. And this work will be completed through the destruction of these Gentile armies, as seen in Rev. 19:17-21.

When this work has been completed, the remarriage of God to Israel will have occurred [along with the marriage of Christ to His bride]. And, as previously seen, *festivities* occur in connection with each marriage.

For Christ and His bride, *these festivities will occur in heaven preceding the Son's return*; and for God and Israel, *these festivities will occur on earth following the Son's return*.

The timing of the former in relation to the marriage is given [immediately before the marriage], but not so with the latter [either immediately before, or immediately following]. The subject can only be left open.)

Heaven Opened

There are several references in the New Testament *to heaven (or, the heavens) being opened*.

The heavens were opened at the time of Jesus' baptism, with the Spirit descending upon Him and God announcing, "This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17; Luke 3:21, 22; cf. Matt. 17:5).

Then John 1:51, a Messianic passage, points to a future day when *the heavens will be opened* to provide angelic ministry in relation to Christ's rule over the earth (cf. Gen. 28:12-14), a rule alluded to by God's announcement concerning His Son at the time of His baptism ("Sonship" implies *rulership* [it is *Sons* who rule in God's kingdom], with Christ, God's Son, having been born "King of the Jews" [Matt. 2:2]).

The heavens are seen opened two times in the Book of Acts — at the time of Stephen’s stoning (7:56), and again when a vessel was let down from heaven to teach Peter a lesson concerning God’s message being carried to the Gentiles (10:1ff).

Then *the heavens are seen opened* two times in the Book of Revelation. The first time pictures *a door opened in heaven* (4:1), dealing with the removal of Christians preceding the Tribulation. And the second is in 19:11 (Rev. 6:14-17; 14:14ff depict the same scene) where *the heavens are opened* to allow Christ, accompanied by angels, to return to the earth.

Two of the preceding references parallel one another in a respect, though separated in time by about 2,000 years — Acts 7:56 and Rev. 19:11.

In the former reference, Stephen had just finished a lengthy message to the religious leaders in Israel — an address before the council, with Israel’s high priest present (6:15; 7:1).

Stephen had dealt with central parts of the history of Israel extending from Abraham to the present time, covering 2,000 years of history (7:2-50). He then called their attention to that which had occurred down through the years, climaxed by recent events (7:51, 52).

The Jewish people over the years, covering centuries of time, had rejected, persecuted, and slain the prophets which had been sent unto them. And now, in a climactic act, they had done the same thing to God’s Son, sent to them (*cf.* Matt. 21:33-39; 23:34-37; Acts 2:23, 36; 3:14, 15).

Stephen’s message was proclaimed very early in the re-offer of the kingdom to Israel, and this message brought matters to a climactic point. Stephen’s message, *which dealt SOLELY with the recorded Word as it pertained to the living Word, was so powerful that, at the conclusion of this message, the heavens were opened.* And God’s Son, referred to in the passage as “the Son of man” (a Messianic title [*cf.* Ps. 8:4-6; Dan. 7:13, 14; Acts 7:55, 56]), was seen *standing at God’s right hand.*

In the light of related Scripture, the picture is self-explanatory. The religious leaders in Israel had been brought to a decisive place in the re-offer of the kingdom to Israel.

They could ONLY do one of two things. There was NO alternate. They could either receive the message being proclaimed or they could reject this message.

Receiving the message would result in ultimate blessings for Israel and the nations.

Rejecting the message would result in EXACTLY the opposite — ultimate dire consequences for Israel and the nations.

Receiving the message, the religious leaders would call for national repentance on Israel's part, the Son of man would return following Israel's repentance, and the kingdom would THEN be established.

Note that similar messages had previously been delivered by Peter to individuals in Jerusalem from "every nation under heaven" (Acts 2:14-40) and later to Jews at and near the Temple following a miraculous sign (Acts 3:12-26; also see Acts 4:1-12; 5:12-33).

Rejecting the message, there would be NO national repentance. The heavens would close, "the Son of man" would sit back down at His Father's right hand (Ps. 110:1; Acts 2:34, 35), the Jewish people would continue in their sins, and the dispensation which had begun on the day of Pentecost in Acts chapter two would be allowed to run its course.

These Jewish religious leaders chose the latter.

They rejected the message; and, as the Jewish people had previously done with the Prophets, and last of all with their Messiah, they slew the messenger (vv. 57-60).

Thus, these religious leaders (and, consequently, the nation at large) remained in *an unrepentant state, a state in which they would continue*. The heavens *could then ONLY close* and remain closed until Israel did repent, with resulting dire consequences for Israel and the nations during the interim.

(Because of Israel's position as God's firstborn son — possessing the rights of primogeniture among the nations of the earth — that which occurred, particularly during the first seven chapters of Acts, had far-reaching ramifications.

Events in Acts chapter seven form a major turning point in the re-offer of the kingdom to Israel, as events in Matthew chapter twelve had formed a major turning point in the original offer of the kingdom to Israel.

In the original offer of the kingdom, Israel's rejection of the message and the Messenger was brought to a climactic point through events in Matthew chapter twelve.

Beyond this time in Matthew, though the offer of the kingdom remained open, matters were markedly different. And this difference began with Christ, *the same day*, going "out of the house [a reference to *the house of Israel*]" and down "by the seaside [a reference to *the Gentiles*]" in Matt. 13:1.

In the re-offer of the kingdom, EXACTLY the same thing is seen through events in Acts chapter seven. Beyond this time in Acts, though the re-offer of the kingdom continued, matters were markedly different. And this difference began with the introduction of *Paul* [referred to by his Hebrew name, "Saul"] immediately before Stephen was stoned [vv. 57-60].

Paul, following his conversion, became *the apostle to the Gentiles* [Acts 9:15, 16; 26:16-18; Gal. 2:7]. Thus, through concluding events in Acts chapter seven, EXACTLY as previously seen immediately following events in Matthew chapter twelve, *the Gentiles* are brought into full view.

In both the offer and the re-offer of the kingdom, the direction which Israel would take [rejection] was, for all practical purposes, set at these two times [events in Matthew chapter twelve and Acts chapter seven].

Thus, exactly as the events of Matthew chapter twelve established a base for the course which Middle East history and the history of the world at large would take [the removal of the Kingdom from Israel, the Cross, and the bringing into existence of the Church to be the recipient of that taken from Israel (Matt. 16:18, 21; 21:43)], so it is with events in Acts chapter seven. Events in this chapter establish a base for the course which Middle East history and the history of the world at large would take for the next 2,000 years.

Blessings for Israel and the Gentile nations would be withheld, the nations would continue holding the sceptre, and conditions among Israel and the nations in the Middle East would only deteriorate.

As a result, 2,000 years later, Israel finds herself at the center of a turmoil among the nations, centered in the Middle East but worldwide in scope—a turmoil which will ultimately tumble completely out of control.

According to Matt. 24:22, this situation will one day become so dire that *Divine intervention will be the ONLY thing that will save both Israel and the nations:*

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

A situation of this nature is what Scripture reveals that it will take to bring Israel to the place of repentance — the repentance called for in the gospel accounts and the Book of Acts.

And God, yet future, will bring Israel and the nations through that which lies just ahead [the Great Tribulation] *for this very purpose — to bring about Israel's repentance* [ref. Chapter XXIX in this book, "God's Firstborn Son," and Appendix I, "The Intractable Middle East Problem"].)

The time when *the heavens will open once again in relation to that seen by the opened heavens in Acts 7:56 is NOT* seen again in Scripture until Rev. 19:11ff (or, 6:14-17; 14:14ff) — after Israel has been brought to the place of repentance (Lev. 26:40-42; II Chron. 7:12-14) and after the marriage festivities in heaven (Rev. 19:7-9), anticipating *the national conversion of Israel, the cleansing of the harlot, and the restoration of the Jewish people to a cleansed land in a restored theocracy* (Ezek. 36:17-38; 37:21-28; 39:25-29; Rev. 17:1-19:6).

Israel will have been brought to the place of repentance through the judgments of the Tribulation, the kingdom will have been delivered to the Son by the Father (Dan. 7:13, 14; Rev. 11:15ff), and Christ will then return through *an opened heaven* as "King of kings, and Lord of lords," to complete His dealings with Israel and the nations prior to His reign.

"Israel" is *the KEY*. And more particularly, in relation to the subject at hand, *the one act by Israel* which will turn the lock and open the door is *the nation's repentance*.

UNTIL Israel repents, the nation will be left *WITHOUT* a Deliverer; *BUT*, when Israel does repent, *God, remaining true to His Word, will THEN send the Deliverer*.

God will send the One of whom Moses was only a type, the One greater than Moses.

And as Moses led the Israelites out of Egypt ("Egypt" is always a type of *the world* in Scripture) with a view to their realizing an inheritance in another land (the land covenanted to Abraham, Isaac, and Jacob), the One greater than Moses will lead the Israelites out from a worldwide dispersion, with a view to their realizing an inheritance in the same land (*cf.* Ex. 3:1-9; Lev. 26:40-42; II Chron. 7:12-14; Matt. 24:30, 31).

And as the former resulted in a theocracy in the land, so will the latter, with the latter theocracy being millennial in its scope of fulfillment.

Christ Comes Forth

One day the heavens will open again, and Christ will come forth as “King of kings, and Lord of lords” to deal with Israel and the nations immediately preceding the establishment of His kingdom.

The matter is dealt with numerous places throughout the Old Testament and is dealt with in a somewhat capsulated, succinct manner in the latter part of Revelation chapter nineteen.

And Christ’s return need only be dealt with in this concise manner as Scripture is brought to a close, for *ALL* the different facets of the matter have been covered in great detail in previous Scripture.

1) *A Crowned Rider on a White Horse*

In the Book of Revelation, at the beginning of the Tribulation, a crowned individual is seen riding forth on a white horse, going forth “conquering, and to conquer” (Rev. 6:2).

Then, at the end of the Tribulation, another crowned individual is seen riding forth on a white horse, with the same goal in view (Rev. 19:11, 12).

The first rider is *from below* and rides forth from a part of the earth, with the conquest of the earth in view. He rides forth preceding the redemption of the inheritance, at a time when the inheritance is still under Satan’s dominion and control, still belonging to him.

This rider comes forth wearing a type crown referred to in the Greek text by the word *stephanos*, indicating that he has yet to achieve the position which he aspires — worldwide dominion.

THEN, by the middle of the Tribulation he will *NOT ONLY* have achieved this position *BUT* he will be seated on Satan’s throne, wearing a crown referred to in the Greek text by the word *diadema* (Rev. 12:3; 13:2).

The second rider is *from above* and rides forth through an opened heaven to the earth, with a view to taking possession of an inheritance which is about to be redeemed, an inheritance

still under Satan's rule and dominion, but no longer belonging to him. And it is about to be taken from him.

This rider comes forth wearing "many crowns," the type crowns referred to in the Greek text by the word *diadema*.

This type crown, as distinguished from the type crown referred to by the word *stephanos*, indicates that *Christ is now in possession of the kingdom, previously given unto Him by His Father* (Dan. 7:13, 14; cf. Rev. 11:15).

And, in keeping with that *NOW in His possession*, Christ is seen coming forth as "King of kings, and Lord of lords."

(For differences in crowns referred to through the use of *stephanos* and *diadema*, see Chapters XXI, XXIX in this book.)

However, the crowns (*diadems*) seen on Christ's head at this time *are NOT crowns which He will wear during His reign*. Christ will wear the crown which Satan, the present world ruler, wears; and Satan will still be wearing his crown at the time Christ returns, though *the kingdom will NOW belong to the One returning through the opened heavens*.

And Christ, the One Whom God will have previously given the kingdom, will, following conquest, wear the crown depicting this royalty — a crown presently worn by the incumbent ruler, the one to whom God had given the kingdom in time past (Ezek. 28:14; Dan. 4:17, 25; 7:13, 14).

(The whole of the preceding, as it pertains to Satan and Christ, was foreshadowed typically by the account of Saul and David in the Books of I, II Samuel.

Saul was anointed king over Israel; but Saul disqualified himself by refusing, as God had commanded, to destroy the Amalekites and all of their possessions [I Sam. 15:1ff], though Saul continued to reign. And Saul would continue to reign *UNTIL* the one whom God had chosen to replace him was *NOT ONLY* on the scene *BUT* ready to ascend the throne.

Then note that which the type, thus far, foreshadows:

Satan was anointed king over the earth; but Satan disqualified himself through seeking to extend his rule beyond his God-appointed position [Isa. 14:13, 14; Ezek. 28:14], though Satan continued to reign.

And Satan would continue to reign until the One Whom God had chosen to replace him was not only on the scene but ready to ascend the throne.

In the type, shortly after God rejected Saul as Israel's ruler, God had Samuel anoint David *king over Israel* [I Sam. 16:10-13].

There were then *two anointed kings in Israel*.

But David didn't immediately ascend the throne. Rather, he eventually found himself in a place out in the hills, separated from Saul and his kingdom. And, during this time, certain faithful men joined themselves to David and remained out in the hills with him.

The day came when David was ready to ascend the throne, possessing a contingent of faithful men ready to rule with him.

THEN, Saul was put down, his crown was taken and given to David, and David and his faithful men moved in and took over the government.

In the antitype, after God had rejected Satan as the earth's ruler, God anointed His Son *King over the earth* [Ps. 45:6, 7, 16; Heb. 1:8, 9].

There were then, and there are today, *two anointed Kings over the earth*.

But God's Son, as David in the type, didn't immediately ascend the throne. Rather, as David, Christ finds Himself in a place of exile, separated from the kingdom. And, as in David's case, certain faithful individuals join themselves to Christ during this time, remaining in the place of exile with Him.

BUT, the day is near at hand when *matters will continue EXACTLY as seen in the type*.

Christ, in that day, as David in his day, will be ready to ascend the throne, possessing a contingent of faithful followers to rule with Him.

THEN, Satan, as Saul, will be put down, his crown will be taken and given to Christ, and Christ, with His faithful followers, will move in and take over the government.)

The many crowns (*diadems*) which Christ will have on His head at this time would almost certainly be the crowns cast before God's throne by the twenty-four elders in Rev. 4:9-11 (a representative group).

These would be crowns worn by those angels ruling with Satan in the beginning who had refused to follow him in his attempt to exalt his throne — an attempt to extend his rule beyond the earth, apart from Divine appointment. And since man is to rule the earth during the coming age in the stead of angels, the

twenty-four elders *are seen relinquishing their crowns to God, for God ALONE* is the One Who places and removes rulers (Dan. 4:17, 25; Matt. 20:23; *ref.* Chapter VII in this book, "Crowns Cast Before God's Throne").

Following events at the Judgment seat (Rev. 1-3) and the relinquishment of crowns immediately afterwards (Rev. 4) — immediately following the time certain individuals have been found worthy to occupy regal positions with Christ, but preceding Christ's return — God will have appointed numerous Christians to positions in the kingdom.

Then — in the light of Rev. 19:12 — their crowns will evidently be given to the Son, He will return with these crowns, overthrow Satan, take his crown, and then give the other crowns in His possession to those whom His Father had previously designated should wear them (along with crowns worn by angels presently ruling with Satan, following the overthrow of Satan and his angels).

THEN, Christ and His faithful co-heirs will move in, take over the government, and rule the earth in the stead of Satan and his angels.

2) Others Accompanying Christ

"The armies which were in heaven" are seen following Christ at the time He returns through an opened heaven (Rev. 19:14).

Those comprising these armies *could ONLY be identified as angels, NOT Christians, as often taught* (Matt. 24:29-31; II Thess. 1:7).

"Armies" in heaven *are comprised of angels, NOT men, particularly NOT Christ's bride* (*cf.* II Kings 6:15-17; Joel 2:11; Matt. 26:53; Rev. 12:7ff).

Christ's bride, about to become His wife, *will NOT* return back to the earth with the One to Whom she is betrothed at this time but will be *as Asenath*, residing in another part of the palace when Joseph dealt with his brethren (Gen. 45:1ff), and/or *as Zipporah*, only going part way with Moses when he returned to deal with his brethren (Ex. 4:20, 29; 18:2, 3).

Christ's bride will probably go part way, *as Zipporah*, remaining in the New Jerusalem above the earth (which would leave her in another part of the palace, *as Asenath*) while Christ returns to the earth with His angels to deal with Israel and the nations.

Then, as Moses was reunited with his wife following His dealings with Israel and the destruction of the power of Egypt (Ex. 18:1-5), so will Christ be reunited with the one who will then be His wife following His dealings with Israel, with the nations, and bringing about the destruction of Gentile world power.

32

The Great Supper of God

*An Invitation Extended to the Animal Kingdom
A Necessary Sacrifice to Cleanse the Land*

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

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

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev. 19:17-21).

Revelation chapter nineteen presents *two suppers*.

One will occur in heaven near or immediately following the end of the Tribulation on earth. The other will occur on earth following Christ’s return after the Tribulation.

The Greek word translated “supper” in both instances, *deipnon*, refers to the principle meal of the day, usually observed toward evening.

In the first part of the chapter, immediately following the shouts of hallelujah and praise *in heaven* at the end of the Tribulation (vv. 1-6) — a jubilation, mainly because of Israel's repentance and the Son's impending reign — *the marriage supper of the Lamb* occurs (vv. 7-9).

THEN, following this supper, *the heavens are opened*, and Christ, as "King of kings, and Lord of lords," comes forth with His armies to tread "the winepress of the fierceness and wrath of Almighty God."

And this treading of the winepress *on earth* allows "the supper of the great God [*lit.*, 'the great supper of God']" to occur (vv. 11-21).

Thus, two successive *suppers* are seen in chapter nineteen — *one in heaven preceding Christ's return, and the other on earth following His return*. And these two suppers are completely different in nature, though both are inseparably connected with the Son's impending reign over the earth.

(The adjective, "great" [Gk., *meGas*] in Rev. 19:17, describing a *supper* [describing *God* in the KJV] is used eighty-two times in the Book of Revelation, describing numerous things [*e.g.*, 1:10; 2:22; 5:2, 12; 6:4, 10, 12, 13, 17]. The word *meGas* though is never used to describe God in this book, unless this verse in ch. 19 is the exception.

A couple of Greek manuscripts do have the word *meGas* describing "God" rather than "supper" in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *meGas* describing "supper," accounting for the translation, "the great supper of God," in almost any English translation since the 1901 ASV.

The word *meGas* appears one-hundred fourteen times throughout the rest of the N.T. [Matthew through Jude], and the word is used only seven times throughout this part of the N.T. to describe *Deity* — three times to describe Christ *in Messianic passages* [Matt. 5:35; Luke 1:32; Titus 2:13], twice to describe Christ as *High Priest* [Heb. 4:14; 10:21], once to describe Christ as *the great Shepherd of the sheep* [Heb. 13:20], and once by the Jewish people to describe Christ as *a great Prophet* [Luke 7:16].

The Septuagint [Greek translation of the O.T.] uses *meGas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the O.T., but, as in the N.T., the word is used only sparingly to describe *Deity* [*e.g.*, Ex. 18:11; Deut. 7:21; 10:17; Ps. 47:2; 99:2; 138:5].)

In connection with Christ returning through an opened heaven as “King of kings, and Lord of lords” to tread *the winepress*, an angel is seen *standing in the sun* (v. 17).

And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from Ezek. 39:17) to come, gather together, and partake of “the great supper of God” — a supper which will consist of “the flesh of captains... mighty men...horses...all men, both free and bond, both small and great...the kings of the earth, and their armies” (vv. 18, 19a).

(In both Ezek. 39:17 and Rev. 19:17, the cry is to “*all the fowls that fly in the midst of heaven*,” not just the carrion birds. And the same is true of the land animals in Ezek. 39:17 — “*every beast of the field*.”)

According to the scene presented when the third and fourth seals have been broken in Rev. 6:5-8, depicting conditions during the latter part of the Tribulation, particularly near the end, hunger at that time will evidently be such that even all types of noncarnivorous birds and animals will be found partaking of this “great supper.”)

The angel *standing in the sun*, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism use in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “King of kings, and Lord of lords.”

The right to take the sceptre and rule the earth at this time will have previously been given to the Son by the Father (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23). And the angel standing in the sun — standing in that symbolizing *the central governing authority* — is seen *announcing this fact*.

(A similar scene occurring at the time of Christ’s return was depicted earlier in the book, in Rev. 10:1, 2 — the angel with the seventh trumpet, whose “face was as it were the sun, and his feet as pillars of fire,” coming down from heaven and placing “his right foot upon the sea, and his left foot on the earth.”)

Refer to Chapter XIX, pages 234-236, in this book for comments on the actions of this angel.)

Then, from this point, the call goes out to all the birds of the air and the beasts of the field to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the sceptre and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the Beast and the False Prophet are taken and cast alive into the lake of fire.

Then the Gentile armies of the earth — which will have dared to follow the Beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (vv. 19-21; cf. Rev. 14:14-20; 16:13-16).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers (Rev. 9:16; ref. Chapter XVIII in this book) — that blood will either flow in places or be splattered to a depth or degree coming up to a horse's bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (Rev. 14:20).

This is how the Times of the Gentiles will be brought to a close when Christ returns — centrally because of *the outworking of the principles set forth in Gen. 12:1-3 and Israel's God-appointed position among the nations in Gen. 9:26, 27; Ex. 4:22, 23.*

And the manner in which this will occur results in that which Scripture refers to as “the great supper of God,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

The Succinct Account in the Book of Revelation

It may appear strange to some reading Rev. 19:17-21 that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns. After all, this is *the grand climax* of some 2,600 years of Gentile rule, with Israel about to take the sceptre and realize her God-appointed position among the nations, which began to be made known through Moses almost 3,500 years ago (Gen. 9:26, 27; Ex. 4:22, 23).

But the whole of the matter at this climactic place in the Book of Revelation is stated in *a very succinct manner* — five verses, or a total of eleven verses if one begins with Christ returning through the opened heavens in verse eleven.

Previously in this book, the same subject was dealt with several times after somewhat *the same succinct manner* (ref. 9:13-21; 14:14-20; 16:12-16). Just the bare facts are given any place in the book, with very little added detail.

Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God's revelation to man, may appear strange to some. But that *should NOT* be the case at all.

The space and detail concerning the matter *has already been given throughout numerous passages in the Old Testament, passages covering whole chapters at times*. In fact, this is the direction toward which everything moves throughout all ten chapters of the Book of Esther, or all twelve chapters of the Book of Daniel, with Israel emerging in the end as the nation holding the sceptre once again.

The whole of the matter is *a major subject of Old Testament prophecy*, and *everything* about how the Times of the Gentiles will end *has ALREADY been covered by prophet after prophet in minute detail*.

If all the Scriptures written about this subject in the Old Testament were brought together, one would have a word picture so complete and detailed that *it would defy description*.

Thus, when arriving at this closing place in the Book of Revelation — the book closing the complete canon of Scripture — *NOTHING* needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures*.

The same thing could be said about the 1,000-year reign of Christ in the following chapter. The whole of the matter — from events which will occur following the binding of Satan at the beginning of the Millennium to events which will occur preceding the loosing of Satan at the end of the Millennium (vv. 1-3, 7ff) — is stated in three verses (vv. 4-6).

Why *only three verses* to cover events during 1,000 years of time which the whole of creation has been moving toward since the restoration of the earth and man's creation and fall 6,000 years ago?

The answer is the same as that previously seen concerning the lack of detail in this book surrounding the end of the Times of the Gentiles. *ALL* of the events surrounding the coming 1,000-year reign of Christ *have already been covered by prophet after prophet in minute detail throughout the Old Testament*, beginning in the opening two chapters of Genesis. And *ALL* that needs to be stated in this closing book of Scripture is simply an announcement that *the time which the prophets had previously spoken about has now come*.

And *EXACTLY* the same thing could be said concerning a word picture drawn from the Old Testament Scriptures pertaining to Christ's millennial reign that was previously said about a word picture drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles.

If all the Scriptures in the Old Testament bearing on Christ's millennial reign were brought together, one would, as well, have a word picture so complete and detailed that it would *defy description*.

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ's millennial reign, *the Old Testament is the place to go, NOT the Book of Revelation*.

By the time John wrote the Book of Revelation, *the prophets had ALREADY spoken and provided ALL of the details which God wanted man to know*. And, accordingly, the Spirit of God simply moved John to provide, in a *very brief manner, comments on that which had ALREADY been provided in great detail*.

These comments would be comparable to placing a *brief epitaph on a tombstone* on the one hand (the end of the Times of the Gentiles) and placing a *brief caption on a picture of a sunrise* on the other hand (the beginning of the Son's millennial reign).

The Old Testament closes in Malachi chapter four after a manner covering the same subject in essentially *the SAME succinct way* that it is covered in the Book of Revelation. And this would be for *the SAME reason* seen in the Book of Revelation.

When one arrives at this chapter in Malachi, *the prophets have ALREADY spoken, and NOTHING further needs to be added*.

The first verse of this final chapter reflects on the end of Gentile world power, and the second verse reflects on Christ's subsequent reign, with the remaining four verses dealing with both, but end-

ing with the latter.

And THAT is EXACTLY what is seen in chapters nineteen and twenty of the Book of Revelation, preceding the eternal ages beginning in chapter twenty-one.

The Detailed Account in the Old Testament

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of a *nation separated and set apart* from all the other nations for purposes having to do with these nations.

And these purposes had to do with *the salvation and blessings of those comprising ALL the other nations, as Israel became God's witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob* (cf. Gen. 12:1-3; 13:14-18; 15:5-21; Ex. 4:22, 23; 19:5, 6; Isa. 43:1-10).

ALL of this was in the offering under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy.

This is how Israel was to "serve" God as His firstborn son (Ex. 4:23).

And that which occurred over centuries of time (about eight hundred years) — a refusal to be God's witness (e.g., Jonah in the type, refusing to go to Nineveh), further disobedience, harlotry — *resulted in God eventually uprooting His people from their land, driving them out among the nations to effect repentance, and removing the sceptre from Israel's hand and giving it to the Gentiles.*

This is *ONE major subject* seen throughout the Old Testament.

But there is *ANOTHER major subject* seen throughout the Old Testament as well, having to do with Israel's repentance and restoration, followed by a realization of the nation's calling as set forth in the beginning. And this, of course, necessitates the end and destruction of Gentile world power, with the theocracy being restored to Israel and the sceptre being returned to Israel.

ALL of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different things about different parts of a word picture which can be seen in its completeness, EXACTLY as God desires man to see it,

ONLY by comparing Scripture with Scripture.

NO one book presents the complete picture. This is seen ONLY by bringing together that which the Spirit of God moved ALL of the Old Testament writers to record (cf. II Peter 1:20, 21).

This is what the Old Testament is about, and there is an emphasis throughout the Old Testament on the latter part of the story — *Israel's restoration, the nation realizing her calling, and the Gentile nations of the earth subsequently being reached by and blessed through Israel.* And this emphasis, of necessity, involves a *previous end to the Times of the Gentiles and the destruction of Gentile world power.*

This is seen in typology beginning as early as the Flood during Noah's day in Genesis chapters six through eight, or the destruction of Nimrod's Babylonian kingdom in Genesis chapter eleven, or the battle of the kings during Abraham and Melchizedek's day in Genesis chapter fourteen.

That seen in later Scripture in Psalms chapters two and eighty-three would be two other accounts, presented in a different manner; and that seen in Isaiah chapter fourteen would be another.

An almost endless list of other similar references could be cited. But that which has already been stated, along with sections of Scripture about to be dealt with from four different books having to do with the end of the Times of the Gentiles and the destruction of Gentile world power, should suffice to show the extensive nature of this subject in the Old Testament.

1) *As Seen in the Book of Exodus*

The removal of the Israelites from Egypt under Moses is a type of the future removal of the Israelites from a worldwide dispersion under the One greater than Moses.

And the destruction of the Egyptian Pharaoh and his armed forces in the Red Sea once the Israelites had been removed from Egypt is a type of the future destruction of Gentile world power under the One greater than Moses once the Israelites have been removed from a worldwide dispersion (Ex. 14:13-15:4).

Then, the giving of the old covenant [the Law] and the establishment of the theocracy at Sinai is a type of God making a new covenant with the house of Israel and restoring the theocracy to the nation.

In the type, following events in the Book of Exodus, the Israelites were ready to enter into the land and realize the rights of the firstborn. And *EXACTLY the same thing* will occur yet future when a new covenant has been made with Israel and the theocracy has been restored to the nation.

(The O.T. theocracy began at Sinai through the giving of the Law, the building of the Tabernacle, and the Glory of God indwelling the Tabernacle [Ex. 20-40]. At the moment the Glory of God indwelled the Tabernacle [Ex. 40:33-38], God Himself dwelled in the midst of *His first-born son, a kingdom of priests* [Ex. 4:22, 23; 19:5, 6]. And *the theocracy*, with its people [Israel] and its rules and regulations [the Law], was brought into existence at this time and was to subsequently be established in the land covenanted to Abraham, Isaac, and Jacob.

The same theocracy is to be restored to Israel yet future, which, according to the type, will occur following a new covenant being made with the house of Israel and following the Glory indwelling the Temple which Messiah Himself will build [Ezek. 43:2ff; Zech. 6:12, 13].)

2) As Seen in the Book of Ezekiel

Ezekiel deals extensively with the restoration of Israel (chs. 36, 37), the destruction of Gentile world power (chs. 38, 39), and Israel in the land during the Messianic Era (chs. 40-48).

The latter part of chapter thirty-six (vv. 17-38) deals with the reason for the dispersion of the Jewish people, their national conversion, and their restoration to the land. All of chapter thirty-seven then provides more information concerning their national conversion and restoration to the land. Then chapters thirty-eight and thirty-nine have to do with the destruction of Gentile world power once they have been restored to the land, with these two chapters ending at the same place as the previous two chapters — Israel in the Messianic Era, as seen more in detail in chapters forty through forty-eight.

That events in chapters thirty-eight and thirty-nine can occur *ONLY* after Israel has been restored to the land, following the Tribulation, is *evident* from things stated in these chapters. For example, conditions seen in 38:8, 11, 12; 39:12 (*cf.* 38:23; 39:21-23) *CANNOT possibly exist before that time*. These conditions *DON'T* exist today; *NOR* can they exist anytime before or during the Tribulation.

And, in the parallel account in Rev. 9:15-18 (cf. Ezek. 39:4-20), the slaying of “the third part of man” at the hands of the two myriads of myriads would undoubtedly have to do with *the armies themselves* rather with mankind in general (ref. Ezek. 38:21; cf. Judges 7:22; I Sam. 14:20).

Then chapters forty through forty-eight present Israel in the land during the Messianic Era, following their restoration to the land and the destruction of Gentile world power.

(The use of “Gog” [referencing a *prince*] and “Magog” [referencing a *land*], used together in Ezek. 38:2, cannot possibly refer to *Russia, with Russia leading armies of subsequently named nations against Israel during the Tribulation*, as usually taught. Contextually, it is evident that the reference must be viewed in line with *the same type reference seen in Rev. 20:8*, where “Gog and Magog” refer to “the nations which are in the four quarters of the earth.”

Note that there is nothing in the N.T. that is not found after some fashion in the O.T., with the N.T. drawing from the O.T. in this respect. And Rev. 20:8 *can ONLY* draw from Ezek. 38:2 [the *ONLY* O.T. reference of this nature], though the time element and battle are different.

Ezekiel 38, 39 has to do with *the princes [kings, captains, mighty men] leading armies from the nations of the earth* against the regathered Jewish people, with the “King of kings, and Lord of lords” in their midst. The fact that only a few Middle East nations are mentioned is immaterial [38:5, 6, 13]. That is also true relative to a mention of “the kings of the east” in Rev. 16:12, which, if one keeps reading, he finds that “the kings of the earth and of the whole world” [v. 14] are in view in a larger respect.)

3) As Seen in the Book of Daniel

The Book of Daniel, in its overall scope, deals with the Times of the Gentiles, from beginning to end. And through the use of imagery, metaphors, types, and direct statements, Daniel places an emphasis on that which will occur at the end of the Times of the Gentiles — *the total destruction of Gentile world power, with the kingdom of Christ then being established.*

Note, for example, *the great image in chapter two* and *the four great beasts in chapter seven* (which deal with *exactly the same thing*, from different perspectives). And the remainder of the book is simply commentary on that depicted by the great image and the

four great beasts, with an emphasis on that depicted by the final form of the great image and the fourth great beast.

4) As Seen in the Book of Joel

The same sequence of events as seen in Ezekiel chapters thirty-six through thirty-nine is also seen in the Book of Joel. And these events in Joel have to do with *the Jewish people regathered to the land, Messiah present in their midst, and the subsequent destruction of Gentile world power* (Joel 2:18-3:21).

Further, in Joel, these events are seen occurring *beyond Man's Day, in the Lord's Day* (1:15; 2:1, 11, 31; 3:14).

Man's Day lasts until the end of the Tribulation, with the Lord's Day beginning following Christ's return at the end of Man's Day.

Joel is just one of the numerous prophets which have spoken, and their words signal *the end of any discussion on the matter*. That which is about to occur relative to Israel and the nations will turn out *EXACTLY as outlined in prophet after prophet*. And *NOTHING can change or alter anything which the prophets have stated*.

(At this point in the Book of Revelation [at the end of chapter nineteen, anticipating Christ's millennial reign in chapter twenty], *the complete purpose* for the breaking of the seals on the seven-sealed scroll in ch. 5 [chs. 6ff] will have been realized.

"The time of Jacob's trouble" will have resulted in *Israel's repentance* [with all subsequent events], completion of *the redemption of the inheritance* will have occurred [through the destruction of Gentile world power at the end of ch. 19], and, with the redemption of the inheritance, *two marriages* will have occurred — the marriage of Christ to His previously revealed bride, and the remarriage of God to a converted and restored Israel.

With the preceding in mind, note that chapters seventeen through nineteen are taken up entirely with *the end result of the multi-faceted purpose for the future seven-year Tribulation, along with subsequently accompanying events which lead into the Millennium*.

Revelation 17:1-19:6 has to do with *bringing about an end to Israel's harlotry, with the nation cleansed and about to be restored as the wife of Jehovah*.

Revelation 19:7-10 has to do with *the marriage festivities of Christ and His bride, anticipating the actual marriage*; and Revelation 19:11-21 has to do

with Christ's return, the completion of the redemption of the inheritance, and the corresponding marriage of Christ to His bride and the remarriage of God to Israel.

Note the summation of the matter:

- 1) *The restoration of Israel in Rev. 17:1-19:6.*
- 2) *The completion of the redemption of the inheritance in Rev. 19:11-21.*

Refer to Chs. XXVII, XXVIII in this book, along with the author's book, *Mystery of the Woman*, for the former; then, the following comments, completing this chapter, will have to do with the latter.

The typology of the cities of Refuge in Num. 35:1ff has a *dual aspect* to that being foreshadowed. It has to do mainly with *Israel* [ref. Appendix II in this book], paralleling events seen in Rev. 17:1-19:6. But it also foreshadows *that seen relative to the completion of the redemption of the inheritance*, seen brought to completion in Rev. 19:11-21.

There is a *Gentile aspect* to the cities of Refuge [Num. 35:15], and note that "blood" *defiles the land*, with the *ONLY redemption available for the land* being "the blood of him that shed it" [v. 33; cf. Gen. 9:6; Joel 3:19-21].

Israel, in that coming day, *guilty of blood*, will be able to avail herself of the provided "ransom," but not so with the nations. They will have to pay the price themselves — *with their OWN blood* [Num. 35:31-33].

The complete kingdom of Babylon [Daniel's great image (or four great beasts)], seen in its final form during the days of Antichrist, will *NOT ONLY incorporate everything seen in the complete image [or all four beasts] BUT that seen in the previously conquered Assyrian kingdom as well.*

It was the Assyrian kingdom which took the northern ten tribes into captivity [beginning abt. 722 B.C.], and the Babylonian kingdom which took the southern two tribes into captivity [beginning abt. 605 B.C.].

Thus, the kingdom of Antichrist (ruled by "the Assyrian") will incorporate everything seen in the kingdom of Babylon going back to the days of Nebuchadnezzar and back behind that to the conquered Assyrian kingdom, with innocent Jewish blood being shed by Gentile powers throughout the period, with ALL this shedding of blood seen incorporated in the FINAL form of Gentile world power.

And the redemption of the inheritance [which pertains mainly to the land of Israel but in a larger sense to the whole earth] *can ONLY be fully realized by the destruction of Gentile world power occurring IN THE LAND OF ISRAEL.*

The redemption of the inheritance *can ONLY be realized in ALL its fullness by shed blood — the blood of the slayer poured out IN THE LAND ITSELF*; and, according to Rev. 14:20, this bloodshed, "even unto the horse bridles," will exist "by the space of a thousand and six hundred furlongs [abt. 180 miles].")

33

The Millennial Reign

*Living and Reigning with Christ
Not Living and Reigning with Christ*

“And I saw an angel come down from heaven, having the key of the bottomless pit [the abyss] and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit [the abyss], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they 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 for 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 (Rev. 20:1-6).

That revealed in the first six verses of Revelation chapter twenty can be divided into three interrelated sections:

- 1) *The binding and incarceration of Satan (vv. 1-3).*
- 2) *Judgment and two resurrections (vv. 4-6).*
- 3) *The one-thousand-year reign of Christ and His co-heirs (vv. 4-6).*

And matters pick up exactly where events at the end of chapter nineteen left off (the Beast and False Prophet taken and cast into the lake of fire, and the corresponding destruction of Gentile world power [vv. 17-21]).

The Binding and Incarceration of Satan

In the first three verses of chapter twenty, a powerful angel (seen earlier in the book in ch. 9 [vv. 1ff]) comes down from heaven with two things in his possession: 1) “the key of the bottomless pit [Gk., *abussos*, ‘the abyss’],” and 2) “a great chain in his hand.”

“The abyss” is *the underworld*. This is the place of *the dead*, synonymous, at least in part, with *Sheol* or *Hades* (Rom. 10:7; Eph. 4:9, 10; Rev. 17:8).

This is also the place where *certain fallen angels* were/are confined (Luke 8:31; I Peter 3:18-20; Jude 6; Rev. 9:1-11). And the chain which this angel has in his hand is not just any chain, but “a great chain,” sufficiently strong to hold the powerful one being bound for 1,000 years.

The particular angel assigned this task can only be a *very powerful angel*, for he takes *another powerful angel (Satan)* and not only binds him with this chain but casts him into the abyss and seals it over.

The one being chained and bound in the abyss is referred to as “a king” over other angels in the abyss, and as “the angel of the bottomless pit [‘the abyss’]” — the one whose name in the Hebrew language is “Abaddon,” and in the Greek language is “Apollyon,” both words meaning, *Destroyer* (Rev. 9:11).

(According to II Cor. 11:14, Satan appears today as “an angel of light.” But one day the mask will be removed, and he will be seen in a completely true revelation of himself, as “Abaddon”/“Apollyon,” *the Destroyer*.)

And in that coming day when the masks worn by both men and angels have been removed, revealing everything in a *completely naked sense*, Satan will be bound in a *place void of light, openly revealed to all* in a completely opposite sense to the way he seeks to make himself known today [Isa. 14:15-17; Ezek. 28:16-19].)

Satan will be kept chained in the sealed abyss for 1,000 years, during which time God's Son, with His co-heirs, will exercise the rights of the firstborn and reign over the earth.

ONLY after Christ's 1,000-year reign has been completed will there be a return to the abyss to unseal the abyss and loose Satan, for a purpose seen in Rev. 20:7-9 (covered in Chapter XXXIV of this book).

The whole of the matter — carrying one through the entire sequence of events (the destruction of Gentile world power, the binding of Satan [which can only include his angels as well], the 1,000-year reign of Christ, and the loosing of Satan) — was stated in a succinct form by Isaiah over 2,700 years earlier:

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high [Satan and his angels] and the kings of the earth upon earth [Gentile world powers].

And they [the powers previously mentioned — Satan and his angels, along with slain Gentile powers] shall be gathered together, as prisoners are gathered in the pit [Heb. *bor*, ‘prison,’ ‘dungeon’], and shall be shut up in the prison [for 1,000 years], and after many days shall they be visited [after the 1,000 years Satan and his angels will be loosed and subsequently dealt with; and the Gentile powers will be resurrected and judged (Rev. 20:7-15)].

Then [referring back to events during the 1,000 years] the moon shall be confounded, and the sun ashamed [all lesser governmental powers (existing governmental powers among the nations in that day) will recognize that stated in Isa. 2:1-4 — ‘the mountain (the kingdom) of the Lord's house...established in the top of the mountains’ (above all the world's kingdoms)], when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously [*lit.*, ‘before His elders, Glory’ (His coming Glory, during the 1,000 years)]” (Isa. 24:21-23).

(*The Lord before His elders* in the last verse is an apparent reference to the Lord in the midst of the Jewish people, for the scene is earthly, in Mount Zion, in Jerusalem [*cf.* Ps. 2:6ff; Joel 2:27ff].

Otherwise, if a heavenly scene were in view [though it isn't], this could only refer to the Lord in the midst of His co-heirs, *et al.* in the heavens [*cf.* Matt. 8:11; Heb. 11:13-16; Rev. 1:13, 20].

Judgment, Two Resurrections

Revelation 20:4-6 deals with *individuals executing judgment from thrones, and with two resurrections.*

As will be shown, executing judgment from thrones in this text is synonymous with *reigning from thrones*; and the two resurrections are inseparably related and occur at two different times, 1,000 years apart.

And it is clearly revealed from the context that this judgment and one of the two related resurrections are events which have to do with the 1,000 years, also spoken of in these verses.

1) Judgment from Thrones

“Judgment” is sometimes used in a synonymous sense to *reign*. For example, in Matt. 19:27, 28, note Peter’s statement and question, along with Christ’s response to not only Peter but to all twelve disciples:

“Behold, we have forsaken all, and followed thee; what shall we have therefore?”

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

During the Millennium, the twelve disciples will sit on twelve thrones judging the twelve tribes of Israel (which *can ONLY* be viewed as *extensions of Christ’s throne, with the power emanating from His throne* [Rev. 3:21]). And, in this respect, the Millennium can be viewed as 1,000 years of *judging*, with Christ and His co-heirs ruling the nations with a rod of iron (*cf.* Ps. 2:6-9; Rev. 2:26, 27).

But who are those seated on thrones in Rev. 20:4, to whom regal power and authority will have been given at this time? Those allowed to ascend these thrones are referred to only as “they,” and there is seemingly no antecedent to the pronoun to tell us who is being referenced.

Pronouns, such as “they” in this verse, are used in the place of preceding, identifying substantives. And a pronoun, used in

this manner, *could NOT* stand alone in Scripture. *There would have to be an antecedent*, for Scripture *has NOT* been structured in a manner where man is left to his own interpretation, which the absence of an antecedent would necessitate.

God has simply NOT put His Word together in this manner.

The verse goes on to tell the reader *who* is being referenced by “they.”

It is *the Tribulation martyrs in the latter part of the verse*, seen back in the latter part of chapter seven (vv. 9-17), also briefly referred to in chapters twelve, thirteen, fourteen, and fifteen (12:11; 13:15; 14:12, 13; 15:2-4).

And, in relation to the antecedent of the pronoun being that far removed from those being referenced, bear a couple of things in mind.

Those having previously been slain (referred to by “they,” and identified in the remainder of the verse) had been slain throughout the time covering the latter part of the Tribulation, throughout the past three and one-half years. Thus, *in relation to time*, events in Rev. 20:4 occur very shortly after the conclusion of time covering the Tribulation saints being martyred.

Then, something else should be considered.

With God, both the past and the future exist during *present time*. Thus, with God, the antecedent of a pronoun *could ONLY be something existing during the same present time seen in the pronoun, NOT something removed from the pronoun by time.*

Note Eccl. 3:14, 15 in this respect:

“I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.

That which hath been is now [the past seen as *present*]; and that which is to be hath already been [the future seen as past, which makes it *present* as well]; and God requireth that which is past [*lit.*, ‘and God seeks that which has been pursued’ (which again makes it *present*)].”

Thus, the identity of those occupying thrones in Rev. 20:4, to whom “judgment” will be given, is easily determined. The complete text, along with the context, makes this quite clear.

2) Two Resurrections

Revelation 20:4-6 deals with *two resurrections* — one occurring before the Millennium, and the other occurring after the Millennium. And, as will be shown, the thought of bodily resurrection is *NOT what is in view* through the use of the Greek word *anastasis*, translated “resurrection” in verses five and six.

(The word *anastasis* appears forty-three times in the Greek N.T. And, as in Rev. 20:5, 6 [which is the only place this word appears in the Book of Revelation], this is the word translated “resurrection” different places throughout the N.T.

Anastasis is a compound word formed by prefixing a preposition [*ana*, meaning “up”] to *stasis* [meaning, “to stand”]. Thus, the word *anastasis* means “to stand up,” with the thought behind the English word “resurrection” having to do with the impartation of life, allowing the dead to *stand up*.

And, when used in the sense of being raised from the dead in the N.T., the word applies *ONLY to the body, to the material part of man* [for that is the only part of man which dies today]. The body *stands up*, with the thought of *life* understood within the meaning of the word *anastasis* itself.)

Anastasis is used three different ways in the Greek New Testament:

1) The word is used referring to the resurrection of the body. With only several exceptions (*cf.* Heb. 11:35), this is the way that the word is used throughout the New Testament.

2) The word is used in Luke 2:34, translated “rising again,” referring to a spiritual deliverance of the Jewish people.

3) The word is used in Phil. 3:11, translated “resurrection,” but with an additional preposition (*ek*, meaning “out of,” not seen in most English translations) prefixed to the word (forming *exanastasis* [in Greek, the letter ‘k’ becomes ‘x’ when prefixed to a word beginning with a vowel]).

Philippians 3:11 is the only place in the New Testament where *anastasis* appears with the preposition *ek* prefixed to the word, making the word to literally mean “to stand up out of.”

And, contextually, *the word has NOTHING to do with bodily resurrection* in this text.

Rather, the word has to do with one group of individuals *standing up out of* another group of individuals, with the context clearly relating the matter to that which awaits both faithful and unfaithful Christians at the judgment seat.

One group (the faithful, the overcomers) will *stand up out of* the other group (the unfaithful, the nonovercomers).

(*Anistemi*, the verb form of *anastasis* [formed from *ana* (“up”) and *histemi* (“to stand”), which can only carry the same meaning as *anastasis*] is used one hundred eleven times in the Greek N.T. And, unlike *anastasis*, the word *anistemi* refers to bodily resurrection only about thirty of these times. In most instances the word does not refer to the dead at all but to living individuals rising up in both literal and non-literal senses [e.g., Matt. 9:9; 12:41; 17:9; 20:19; 22:24; 26:62].)

As will be shown, textually and contextually, one group of Christians *standing up out of* another group of Christians in Phil. 3:11 is *EXACTLY* what is in view in Rev. 20:4-6 relative to one group of Tribulation saints *standing up*, with the remainder of the Tribulation saints not being allowed *to stand up* at this time, though they will be allowed *to stand up* at a later time (after the 1,000 years).

Bodily resurrection is in view in these verses *ONLY in the sense that it is understood to have occurred prior to the exercise of judgmental rule in verse four* — the same as that seen in the judgment of the unsaved at the end of the Millennium in subsequent verses (vv. 11-15), where no mention of bodily resurrection is made either, *though it would be understood to have occurred prior to judgment*.

NEITHER the judgmental rule of the Tribulation martyrs *NOR* the judgment of the unsaved dead (vv. 4, 11-15) *can occur apart from a resurrection of the bodies of those in view*.

Individuals simply will *NOT rule or be judged apart from the complete person* being present, *which necessitates a resurrection of the body* (Dan. 12:2, 3; John 5:29; cf. I Thess. 4:13-18; Rev. 1:10-20).

In this respect, the word “lived” in Rev. 20:4, 5 is *NOT a synonym for bodily resurrection*, as it is often understood, for “lived” in these

verses *occurs subsequent to resurrection and judgment*. Contextually, the word has to do with *living and reigning with Christ during the 1,000 years*.

Also, note John 5:29:

“And shall come forth [all in the graves]; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

The word “resurrection” in this verse is used in connection with both “life” and “damnation [*lit.*, ‘judgment’].” It is evident that neither word (*life, judgment*) refers to or has to do with *bodily resurrection, referenced in the introductory part of the verse*.

Life and judgment are opposite counterparts, and both MUST be seen having to do with the same thing — both having to do with Christ’s reign, NOT with the resurrection of the body.

The word “lived” in Rev. 20:4, 5 would be separated from a resurrection of the body in this same sense, which is the sense seen through Christ’s words in John 11:25 — “I am the resurrection and the life” (*cf.* Acts 2:24). The manner in which this is worded in the Greek text, “resurrection” and “life” *are not synonymous*, though “life” would have to be involved in resurrection (pertaining only to the body). But life in connection with the physical body is not the thought through the subsequent use of the word “life,” for this word (Gk., *zoe*, used one hundred thirty-four times in the N.T.) is not only used in a separate sense from “resurrection” but is used throughout the New Testament pertaining more to *the whole man*, not just the body.

The word “lived” is *NOT ONLY* associated with Christ’s reign in Rev. 20:4 *BUT* is referred to as “the first resurrection” in verse five.

That is, it is referred to as *one group of previously judged individuals standing up in relation to Christ’s rule and reign, with another group of previously judged individuals NOT being allowed to stand up at this time, being denied a part in Christ’s rule and reign*.

A second standing up — those not being allowed to stand up before the Millennium, “the rest of the dead” — is clearly stated in verse five. And this standing up will occur ONLY after the Millennium.

The word “again” (KJV) in verse five should not be in the translation.

That is, the verse should read:

“But the rest of the dead lived not until the thousand years were finished. This is the first resurrection.”

(The word “again” appears in a couple of Greek texts, including the Textus Receptus, the main Greek text used for the KJV, which accounts for the KJV translation.

However, the vast majority of Greek manuscripts do not have the word “again” in this verse. And, resultingly, almost any English translation since the 1901 ASV does not include this word.

Beyond the preceding, contextually, it is evident that the word does not belong in the text. If in the text, the words “lived” and “resurrection” would have to be viewed as synonyms and relate to bodily resurrection, for *living bodily* would be something that the individuals in view would do again.

This though is not the case in the text. These individuals *had NEVER lived* in the sense seen here. *BUT*, they will live in this sense after the 1,000 years.

Saved individuals not living and reigning until following the 1,000 years is dealt with in the concluding chapter of this book, Chapter XXXVI.)

Then, further textual evidence that “lived” is *NOT* synonymous with *bodily resurrection* in these verses can be seen in a mention of “the second death” *NOT having power* over those who live and reign with Christ, though there is a clear inference that *it will have power* over those not living and reigning with Christ.

“The second death” was previously seen in the Book of Revelation in connection with Christians overcoming or being overcome in the message to the Church in Smyrna (2:11). The promise given to this Church was that overcoming Christians would “not be hurt of the second death.”

But, the clear inference in the promise to overcoming Christians was that non-overcoming Christians *would be hurt of the second death*.

And *EXACTLY* the same thing is seen in Rev. 20:4-6 relative to Tribulation saints and “the second death.” Tribulation saints who had died, been raised from the dead, and judged are in view.

Those overcoming (as seen in vv. 4-6) will be the ones standing up, with “the second death” *having NO power over them*.

And *EXACTLY* the opposite will be true for those not overcoming in this manner. They *will NOT* be allowed to stand up (in a *regal* respect) *UNTIL* after the 1,000 years, with it clearly inferred that “the second death” *WILL have power over them* (cf. Rom. 8:13).

(Note that *millennial verities, NOT eternal*, are in view throughout Rev. 20:4-6. The passage is dealing with *two types of saved individuals coming out of the tribulation*, just as Rev. 2:11 is dealing with *two types of Christians removed from the earth before the Tribulation*.

And in relation to both groups, *judgment pertains to individuals either overcoming or being overcome, the second death EITHER NOT having OR having power over them, and the entire matter is with a view to these individuals EITHER ruling and reigning OR NOT ruling and reigning with Christ for 1,000 years*. Matters pertaining to eternal salvation *are simply NOT dealt with in either passage*.

For additional information on “the second death” in the previous respect, refer to Appendix IV in this book.)

The One-Thousand-Year Reign of Christ

It is often stated that Rev. 20:1-7, where the 1,000 years are referred to six different times, is *the ONLY place in all Scripture* that one can find mention made of the length of this future period of time, the Messianic Era.

However, a statement of that nature is quite misleading and NOT true at all.

The matter is as stated by Nathaniel West in his book, *The Thousand Years in Both Testaments*, written over one hundred years ago:

“What we find in the New Testament as its outcome in respect to the ages and the kingdom has already lain in the bosom of the Old Testament from the beginning... Nothing appears in the later revelation that was not hid in the earlier, nothing in John that was not in Moses...”

If we study the eschatology [doctrine of last things] of the Old Testament, we will find the *Eschata* there identical with the *Eschata* of the New Testament, and the Eschatology of both Testaments the same... Such is the organic and genetic character of revelation and of prophecy that if 'the thousand years' are not in Moses, the Psalms, and the Prophets, they have no right to be in John."

A septenary structure, introduced in the opening two chapters of Genesis, pervades ALL Scripture. And within this septenary structure there are six days of restorative/redemptive work, followed by a day of rest.

God's pattern concerning how He restores a ruined creation *has FOREVER been set forth in an established, unchangeable fashion at the very beginning of His Word, in the first thirty-four verses, in Gen. 1:1-2:3.*

This pattern was established through God's restoration of the ruined material creation. And God's subsequent work surrounding restoring ruined man following the fall in Genesis chapter three *MUST follow the established pattern.*

God, in His restoration of ruined man, is presently working six days. Then, following six days work, God will rest the seventh day, *EXACTLY as in the established pattern.*

And each day in the latter restoration is 1,000 years in length, in perfect keeping with "one day is with the Lord as a thousand years, and a thousand years as one day" in II Peter 3:8 (note that II Peter is an epistle which has an internal septenary structure of its own [II Peter 1:15-18; 3:3-8; cf. Matt. 16:28-17:5]).

"The Sabbath" was given to Israel as *a sign* to keep this thought ever before the Jewish people throughout their generations during Man's Day (Ex. 31:13-17).

Every time that the Israelites kept the Sabbath, following six days of work, *they were calling attention to that which God had set forth in the beginning.*

They were calling attention to the fact that, *according to the unchangeable Word of God, at a future time God would rest one day, 1,000 years, following six days of restorative/redemptive work, following 6,000 years of restorative/redemptive work (cf. Heb. 4:1-9).*

And this septenary structure, pervading all Scripture, *allows* for the numerous prophecies covering both Man's Day (lasting 6,000 years) and the Lord's Day (lasting a following 1,000 years) *to be properly understood and placed in their proper perspective.*

Thus, *NOTHING* further than a simple announcement concerning the 1,000 years is needed in Revelation chapter twenty, for this 1,000-year period has pervaded the whole of previous Scripture, with everything moving toward this goal.

(For additional information on the preceding, refer to the author's book, *The Study of Scripture*, Chapter II, "The Septenary Arrangement of Scripture."

Also, see the foreword to this book for information on how John began his gospel in this same septenary manner.)

34

Following the Millennium

*“Gog, in the Land of Magog,” Again
The Millennial Age, Followed by the Eternal Ages*

“And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever” (Rev. 20:7-10).

Certain parallels exist between the seven-year Tribulation and the one-thousand-year Millennium which follows. And these parallels have to do with *events during and immediately following the Tribulation and with events during and immediately following the Millennium.*

The Tribulation will be a time when God’s righteous judgment falls upon those residing on the earth. During this time of judgment, a first fruit of the Jewish nation (144,000 Jewish evangelists) will go worldwide to the Gentiles with God’s message.

Then, immediately following the Tribulation, the nations of the earth — under Satan, as he heads matters up through the Beast — will be gathered together *against Christ and the Jewish people, with Jerusalem the focal point.*

(Note Chapter XXXII, pp. 393, 394 in this book, *for the reason WHY this bloody, climactic battle MUST occur in the land of Israel, with Jerusalem center stage.*)

The Beast and False Prophet will then be taken and cast into the lake of fire, followed by the destruction of the nations formerly under the command of the Beast (*cf.* Isa. 34:2, 11).

Satan will then be chained, cast into the abyss, and the abyss will be sealed over, allowing the Millennium to ensue.

The Millennium will be a time when those dwelling on the earth will experience God's righteous judgment through His Son, as the Son, with His co-heirs, rules the earth.

The Millennium, in this respect, will be 1,000 years of judgment (Ps. 2:6-12; 110:1-7). And during this time, the entire Jewish nation (as the 144,000 previously) will go worldwide to the Gentiles with God's message, as seen in Isaiah chapter fifty-three.

Then, events occurring immediately following this 1,000-year period (the Lord's Day) will end *EXACTLY* like events occurring immediately following the previous seven-year Tribulation (the last seven years of Man's Day).

Immediately following the Millennium, the nations of the earth — under Satan, who will have been loosed from the abyss — *will be gathered for EXACTLY the same reason and to EXACTLY the same place seen 1,000 years earlier.* They will be gathered to the land of Israel, with *Jerusalem*, once again, the focal point for those coming against Christ and the Jewish people.

And the end of the matter will be *the SAME as before the Millennium.* The leader — Satan — will be taken and cast into the lake of fire, where the Beast and False Prophet will still reside (the leadership under Satan during the counterpart to this battle before the Millennium). Then the Satanic-led nations, *as before*, will be destroyed.

(In Rev. 20:10, note that the word "are" is in italics ["where the beast and the false prophet *are*," KJV], indicating that the word has been supplied by the translators. The fact that the Beast and False Prophet are still there though is seen in the words "shall be tormented.")

These three words [KJV] are a translation of one word in the Greek text, and this word is in the third person plural: *lit.*, "they shall be tormented," referring to more than Satan alone, which, textually, *can ONLY* include the Beast and the False Prophet. Thus, after 1,000 years the Beast and False Prophet will still be there when Satan is cast into this place.

And, following Satan being cast into the lake of fire, an expression is used pointing to *continuous, unbroken time extending throughout the eternal ages which are to follow*, providing the duration that Satan, the Beast, and the False Prophet will remain in the lake of fire — “day and night forever and ever [‘day and night with respect to the ages of the ages’],” *i.e., continuous, unbroken time throughout the endless ages of eternity.*)

Immediately following the Tribulation, the armies from the nations of the earth, gathered to the land of Israel, are refer to as “Gog,, the land of Magog” (Ezek. 38:2).

And the matter is expressed this same way and explained in Rev. 20:8, showing that “Gog and Magog” have to do with *the nations of the earth gathered to the land of Israel once again, immediately following the Millennium* (worded, “Gog and Magog,” followed by an explanation [through parallelism] of what is meant by the use of “Gog and Magog” — “nations [‘Gog’] which are in the four quarters of the earth [‘Magog’],” necessitating “Gog, the land of Magog” being understood *the SAME way* in Ezek. 38:2 [comparing Scripture with Scripture; *ref.* Chapter XXXII in this book, pp. 391-394]).

The *reason* for the gathering of these nations into the Middle East both times *will be the SAME*, and this reason is echoed in verses from Psalms chapters two and eighty-three (verses having to do with the first gathering, but the reason for the nations being gathered is *the SAME both times*):

“Why do the heathen [Gentiles] rage, and the people imagine a vain thing.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us [the restraining and authoritative power of the Father and Son].

He that sitteth in the heavens shall laugh [a contemptible laughter]: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion” (2:1-6).

“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head [they carry their head high, exalt themselves].

They have taken crafty counsel against thy people, and consulted against thy hidden ones [the latter is a parallel part of the verse, referring to the Jewish people previously mentioned, those protected by God; cf. Ps. 27:5].

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

For they have consulted together with one consent: they are confederate against thee" (83:2-5).

BOTH before and after the Millennium, the reason for such an endeavor by the nations under Satan *will be the SAME; and the end result will, as well, be the SAME.*

The nations of the earth, under Satan, will march into the Middle East against Christ and Israel. *THEN*, the leadership will be taken and dealt with, and those under their command will be destroyed.

The first destruction of the nations coming against Christ and Israel (preceding the Millennium) will occur through *a treading of the winepress*

And this destruction will be followed by *the great supper of God* and by *Satan subsequently being bound and cast into the abyss*, which will then be sealed over, for 1,000 years.

The second destruction of the nations coming against Christ and Israel (following the Millennium) follows *Satan being loosed and deceiving the nations.*

And this destruction will occur through *fire coming down from God out of heaven* (note that *fire from heaven* is also associated with the first destruction as well [Ezek. 38:22; 39:6; cf. II Peter 3:10]).

Comparing the manner in which the reference to "Gog and Magog" is used in both Ezek. 38:2 and Rev. 20:8, understanding *EXACTLY* what is meant by these two names used together is a simple matter (cf. Gen. 10:2; I Chron. 1:5; 5:4).

In Ezek. 38:2, "Gog" refers to *a people* (other than Israel — *the Gentiles*, with the leadership of the nations particularly in view), and "Magog," as seen in the text, refers to *a land* (Heb. *erets*, understood as one or more "lands" or the whole "earth," depending on the context).

In Rev. 20:8, that referred to by both words is the same as seen in Ezekiel — “the nations [referenced by ‘Gog’] in the four quarters of the earth [referenced by ‘Magog’].”

It is evident that “Magog” in Ezek. 38:2 should be thought of in the same sense seen in Rev. 20:8 — *more than just the land of one or more named countries; rather, contextually, the reference is to the lands of countries worldwide, the entire earth.*

Contextually, the battle seen in Ezekiel chapters thirty-eight and thirty-nine occurs *AFTER Israel has been restored to the land, following Messiah’s return at the end of the Tribulation.* Thus, these two chapters simply form another description of the same battle seen in Rev. 14:14-20; 19:17-21, *the Battle of Armageddon.*

(For additional information on how “Gog and Magog” is used in Ezek. 38:2, along with an overall view of Ezekiel chapters 37-39 in this respect, refer to Appendix III in the author’s book, *O Sleeper, Arise, Call...!*)

Israel in God’s Economy

Down through the centuries, extending over millenniums of time, Satan has sought to destroy the nation of Israel.

He can be seen behind the scenes in this respect in what could be referred to as *Pogroms* throughout — when *the Assyrian Pharaoh* during Moses’ day sought to destroy the Jewish people (Ex. 1:8ff; cf. Ex. 3:2), or centuries later when *the Babylonians* sought to burn them or feed them to the lions (Dan. 3:19-27; 6:4-24), or during the same era when *Haman* tried his hand at doing away with the Jewish people (Esther 3:1ff), or centuries later during the Inquisitions when *the Catholic Church* tried their hand at the matter, or centuries later when *the Third Reich under Hitler* sought to produce a Jew-free Europe, or continuing today when *the leaders of nations*, particularly in the Middle East, have called for and continue to call for the utter destruction of Israel.

(Outward acts such as the preceding are *NOT the ONLY* forms of anti-Semitism of a nature which seeks to do away with the nation of Israel.

Attention should be called to *one other form of anti-Semitism* — a *very subtle form* — existing on a large scale today, but often unrecog-

nized. And this is seen within Christendom, with a large segment of Christendom today, as the Catholic Church during the Inquisitions, finding itself involved.

But before even discussing the matter, something should be noted, and *it should be noted well*. Satan, through Christendom today, *will be no more successful* in endeavors to do away with Israel than he has been *through ALL other means* down through the centuries and millenniums, dating back to his endeavors through the Assyrian Pharaoh in Egypt during Moses' day, over 3,500 years ago [cf. Jer. 31:35-37].

Christianity today, throughout all its major denominations, is involving itself in an ever-increasing fashion in what is often referred to as "Replacement Theology," which is not theology at all. Rather, it is man's ideology relative to the place which both Israel and the Church occupy in God's economy.

And this ideology is a growing teaching in the Churches today. In fact, several denominational groups have become so completely permeated with the leaven of this false teaching that little else can be seen as the base for that being taught from the pulpits of the Churches forming these denominations [cf. Matt. 13:33].

The word "replacement" is used because this ideology teaches that *the Church has replaced Israel in God's plans and purposes*. In short, according to that being taught, *God is through with Israel; "the Church" is the new Israel; the new covenant has been made with the Church; God will never again deal with Israel in any special way, in a national sense*.

And this is the way that those promoting this false ideology see matters *continuing indefinitely*.

[Note, since the call of Abraham, covenants are made *with Israel ALONE, NOT with the Church or the nations*. The old covenant was made with Israel at Sinai; and the new covenant, as well, will be made with Israel, replacing the old covenant. And this new covenant, as the old covenant, could very well also be made with Israel at Sinai (cf. Jer. 31:31-33; Ezek. 20:34-37).]

Within the scope of the erroneous things taught relative to Israel throughout the dispensation, during the past 2,000 years, it would be difficult to find *a more heinous form of anti-Semitism than this replacement ideology*. In short, those teaching or ascribing to this ideology have taken Israel's promises and blessings, Israel's new covenant, and have left Israel with the old covenant and all the curses for the nation's past and present disobedience.

The damage this has done relative to sound Biblical doctrine being taught and /or understood in the Churches today is incalculable. And the reasoning behind that is very simple.

If the Jewish people are not seen occupying their God-ordained place in Scripture, *it is impossible to properly teach or understand the overall scope of the Word of God, leaving Christians in a general state of ignorance relative to that actually taught in the Word, particularly as it relates to the truth about both Israel and the Church.*)

And all of these millenniums-old, Satanic-led attacks against Israel, in all their various forms, *can ONLY* be setting the stage for that which is about to occur.

During the Tribulation, Satanic-led attacks against Israel will only continue and intensify. And Satan's attack against Israel during this time will reach such epic proportions that no parallel will exist in human history — an attack which will be enacted through the man to whom Satan will give "his power, and his seat ['throne'], and great authority" (Rev. 13:2b).

In the middle of the Tribulation, when this man breaks his covenant with Israel, he will set about to destroy the Jewish people from off the face of the earth. The Jewish people, *at THAT time*, will be uprooted from their land, the city of Jerusalem will be destroyed, and those who do not escape to a place of safety will either be killed or sold as slaves throughout the Gentile world (Dan. 9:26, 27; 11:28ff; Joel 3:2-8; Matt. 24:15-21; Luke 21:20-24; Rev. 11:1, 2).

Note Christ's words in Matt. 24:22 pertaining to the severity of the Tribulation, along with a promise to the Jewish people:

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened."

After Christ returns at the end of the Tribulation, He will deal with the Jewish people relative to that seen in the first six festivals in Lev. 23:4-44 — festivals outlining an order and foreshadowing a series of events which will occur relative to Israel between Christ's return and the beginning of the Messianic Kingdom, seen in the seventh and last festival.

THEN, once Christ has dealt with Israel relative to that foreshadowed by these festivals, the man seated on Satan's throne will lead the armies of the earth against Christ and a converted and regathered Jewish nation (Ezek. 38:14-16; 39:2-8; Joel 3:1-16; Zech. 14:1-9; Rev. 14:14-20; 19:17-21).

After this battle is over, Satan will be bound and imprisoned in the abyss.

The abyss will be sealed over, and he will be left there for 1,000 years, while Christ and His co-heirs reign over the earth (Rom. 8:14-19; Rev. 20:1-6).

And during this time, Israel will occupy her God-ordained place *at the head of the nations, with the nations being reached by and blessed through Israel* (Gen. 9:26, 27; 12:1-3; Ex. 4:22, 23; 19:5, 6; Zech. 8:20-23).

Then, after the thousand years Satan will be loosed, and he will go out to deceive the nations worldwide.

And this deception will be for *one central purpose* — to lead these nations into the Middle East against Christ and the Jewish people once again, with Satan, through the nations, seeking a final time to do away with the Jewish people and their Messiah (Rev. 20:7-10).

Why is Satan so determined to do away with this one nation, along with their Messiah?

The answer can be found *in ONLY one Book, or in books drawing the answer from this one Book.*

God, Who brought the nation into existence, has provided the answer in His Word. This is what the Old Testament is about, which governs the subject matter of the New Testament.

And the information supplying the answer BEGINS in Genesis.

Through Abraham and His Seed

Man was created in the beginning to replace the incumbent ruler, Satan. The one whom God had originally given the sceptre and placed over the earth had *disqualified himself* to continue holding the sceptre, with man created to replace him.

Satan, apart from God, had sought to acquire a higher regal position than the one in which he had been placed (Isa. 14:13, 14; Ezek. 28:14-16). And though Satan continued to occupy the throne, God reduced his kingdom, the earth, to *a ruin* (Gen. 1:2a).

THEN, at a later time, God *restored the earth* (Gen. 1:2b-25). And man was created *to replace the incumbent ruler* (Gen. 1:26-31).

But Satan, through deception, resulting in man's fall, brought about man's *disqualification* to ascend the throne. And this necessitated *redemption* if man were to, again, find himself in a position to realize the reason for his creation in the beginning.

And Satan, following Adam's disqualification, resultingly continued to hold the sceptre.

(God is the One Who places and / or removes rulers in His kingdom, whether in the angelic world or in the human realm [Ezek. 28:14; Dan. 4:17, 25; 5:18, 21]. And a principle of Biblical government necessitates that an incumbent ruler, such as Satan, who is to be replaced, continue holding his position on the throne, *UNTIL his replacement is NOT ONLY on the scene BUT ready to ascend the throne.*

This is seen in the typology of Saul and David, with Saul, though disqualified, remaining on the throne until David was not only present but ready to ascend the throne. And this account reflects on the matter at hand, for the antitype of the account of Saul and David has to do with Satan and Christ, the second Man, the last Adam.

Refer to Chapter XXXI, pp. 379, 380, in this book for a discussion of the preceding type and antitype.)

God though doesn't get in a hurry to bring His plans and purposes to pass, as man often does. Rather, relative to beginning a work which would ultimately result in man being elevated back into the position from which he had fallen, God waited *two millenniums*.

Then, as in the beginning when God created man, He again turned to *one man* — Abraham — through whom the reason for the first man's (Adam's) creation *would ultimately be realized* (which had been foreshadowed by God singling out Shem nine generations earlier [Gen. 9:26, 27]).

Almost 4,000 years ago, slightly over 2,000 years beyond Adam's creation, God called Abraham out of Ur of the Chaldees to *realize an inheritance in another land for particular, revealed purposes which would have far-reaching ramifications* (Gen. 12:1-3).

Through Abraham and his Seed, God would ultimately bring the entirety of His plans and purposes surrounding man to pass. Through this one man and his lineage — *through Abraham, Isaac, Jacob, and Jacob's twelve sons — ALL spiritual blessings which God had in store for mankind would ultimately be realized.*

Through the nation emanating from Abraham's seed — *i.e., through Israel — God would give man His word; through Israel, God would give man the Saviour, Jesus the Christ; and through this Saviour, God would bring a new creation into existence — the one new man "in Christ," the Church.*

The Church exists *ONLY* because Jesus the Christ came into the world (followed by ensuing events), and Jesus the Christ came into the world *through Israel.*

The whole of the matter can be traced back to Abraham and his lineage through Isaac, Jacob, and Jacob's twelve sons — the nation of Israel, *whose existence would ultimately result in the incumbent ruler being replaced and the nations of the earth being reached with God's message and blessed.*

Christians, "in Christ," are seen as "Abraham's seed, and heirs according to the promise" (Gal. 3:29), which, in this case, would have to do with the heavenly inheritance taken from Israel at Christ's first coming.

And, to realize this position "in Christ," Christians are seen as *branches from a wild olive tree which have been grafted into a good olive tree, a Jewish trunk with Jewish roots* (Rom. 11:17-24).

And *IF* Israel is removed from the equation, with the Church replacing Israel, note what this does to the Biblical picture.

The whole of the matter would be destroyed at the foundation. There would be NO Jewish trunk with Jewish roots.

It is *through Israel* that God has brought, is bringing, and will bring matters to pass which will allow man to one day realize the purpose for his creation in the beginning.

And THAT purpose is REGAL.

“Israel” is God’s firstborn son (Ex 4:22, 23), and *ONLY* sons can rule in God’s kingdom (all “angels,” present rulers in God’s kingdom, are *sons of God* because of their individual creation; in the human realm though, *ONLY firstborn sons can rule*).

“Israel,” through creation and adoption, is presently God’s firstborn son; and “Christ,” Whom Israel brought forth, is God’s firstborn Son by birth (Jesus has *always* been God’s Son, but not His firstborn Son [cf. John 3:16; Heb. 1:6]).

And because Israel brought Christ forth, God could then bring into existence a *third firstborn son* — “the Church,” a *new creation* “in Christ,” which will become God’s firstborn son when the adoption occurs (cf. Rom. 8:14-23; II Cor. 5:17; Eph. 2:10-15; Heb. 12:23).

And these Sons are *the Ones Who will rule the earth yet future, in the stead of the incumbent rulers, in the stead of Satan and his angels*. The “world to come [lit., ‘inhabited world to come’]” will be governed by *man, NOT by angels* (Heb. 2:5).

Israel *can NO more* be removed from her God-ordained place than can the One Whom Israel brought forth, Jesus the Christ (cf. Jer. 31:35-37; Luke 1:31-33).

NOR can the Church be removed from her God-ordained place (cf. Eph. 2:5-7; 3:9-11, 21).

It will be through *these three firstborn Sons* that man will come into a realization of the reason for his existence. *THIS is the unchangeable manner in which God has ordained that matters will occur*.

Thus, is it any wonder that Satan’s attack since time immemorial *has been directed against Israel?*

Is it any wonder that during the coming Tribulation his attack will be *centered on Israel?*

Is it any wonder that after Christ returns and regathers Israel, restoring the Jewish people to the land, that Satan will lead the armies of the nations of the earth into the Middle East *against both Christ and Israel?*

And is it any wonder that when Satan is loosed at the end of the Millennium that he will go out to deceive the nations *with one purpose in mind* — to once again lead an armada from these nations into the Middle East *against Christ and Israel in a final effort to undo and destroy that which God has done*.

The One Whose right it is to rule will hold the sceptre and wear the crown which Satan had previously held and worn.

That which was to be exercised through the first man, the first Adam will be realized through the second Man, the last Adam, along with His co-heirs and the nation of Israel.

And God working through Israel over millenniums of time will have brought the whole of the matter to pass.

(For additional information on the preceding, refer to the author's book, *God's Firstborn Sons*.)

35

From Time to Eternity

The End of Seven Days, the Eighth Day

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell [Hades] were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done...” (Rev. 20:11-21:6a).

The closing verses of chapter twenty form *a climax* for events during the whole of Man's Day and the succeeding Lord's Day, and the events beginning chapter twenty-one form *a NEW beginning*, moving matters into the eternal ages which follow — which Scripture calls, "the day of God" (II Peter 3:12). And though there are *sharp contrasts* between the two, both sections of Scripture need to be studied together.

Events at the end of chapter twenty make way for and allow events at the beginning of chapter twenty-one to occur. And there are certain things in each which cannot be properly understood unless viewed in the light of one another. Thus, the chapter break is being ignored, and these two series of events are being placed together in this chapter of the book.

Moving into the Eternal Ages

Satan's rule, with his angels, is from the heavens over the present earth.

Satan and those ruling with him were placed in this position by God in the beginning, though later disqualifying themselves to continue ruling the earth (Ezek. 28:14-16). And this resulted in the earth, Satan's kingdom, *being reduced to a ruin* (Gen. 1:2a).

But God later restored the kingdom during six days of restorative work (Gen. 1:2b-25).

And God restored the kingdom with a view to *man*, whom He created on the sixth day after He had restored the ruined creation, *ruling the kingdom in the stead of Satan and his angels* (Gen. 1:26-31).

THEN God rested on the seventh day (Gen. 2:1-3).

Satan though, knowing the reason for man's creation, through subtlety and deception, brought about *his fall and disqualification to rule* (Gen. 3:1ff). And if man were to ever hold the sceptre in accordance with God's original intent, his fall would require *restoration* — for *BOTH man and the material creation, the domain which Satan ruled, which man was to rule in his stead* — which could *ONLY be accomplished through a Divine redemptive work*.

And this is *EXACTLY* what occurred, with *a redemptive work* continuing to occur today.

God set about to restore the subsequent ruined creation, *ruined man* (Gen. 3:15, 21ff), who would be restored *in EXACT accordance with the manner in which the ruined material creation had previously been restored.*

God would perform a redemptive work lasting six days, 6,000 years; and *THEN* God would rest the seventh day, for 1,000 years, completing the septenary arrangement of time set at the beginning.

At the end of six days, at the end of 6,000 years, man, *through a Divine redemptive work*, would find himself in a position to rule the earth in the stead of Satan and his angels.

And Man's rule over the earth at this time would be accomplished through *the second Man, the last Adam, Who, with His co-heirs, would replace Satan and his angels and rule the earth during the seventh day, for 1,000 years during the coming Sabbath of rest awaiting the people of God* (Heb. 4:1-9).

Man today finds himself *very near* the end of six days of redemptive work. And the 1,000-year rule of Christ and His co-heirs lies *just ahead.*

THIS 1,000-year period, fulfilling the seventh day foreshadowed in Gen. 2:1-3, *will complete the septenary arrangement of time in relation to man and the earth, set at the beginning of Scripture.*

THEN, following this seventh day, this final 1,000-year period, matters can turn to God's final dealings with Satan, his angels, and unbelieving man in relation to this earth during the whole of the septenary arrangement of time, during the complete 7,000 years.

And *ONCE* God has dealt with Satan, his angels, and unbelieving man in this respect, *ALL matters in relation to the present heaven and earth will be PAST* (the heaven associated with this earth, or with this one solar system; *NOT* the heavens comprising the whole galaxy, or the universe at large).

THEN God will *destroy the present heaven and earth and create a new heaven and earth in which righteousness will dwell.*

The present heaven and earth *will remain in existence UNTIL* God's final dealings with Satan and his angels, along with the unbelieving Gentiles whom Satan will lead astray after he has been loosed following the Millennium (Rev. 20:7-10).

And the present heaven and earth will apparently *pass out of existence* in conjunction with the judgment of the unsaved dead at the Great White Throne Judgment (Rev. 20:11-15).

This is something seen both at the end of chapter twenty (in connection with the Great White Throne Judgment) and at the beginning of chapter twenty-one (in connection with the new heaven and the new earth being brought into existence).

The Great White Throne Judgment

As previously seen, man was created in the beginning to rule the earth in the stead of the incumbent ruler, Satan, who had disqualified himself to continue holding the sceptre. And this will be realized yet future when Satan and his angels have been put down and Christ and His co-heirs ascend the throne, holding the sceptre of the earth.

But the rule of Christ and His co-heirs over the domain which Satan and his angels will have previously ruled is for *ONE age ONLY* — *the Messianic Era, lasting 1,000 years.*

In a larger respect though, man was created *to rule NOT just the earth BUT to rule out in the universe.* And the latter will be realized during the ages following the Millennium.

(Man's rule during the ages following the Millennium will be developed more fully in the closing chapter of this book, Chapter XXXVI.

Note also closing remarks in the present chapter.)

The preceding has been dealt with briefly at this point in the book for a purpose.

Understanding the reason for man's creation in the beginning (*regal*) and the fact that this remains uppermost in God's mind — *NOT ONLY* during *time* (during 6,000 years of redemptive work and a subsequent 1,000 years of rest) *BUT* also during the eternal ages beyond the Millennium — is necessary if one is to properly understand judgments occurring both before and after the Millennium.

ALL judgments, premillennial or postmillennial, have to do with *the purpose for man's creation, which, as well, is the purpose for God's redemptive work following man's fall.*

ALL judgments occurring before the Millennium (the judgment of Christians [Rev. 1:10-3:21], Israel [Ezek. 20:34-44], saved Gentiles surviving the Tribulation [Matt. 25:31-46], and Tribulation martyrs [Rev. 20:4-6]) have to do with *the place which each individual being judged will occupy in relation to Christ's rule during the Millennium.*

Many of those being judged will be found worthy to occupy regal positions of varying degrees in the kingdom, depending on their faithfulness, which will have resulted in works,

But many others, because of unfaithfulness, resulting in the lack of works, will be found unworthy and will be denied such positions.

There will be *NO judgment per se* at this time for the unsaved who survive the Tribulation and subsequently enter into the Millennium. The Millennium itself will serve as their judgment, for the Millennium will be 1,000 years of judging as Christ and His co-heirs rule the earth with a rod of iron.

Other than the Millennium itself, the *ONLY* judgment of the unsaved is seen following the Millennium, preceding the eternal ages. A judgment of the unsaved simply *DOES NOT, it CANNOT,* precede the Millennium, for all judgments preceding the Millennium have to do *SOLELY with the saved in relation to the Millennium.*

Millennial issues *could have NOTHING to do with a judgment of the unsaved.* Thus, their judgment *does NOT occur UNTIL after the Millennium, as seen in Rev. 20:11-15.*

And this judgment of the unsaved following the Millennium will have to be *ALL-inclusive* since *it does NOT occur UNTIL this point in time.*

Thus, this judgment will have to include *ALL of the unsaved dead throughout the entire preceding 7,000 years,* extending all the way back to man's creation, along with those whom Satan will have led astray after the 1,000 years, following his release from his confinement in the abyss.

And this judgment will evidently *have to do with man ALONE, NOT with both man and angels.*

It seems clear, from comparing Scripture with Scripture, that *where Satan goes, his angels go*. Sometimes Satan, in relation to his present rule, is spoken of alone; but other times the angels ruling with him are seen as well (cf. Isa. 14:12-17; Matt. 25:41; Luke 4:6; 10:18; Rev. 12:3-9).

And the counterpart to this would be that sometimes Christ, in relation to His coming rule, is spoken of alone; but other times those ruling with Him are seen as well — His co-heirs, Israel, saved Gentiles coming out of the Tribulation, and Tribulation martyrs (cf. Joel 2:27-32; Matt. 25:34, 46; Luke 1:31-33; Rom. 8:17-19; Heb. 1:9; 3:14; Rev. 11:15; 20:4-6).

In short, when Satan is cast into the abyss before the Millennium, his angels will evidently be cast in with him; when he is loosed following the Millennium, his angels will evidently be loosed with him; and when he is subsequently cast into the lake of fire, his angels will evidently be cast in with him.

And the preceding, at least in the final analysis, could only also include the angels seen loosed when the sixth trumpet is sounded and the corresponding sixth vial is poured out in Rev. 9:13-21; 16:12-16 (cf. I Peter 3:18-20; Jude 6).

Attention is called to this fact because some individuals attempt to teach that angels will be judged along with man at the Great White Throne Judgment.

The thought of angels also being judged at this time is derived mainly from the statement, “the sea gave up the dead which were in it,” in Rev. 20:13a. And a basis for seeing Satan’s angels in connection with *the sea* would be Job. 26:5, where *Rephaim* tremble beneath the waters (*Rephaim* is another name for the *Nephilim* in Gen. 6:4; Num. 13:33 [ref. NASB, with *Rephaim* translated “spirits” in Job 26:5; both *Nephilim* and *Rephaim* are transliterated Hebrew words]).

To further support the thought of angels being judged at this time, attention is called to the fact that all of the dead in the human realm would be taken care of by the expression which immediately follows a mention of the sea giving up the dead — “and death and hell [‘Hades,’ the place of the dead] delivered up the dead which were in them” (Rev. 20:13b).

And the question is asked, Why single out *the sea* separate from *death and Hades* unless individuals from outside the human realm are being referenced?

But, if Satan's angels had previously been cast into the lake of fire with him (which would evidently have occurred), there could be no basis for the thought that they would be present and would be judged, along with man, at the Great White Throne Judgment.

And that would be substantiated by noting how the word "sea" is used in this passage. The word "sea" is not only used in Rev. 20:13 but also in Rev. 21:1, at the time that the new heaven and the new earth are brought into existence.

And, contextually, it appears evident that the word is used the same way in both verses — *NOT* in a literal sense, having to do with a place of angelic confinement, *BUT* in a *metaphorical sense*, depicting something *other than a literal sea*, which would be very much in keeping with the extensive use of metaphors throughout this book.

"The sea," when used in a metaphorical sense refers to either *the Gentiles or the place of death* (e.g., Jonah 1:11-2:10; I Cor. 10:2; Col. 2:12; Rev. 13:1).

In both Rev. 20:13 and 21:1, contextually, *death* would be in view. In both places, "the sea" appears in a parallel respect to *death* (cf. Rev. 20:13a, 13b, 14; 21:1, 4). A reference to "the sea" giving up *the dead* (20:13a) is simply another way of saying the same thing as the text goes on to relate — to "death and hell ['Hades']" giving up *the dead* (20:13b, 14).

The two references form parallel statements, saying the same thing two different ways, providing *an emphasis on the finality of the matter — an emphasis having to do with the END of death.*

(Parallels of the nature seen here are very common in the Hebrew text of the Old Testament.

And, though less common in the Greek text of the New Testament, contextually, it is quite evident that a parallel of this nature exists both places in this section of the Book of Revelation.)

The Great White Throne Judgment depicts *a final judgment of ALL the unsaved dead.*

Those present in that day will have rejected God's redemptive work and, as a result, *can have NO part in God's regal statements regarding man at the time of his creation.*

Now they *can ONLY* be consigned to the same place prepared for the Devil and his angels — a place prepared for those who, *NOT ONLY* in the beginning but throughout Man's Day and at the termination of the Lord's Day, had rejected God's supreme power and authority.

In the beginning, Satan had sought to occupy a higher position than the one in which he found himself, the position in which God had placed him; and one-third of the angels ruling with him went along with his God-dishonoring aspirations.

During Man's Day, Satan and his angels have worked continuously to subvert *NOT ONLY* God's redemptive work *BUT* the purpose for this work; and following the Millennium, Satan and his angels will attempt a final work in this respect immediately before they are cast into the lake of fire, where they will reside throughout the endless ages of eternity.

And man, rejecting God's redemptive work, will, in the final analysis, find himself *in this SAME place, for the SAME duration, for basically the SAME reason* — residing in the lake of fire throughout the same endless ages of eternity, *for he will have rejected God's redemptive work and the reason for this work.*

The Great White Throne Judgment will bring about *an end to sin and death in relation to man*, whom God had created to rule in His kingdom. In the preceding respect, this judgment has to do with *removing from God's kingdom ALL remaining vestiges of sin and death in the human realm prior to the new heaven and new earth being brought into existence.*

This judgment appears to occur at a time *following* the destruction of the present heaven and earth but *preceding* the existence of the new heaven and earth.

In Rev. 20:11, the earth and the heaven are seen to *flee away* from the face of the One seated on the throne — “from whose face the earth and the heaven fled away” (cf. Rev. 21:1). The Greek word *pheugo*, translated “flee away” in this passage, could be understood in the sense of “disappear,” or “vanish.”

This judgment appears to occur out in space, with the present earth and heaven possibly having passed out of existence at this time, *leaving NO place for those appearing before the throne to go.*

Regardless, they will be left at the mercy of the One seated on the throne, *though there will be NO exercise of mercy, ONLY justice.*

Following their judgment on the basis of works (v. 12), for that is *the ONLY basis* upon which they could be judged (they will have already been judged on the basis of nonbelief surrounding God's Son [John 3:16-18]), they will be cast into the lake of fire, joining the Beast, the False Prophet, and Satan and his angels.

And, when this has been accomplished, *sin and death* will have been done away with, allowing the new heaven and the new earth to be brought into existence.

The New Heaven and Earth

With the introduction of the new heaven and the new earth in Rev. 21:1, *two parallel sections of Scripture follow*, taking one to the end of the book.

The first section is rather brief, beginning with the new Jerusalem "coming down from God out of heaven," followed by *conditions* which will exist during the eternal ages (21:2-6a). And this section ends with an overcomer's promise and corresponding warnings, which would relate back to conditions during the previous Messianic Era, *NOT* to conditions during the eternal ages (21:6b-8).

The second section begins the same way as the first, with the new Jerusalem "descending out of heaven from God." And this second section provides *numerous descriptive details concerning the new Jerusalem* which are not provided in the first. In fact, descriptive details concerning the new Jerusalem comprise almost all of the first part of this second section (21:9-22:5).

Then, as in the previous section, this part about the new Jerusalem is followed by a section having to do with overcoming, rewards, and blessings, with the converse of the preceding dealt with as well.

And this section, having to do with conditions in the previous Messianic Era, takes one to the end of the book (22:6-21).

(That the two parallel sections forming these closing two chapters of the book are to be divided in the previous manner is *obvious*. Conditions depicted in the latter part of each section *CANNOT possibly exist* during the eternal ages. And the converse of that concerning the opening parts of these two sections is *EQUALLY true*.)

The *FIRST thing mentioned* relative to the eternal ages is God bringing into existence a new heaven and a new earth to replace a previously destroyed heaven and earth.

THEN, relative to the new heaven and the new earth, Scripture states, “there was no more sea” (21:1).

The “sea” would have to do with the whole of the new creation, both *the new heaven and the new earth*. And used in the same metaphorical sense seen in the previous chapter (20:13) — as a reference to *death*, paralleling a subsequent statement concerning *death* (21:4) — *the one thing brought to the forefront relative to the new heaven and the new earth is the absence of death, and accordingly the absence of sin*.

The previous heaven and earth — the heaven and the earth which exist now — *had/has sin in both realms, with a corresponding death in the earthly realm*.

Sin invaded *the heavenly realm* in an age preceding the creation of man, when Satan sought to occupy a higher regal position than the one in which he had been placed.

Then, sin invaded *the earthly realm* when Satan brought about man’s fall, affecting both man and the earth (note that sin would also have been associated with the previously ruined earth following Satan’s fall).

Preceding the Messianic Era, because of sin in the heavenly realm, *the heavens will have to be cleansed* before Christ and His co-heirs can rule from the heavens over the earth (Job 15:15). And, as well, there will have to be *a restoration of the ruined earth* once again (cf. Gen. 3:17-19; Isa. 35:1ff; Acts 3:21; Rom. 8:19-22; Col. 1:20).

But the destruction of the present heaven and earth at the end of the Millennium and a new heaven and a new earth being brought into existence will result in an end to numerous things which had existed in the past heaven and earth.

This termination of things will begin with *sin and death*, as seen in Rev. 21:1. And, as seen in verse four, this will include *tears, sorrow, crying, and pain*.

NONE of these things will exist in the new heaven and the new earth.

(The new earth may or may not have bodies of water which we know today as *seas*. Viewing the use of “sea” in Rev. 21:1 correctly, there is really no Scripture which deals with the matter.

As well, the “sea,” along with being seen as the place of *death* is also used in Scripture as a metaphor for *the nations* [the Gentile nations, as distinguished from Israel (e.g., Rev. 13:1, 11)].

During the present day and time, extending throughout the Millennium, a marked distinction between Jew and Gentile exists and will continue to exist *UNTIL the end of the Millennium* — a distinction which exists in two realms:

1. *Two separate creations are involved* [the creation in Adam, and the subsequent creation in Jacob (Gen. 1:26-28; Isa. 43:1, 7)].

2. *Only the creation in Jacob though possesses a God*; and all the nations, — all are out of the creation in Adam — are “without God in the world” [cf. Ex. 3:6; Ps. 96:5; Eph. 2:11-13].

And *the ONLY way* any Gentile nation can come into possession of a God is to go to the nation with a God, to the nation of Israel [dwell in the tents of Shem, as set forth in Gen. 9:25-27 (something *NOT possible today* because of Israel’s condition, though something which will be made possible during the Millennium following Israel’s restoration)].

The distinction in number one above *CANNOT change* following the Millennium; but distinctions in number two will, of necessity, undergo a change, *though this change will still have to come about because of and through Israel. Israel’s God-appointed position in relation to the nations simply CANNOT change.*

Note that the subject at hand in the opening verses of Revelation chapter twenty-one, describing time beyond the Millennium, has to do with *ALL of mankind being God’s people, ALL of mankind* [from either of the above two creations] *possessing a God (something which will NOT exist until this time).*

And it is *in this respect* that there will be *NO more sea* in relation to a difference between Israel and the nations.

A prior existing distinction *of this nature* between Jew and Gentile will no longer exist. And, again, *it can ONLY cease to exist because of and through the one nation with a God.*

But, the distinction of two separate creations, along with Israel's position in relation to the nations, can NEVER change. These distinctions can ONLY continue to exist throughout ALL of the ensuing ages comprising eternity.)

During the Messianic Era, the new Jerusalem will apparently be a satellite city of the present earth. In this respect, there will be *a Jerusalem above and a Jerusalem below*. Christ and His co-heirs — his wife — along with certain others, will dwell in the Jerusalem above the earth, which will probably be viewed as the capital of the earth; and the Jerusalem on the earth, in which Christ will dwell as well, will form the capital city of restored Israel in the nation's own land.

After the destruction of the present heaven and earth and the bringing into existence of a new heaven and a new earth, the new Jerusalem is seen coming down *to rest upon the new earth* (21:2, 10, 23-27; 22:1, 2). The "great and high mountain" upon which John stood as he witnessed this scene is apparently a metaphorical reference to *the greatness of the kingdom* as it will exist in that day (note the millennial scene in this same respect in Isa. 2:1-4 and Dan. 2:35, 44, 45).

The thought of the new Jerusalem standing on the new earth, as *NOT ONLY the apparent capital city of the new earth BUT, as will be shown, the center of universal government*, sets forth another thought.

The size of the new Jerusalem — about 1,500 hundred miles square, and about 1,500 miles high — would dwarf the present earth. Thus, the new earth will apparently be *much larger* than the present earth, with the land area in the Abrahamic covenant being extensively increased in size, for this land will accommodate the new Jerusalem.

Regardless, as seen in the closing chapter in this book, Chapter XXXVI, this city will house *the center of government for the entire universe*. God Himself will dwell in this city, seated with His Son on "the throne of God and of the Lamb" (Rev. 22:1, 3). And God, along with His Son, will *administer the government of the universe from this place through the whole of mankind, and through angels.*

36

The Eternal Ages

Beyond the Millennium, the Endless Ages

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And he that sat upon the throne said, Behold, I make all things new...

And he said unto me, It is done...

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever (Rev. 21:1, 2, 5a, 6a; 22:1-5).

Revelation chapter twenty-one moves beyond the Millennium into the eternal ages. And the first six verses provide the complete story concerning conditions at the beginning of these ages, conditions which will be brought into existence at that time and continue to exist throughout the endless ages of eternity. This is seen in the text itself, along with the manner in which the passage closes in the first part of verse six.

Note the words, "It is done [*lit.*, 'It has been done, completed, brought to pass']" (v. 6a). These three words are the translation of one word in the Greek text, a verb in the perfect tense, indicating that the matter *has been brought to completion in time past and exists during present time in a finished state*.

This, for example, is the same verb tense used of Christ's finished work at Calvary in John 19:30 ("It is finished [*lit.*, 'It has been finished']"), or of the Divinely finished work in man's eternal salvation in Eph. 2:8 ("For by grace *are ye saved* through faith [*lit.*, 'For by grace *you have been saved* through faith'].")

In the perfect tense usage in the preceding respect, NOTHING can either be added or taken away from that which exists in a finished state.

The consummation of the whole of the matter throughout Man's Day and the Lord's Day — throughout 7,000 years — *will have been brought to pass*. God's redemptive work throughout man's 6,000-year day will be *past*; the Son's 1,000-year reign will be *past*; and *the Son will have delivered the kingdom up to His Father*, that God might be "all in all [*lit.*, 'all things in all of these things']" (I Cor. 15:24-28).

And the manner in which conditions will exist in that day, seen in Rev. 21:1-5 immediately before the announcement is made that it has all been brought to pass (v. 6a), *is the way in which these conditions will exist throughout the endless ages to follow*.

THEN, Rev. 21:9-22:5 — a parallel section of Scripture — presents the same scene from another vantage point, *with numerous details added*. And, rather than ending with the statement, "It is done ['It has been brought to pass']," as seen at the end of the first of these two parallel sections (21:6a), this second section ends with the statement, "and they shall reign forever and ever [*lit.*, 'and they shall reign with respect to the ages of the ages']" (22:5b).

Viewing these two parallel sections together, *redeemed man will reign throughout the endless ages of eternity, in the conditions which God will have brought to pass*, as seen at the end of the first of these two parallel sections (21:1-6a).

The new Jerusalem is extensively described in this second section (21:9-22:5). Within this description, “the tree of life” is brought to the forefront, and *the leaves of the tree* are said to be for “the healing of the nations” (22:2).

And information concerning the tree of life and the healing of the nations (the Gentile nations) is placed between two statements concerning “the throne of God and of the Lamb” (vv. 1, 3). *RE is seen throughout*.

(Note that sections of Scripture on both sides of Rev. 21:6b-8 have been referenced in the preceding paragraphs.

For comments on these three verses, refer to Appendix IV, “The Second Death,” in this book.)

The Tree of Life

“The tree of life” is mentioned nine times in Scripture, in three different books — three times in Genesis (2:9; 3:22, 24), four times in Proverbs (3:18; 11:30; 13:12; 15:4), and twice in the Book of Revelation (2:7; 22:2).

But what was *the original purpose* for the tree of life (seen in Genesis), which will be realized yet future (seen in the Book of Revelation)?

The tree of life was one of the numerous trees in the garden in Eden. And Adam, with Eve, was commanded to eat of all these trees, with the exception of one — “the tree of the knowledge of good and evil” (Gen. 2:9, 16, 17).

Adam, the first man, had been created for the specific purpose of assuming *rulership over the earth*, and the fruit of the tree of life was singled out as *a specific provision* for man as he exercised this rule.

An evident connection between man’s rule and his partaking of the tree of life can be seen by noting *the appearance of this tree* in the beginning when man was in a position to rule, *the absence*

of this tree during the entire period when man is not in a position to rule (aside from the tree being referenced in Proverbs), and *the reappearance of this tree* in the Book of Revelation when man will be brought back into a position to rule (*cf.* Gen. 1:26-28; Rev. 2:26,27).

The period during which man has been barred from eating of the tree of life *began* following Adam's fall, resulting in his disqualification to rule; and this period *will END* following the issues of the judgment seat, *at which time man will once again find himself in a position to eat of this tree, for man will THEN find himself in the same position which Adam occupied before the fall.*

Adam, following the fall, was driven from the garden to prevent his partaking of the tree of life. Adam could not be permitted to eat of this tree in a fallen condition, for had such occurred, Adam, in a fallen state, would have realized that which fruit from this tree was meant to provide.

Thus, *NOT ONLY* did God remove Adam from the garden, *BUT* "Cherubim, and a flaming sword which turned every way," were placed at "the east of the garden...*to keep the way of the tree of life* [to prevent fallen man from reentering the garden and partaking of this tree]" (Gen. 3:22-24).

Studying Gen. 3:22-24 apart from the context and related Scripture could lead one to believe that the purpose for the tree of life in the beginning, in Genesis, was to provide perpetuity of life for Adam in his unfallen state.

However, such *could NOT have been* the case at all. "Death" *did not* enter into the picture until *after* Adam's sin (Gen. 2:15-17; 3:6ff; *cf.* Rom. 6:23), at which time he was barred from the tree of life.

Adam had lived in an *undying state* prior to his sin, as he continued to live in an antithetical *dying state* following his sin; and to say that the tree of life was given to Adam in his unfallen state to provide perpetuity of life, preventing death, *CANNOT possibly be correct. NOR could it possibly be correct to say that the tree of life would have had anything to do with providing physical life (keeping Adam alive physically) following the fall.*

A tree can produce *only* "after his kind" (Gen. 1:11, 12). In this respect, *fruit* from the tree of life simply *could NOT have produced one result before man's fall and another following man's fall.*

In Rev. 2:7, partaking of the tree of life has been promised to the overcomers from among *those already possessing eternal life*. Consequently, in this passage, the tree of life *can have NOTHING* whatsoever to do with perpetuity of life; and it is the same in the Genesis account when man was first brought upon the scene to rule and reign.

The tree of life in both Genesis chapters two and three and Revelation chapter two appears in a different setting entirely.

The tree of life reserved for Christians in Rev. 2:7 is associated peculiarly with a provision *for those who will rule and reign as co-heirs with Christ*; and viewing Adam's position in the Genesis account — created *to rule and reign*, in possession of an unending life, with the fruit of the tree of life at his disposal — the same thought concerning *regality in connection with the tree of life* would have to hold true.

Thus, Adam in a fallen state, *NO longer in a position to rule and reign, could NOT be allowed to eat of the tree of life, for fruit from this tree would provide "life" in relation to regality.*

This whole overall thought concerning the tree of life in Scripture *would have to hold true*, for that seen relative to this tree *in Revelation chapter two* is drawn from that which was *first* seen relative to this tree *in Genesis chapters two and three.*

The fruit of the tree of life *was in the past* (seen in the Book of Genesis) and *will be in the future* (seen in the Book of Revelation) *a provision for the rulers in the kingdom.*

This is an evident fact which MUST be recognized.

And, in that coming day following the Millennium, the tree of life will be for "the healing of the nations" (Rev. 22:2).

The Greek word translated "healing" is *therapeia*, from which the English word "therapy" is derived. This is a medical term which has to do with *restorative healing.*

In that day, God will *restore ALL of saved mankind to the original place which man occupied at the time of his creation.* And, consequently, *the whole of saved mankind, with regality in view, will have access to the tree of life.*

During the preceding Messianic Era, the tree of life will have been made available to overcoming Christians (Rev. 2:7), those

ruling and reigning as co-heirs with Christ. And this tree will probably be made available to certain others at this time as well, others occupying regal positions with Christ in His reign from the heavens over the earth (*e.g.*, certain Old Testament saints, Tribulation martyrs [Matt. 8:11, 12; Rev. 20:4-6]).

But following the Messianic Era, in the eternal ages, this tree is seen being made available *to the nations of the earth*, something which would have been completely out of place during the Millennium. And this will be an apparent end result of Israel's evangelistic endeavors during the Millennium, along with Christ's rule with a rod of iron during this time.

Man was created in the beginning *to rule and reign*. And though only a part of saved mankind will have been brought back into a position to occupy the throne at the beginning of the Millennium (with the tree of life made available to them at this time), at the end of the Millennium the whole of saved mankind will be brought back into this position (with the tree of life made available to them at this time).

(For additional information on *the tree of life* in the preceding respect, refer to the appendix in the author's book, *The Bride in Genesis*.

Material in this appendix shows how the tree of life would have provided in the past [preceding man's fall] and will provide yet future [following God's redemptive work lasting six days, 6,000 years] the necessary *wisdom and knowledge* for man to rule and reign.)

Duration of Power and Authority

Scripture clearly teaches that the exercise of governmental power and authority by Christ and His co-heirs *will NOT end when the 1,000-year millennial day has run its course*. Rather, the exercise of such power and authority will extend into and last throughout the eternal ages beyond the Millennium.

But Scripture does NOT teach that this rule will continue unchanged into these eternal ages. To the contrary, Scripture teaches just the opposite. The rule by Christ and His co-heirs during the ages beyond the Millennium will be *quite different* than their rule during the Millennium.

1) Christ's Throne

Christ's throne is *eternal*, but not as a separate entity from the Father's throne. Conditions of this nature are *millennial ONLY* (Heb. 1:8; Rev. 3:21; 22:1, 3).

Christ, with His co-heirs, will reign from His Own throne *UNTIL* He has "put down all rule and all authority and power."

THEN, when "all things" have been subjected unto Christ (all regal powers, death rendered powerless), the kingdom will be delivered up "to God, even the Father," in order that "God may be all in all [that 'God may be all things in all of these things']" (I Cor. 15:24-28).

After Christ has delivered the kingdom up to His Father, after the new heavens and the new earth have been brought into existence, and after the new Jerusalem has come down "from God out of heaven," Christ will assume a position on a central throne with His Father, called "the throne of God and of the Lamb" (Rev. 22:1, 3).

2) Location of Christ's Throne

During the Millennium, Christ's throne will be in the new Jerusalem positioned in the heavens above the present earth.

During the eternal ages, "the throne of God and of the Lamb" will, likewise, be in the new Jerusalem; *BUT* the location of the new Jerusalem will be quite different. The present heavens and earth will be destroyed following the Millennium, and a new heavens and a new earth will be brought into existence.

During the eternal ages, the new Jerusalem will rest upon the new earth, and God Himself will reside therein, sitting on a throne, with His Son alongside.

A rule from the heavens over the earth (millennial) will be a thing of the past, and "the throne of God and of the Lamb" will become the central point in the heavens of an eternal rule extending throughout the universe (*cf.* II Peter 3:10-13; Rev. 21:1ff).

3) Manner of Christ's Rule

During the Millennium, Christ and His co-heirs will rule the nations with "a rod of iron"; but a rule after this fashion would be out of place during the eternal ages.

During the Millennium, absolute force will be used to bring and keep the nations under subjection; but such will be unnecessary during the eternal ages.

Conditions on the new earth *will be QUITE different* than millennial conditions on the present earth.

There will be *NO more* sin, death, etc. (Rev. 21:1, 3, 4); and this will allow for numerous changes in the manner of the administration of governmental affairs.

Satan will be bound in the abyss during the Millennium, but at the conclusion of the Millennium he will be loosed for “a little season [‘short time’].”

The rebellion evident among nations during the Millennium, necessitating the rule with “a rod of iron,” will be brought to a head at this time. The rebel nations will ally with Satan and under his banner march against Christ and the Jewish people in one final, vain, climactic thrust. And the entire matter though will be speedily brought to an end through *fire* “from God out of heaven” (Rev. 20:7-9; cf. Ezek. 28:18b, 19).

Satan will then be cast into the lake of fire; the judgment of the unsaved dead from throughout Man’s Day will occur, and they, as well, will be cast into the lake of fire; and the time for major changes will then be at hand (Rev. 20:10-15).

It will be *at THIS time* that the kingdom will be delivered up to the Father, the present heavens and earth will pass out of existence, the new heavens and new earth will come into existence, the new Jerusalem will descend from heaven to rest upon the new earth, and the throne of God and the throne of Christ will become *one throne* — “the throne of God and of the Lamb.”

The nations will *THEN* dwell upon the new earth, with God Himself dwelling in their midst.

(God presently rules from a place in the heavens over the entire universe.

Provinces throughout the universe are governed by appointed rulers [angels] who apparently exercise their delegated power and authority from places in the heavens in relation to the provinces being ruled [*e.g.*, Satan (an appointed provincial ruler) and his angels

presently rule from a place in the heavens in relation to the earth (*cf.* Dan. 10:13-20; Eph. 2:2; 3:10; 6:11, 12)], and this structured rule would evidently be the same relative to provinces ruled by angels elsewhere in the universe [*i.e.*, ruled from places in the heavens in relation to the different provinces].

It is in this manner that “the heavens do rule” [beginning with God, the supreme Ruler over all].

During the Messianic Era, Christ and His co-heirs will exercise delegated power and authority over the earth from the same sphere in which Satan and His angels presently rule [seen in the typology of Saul and David, foreshadowing Satan and Christ; *ref.* Chapter XXXI, pp. 379, 380, in this book].

Then, during the eternal ages, the new earth will be *the place in the heavens from whence universal rule will emanate* [*the new earth will be located in a heavenly place in relation to the entire universe, as God’s present dwelling place is located in a heavenly place in relation to the entire universe*].

Crowns, Rewards — Millennial or Eternal

Promises to Christians concerning crowns, rewards, etc. are to be realized during the millennial age rather than during the eternal ages.

Many conditions surrounding proffered positions with Christ *will NOT exist during the eternal ages*, as noted in previous comments concerning differences in Christ’s reign during the Millennium and during the ages beyond.

(Note, for example, the overcomer’s promises in Revelation chapters two and three. That these promises are *millennial ONLY* in nature is made plain by several of the promises.

In the overcomer’s promise to the Church in Smyrna, it is evident that death will exist during the Millennium [Rev. 2:11; *cf.* Rom. 8:13]; but this *will NOT* be the case beyond the Millennium, during the eternal ages [Rev. 21:1, 4].

In the overcomer’s promise to the Church in Thyatira, ruling with “a rod of iron” is in view [2:26, 27]. And *NO such scene* as this exists during the present dispensation; *NOR will* such a scene exist during the eternal ages.

Then, in the overcomer's promise to the Church in Laodicea, Christ's throne is in view. Christ *is NOT* seated on His Own throne today; *NOR* will this throne exist separate from the Father's throne beyond the Millennium [cf. Heb. 1:13; Rev. 3:21; 22:1, 3].

Thus, it is plain that the things seen in the overcomer's promises in Revelation chapters two and three can be realized during *the Messianic Era ALONE*. *They can have NOTHING to do with the eternal ages beyond the Millennium.*)

This, however, *does NOT at all* teach that the reign of Christ and Christians will end at the conclusion of the Millennium. This only shows that their reign during the eternal ages will be *outside the scope* of these overcomer's promises and *quite different* than their reign during the preceding Millennium.

God's revelation to man concerns itself with "time" — *7,000 years of time* — from the creation of Adam to the end of the Messianic Kingdom. Very little is revealed about that which occurred before the creation of Adam, and very little is revealed about that which will occur beyond the Millennium.

Scripture does reveal though that the reign of Christ and Christians will continue, and the length of this continuing reign is specifically stated to be "forever and ever [Gk., *eis tous aionas ton aionon*, 'with respect to the ages of the ages,' i.e., 'throughout the endless ages']" (Rev. 11:15; 22:3-5).

The activity of Christ and Christians in this continuing reign is not revealed in so many words, but Scripture does present enough information that several observations can be made:

1) *Extent of Christ's Rule*

The rule of Christ itself during the eternal ages will no longer be limited to the earth. Rather, it will extend beyond the earth (the new earth), *out into the universe*.

Christ will be seated upon a throne from which there will be an administration of power and authority *throughout the universe* — "the throne of God and of the Lamb" (Rev. 22:1, 3); and the Christians' continuing rule "with Christ" (Rev. 22:5) would have to be of a like nature, for the power *will NO longer* emanate from *Christ's throne, BUT from the throne of God and of the Lamb*.

In this respect, the rule by Christ and His co-heirs *over the earth* during the Millennium *can ONLY* be extended to a rule *over worlds throughout the universe* following the Millennium.

2) Millennial and Eternal Blessings

To what extent though, if any, will rewards realized by overcoming Christians during the Millennium carry over into the eternal ages beyond?

The question is really unanswerable.

The wiping away of all tears at the conclusion of the Millennium and the fact that the overcomer's promises are millennial only in nature would clearly indicate that distinctions which existed during the millennial age between overcoming and nonovercoming Christians *will NOT exist* during the eternal ages beyond the Millennium.

But, to take matters beyond this point and say that *NO rewards* exercised by overcoming Christians during the millennial age will extend over into the eternal ages following the Millennium (or have any bearing on the place which they will occupy following the Millennium) would be carrying matters beyond Scriptural grounds.

Scripture simply does not deal with the matter.

And the position which man (all of saved mankind) will occupy in this universal rule is *unrevealed*, though, as previously seen, it appears clear that man's rule in that day will be *universal* since power will emanate from "the throne of God and of the Lamb."

Possibly this rule will have to do with, or include, positions under God over provincial rulers (angels) in the multiplied billions of provinces scattered throughout the multiplied billions of galaxies comprising the physical universe.

But, again, *we're NOT told*. This is something yet to be revealed.

All Things New

The Millennium *will NOT*, as many envision, be a time of *perfection*. Such a state awaits the first of the endless ages beyond the Millennium.

The restoration of all things will occur before the Millennium, at the end of 6,000 years of time; but *ALL things being made new* awaits the completion of the Millennium, at the end of 7,000 years of time (cf. Acts 3:21; Rev. 21:5).

ONLY THEN will a perfect order exist in *ALL* of God's creation.

As the present age (Man's Day) has a purpose, so will the millennial age (the Lord's Day); and the ultimate goal of *ALL things* within God's plans and purposes will be realized in the ages beyond.

The rulers for the millennial age are being acquired during the present age; and during the millennial age these rulers will, as co-heirs with Christ, participate in the age-long work of bringing all things under subjection to Christ.

Such a work, brought to pass through a rule with "a rod of iron," anticipates the ages beyond the Millennium, in which a rule with "a rod of iron" will *NO longer be necessary*; and the reason for man's creation will then be realized *in its fullest sense*.

Man will *NOT ONLY* realize the reason for his creation during the Millennium *BUT* also during the eternal ages beyond the Millennium.

Dominion will be restricted to this earth during the Millennium, *but NOT* so during the eternal ages after the new heavens and new earth have been brought into existence.

Man's rule in that day *can ONLY* extend into places throughout the multiplied billions of galaxies comprising the universe itself, and man will, in this manner, have access to the universe (something which *will NOT* be the case at all during the Millennium).

This is *the clear teaching* derived from Scriptures touching upon the subject.

Appendix I

The Intractable Middle East Problem

As It Exists Today, As It Will Exist in That Coming Day

“Thus saith the Lord, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me...”
(Ex. 4:22b, 23a).

(Almost all of the material in this part of the Appendix, save for comments on recent or current events in the world, can be found in material which the author has written at one time or another over the past forty years, scattered throughout the books which have been printed during that time.

In this respect, the short of the matter follows, with not that much explanation or that many references. The long of the matter, with explanation and references, can be found in the books.

This material was put together and sent out in the spring, 2007 because of a number of requests for comments brought about by the Middle East situation at that time. Material in the chapter remains unchanged from its original publication, for that dealt with *WILL NOT change. It CANNOT change*, for, aside from several comments on recent or current events at the time this material was written, the basis surrounding everything dealt with is the unchangeable Word.

The existing Middle East problem is far from simple, though, from a Biblical standpoint, not as complex as one might be led to believe. One might say, *from a Biblical standpoint, a person can understand the problem; apart from a Biblical standpoint, it is NOT possible to understand the problem.*)

“Israel,” of course, is *the KEY*. And concerning problems existing between Israel and the nation’s Moslem neighbors in the Middle East (Arab, Iranian, et al.), during the spring of 1991, James Baker, Secretary of State under the first President Bush, stated that this is “the most intractable problem that there is.”

James Baker was also one of the two men who co-chaired the Iraq Study Group in late 2006, turning out an assessment and recommendations — *The Baker-Hamilton Report* — on Iraq and the Middle East in general which referred to the situation as “grave and deteriorating” and warned of “dwindling chances to change course before crisis turns to chaos.”

And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

Was James Baker correct in his assessment of the situation in the Middle East almost fifteen years ago?

Insofar as man solving the problem, he was as correct as one can become.

Were James Baker, Lee Hamilton, and others in this group correct concerning the recent assessment of the Middle East situation?

That could be answered two ways:

1) From a Biblical standpoint, the situation is *FAR worse* than the report indicates.

2) Also from a Biblical standpoint, the situation is *MUCH brighter* than the report indicates.

And the preceding would require explanation, providing, at the same time, information to address the whole of the issue at hand.

So, let’s look at it.

A Biblical Base

First, dealing particularly with the intractable problem in the Middle East, *this MUST be done from a Biblical base! There is NO other way!*

Apart from a Biblical base, *a person will ONLY find himself as mired down in trying to deal with the problem as the problem itself has become.*

A Biblical base is simple and easy to come by.

However, *it would NOT be acceptable* to the secular world at all.

How could it be acceptable when most of those in the Middle East are Moslems, along with the fact that the Bible *would NOT be acceptable* as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere?

Even Israel would have major problems in this respect because of that which would have to be stated and dealt with.

And the preceding would be true even among many Christians in these nations.

Allow an example to illustrate the point, part of which bears directly on the Middle East situation. And, in order to understand the existing problem, this would have to be dealt with *first and foremost* anyway.

The One Nation with a God

In 1954, at the urging of President Eisenhower, the words “under God” were added to a line in the United States pledge of allegiance to the flag, making the pledge of allegiance read, “one nation under God” (the words “under God” [or similar words] had been used in statements and documents by a number of preceding U.S. presidents, beginning with Washington, the first president).

BUT, is the United States really “one nation under God”? Is this true from a Biblical perspective? — *the ONLY place* where one can possibly go to answer the question.

Christians will fight the ACLU and others through whatever means deemed necessary over this issue.

But does either side really know what Scripture has to say about the matter?

The Biblical base for this and all the remainder of the Middle East problems can be found in *Moses, the Psalms, and the Prophets*. One doesn't even have to go into the New Testament.

Such would be *of little to no value* in the matter anyway, for *there is NOTHING in the New that CANNOT be found after some fashion in the Old*. The New is simply an opening up and unveiling of that which had its beginning in the Old.

So, for the most part, we'll simply stay with the Old since *ALL* of the information is there anyway.

For "one nation under God" a person would begin with Genesis chapter nine and proceed from there. This chapter deals with Noah and his three sons following the Flood, and everyone in the human race today can trace their ancestry back to Noah through one of his three sons.

ONLY one of these three sons — Shem — is said to have a God (v. 26). *NEITHER* Ham *NOR* Japheth had a God; and *IF* either was to receive spiritual blessings, which can come *ONLY* from and through the one true God, *they HAD TO go to the one son with a God*. As stated in the text, Ham and/or Japheth *HAD TO* "dwell in the tents of Shem" (v. 27).

That is to say, in order to receive spiritual blessings, Ham and/or Japheth *HAD TO go to and partake of that which God had bequeathed to Shem*.

Or, in the words of the explanatory statement by H. C. Leupold in his word studies in the Hebrew text of Genesis, the expression "implies friendly sharing of his hospitality and so of his blessings."

This is the manner in which God has established the matter in Genesis, *and it can NEVER change*.

The lineage from Shem, in the respect seen in Gen. 9:26, goes through *Abraham* nine generations later and then through *Isaac, Jacob, and Jacob's twelve sons*, from whom sprang the twelve tribes of Israel, forming the nation of Israel.

In short, *the descendants of Shem through this lineage ALONE have a God*. The whole of this matter is something clearly revealed and seen in Scripture.

Other descendants of Shem, such as the Arab nations (from Abraham through Ishmael, or through one of the sons of Keturah, or through Isaac's son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be "reckoned among the nations [Gentile nations]."

Israel, on the other hand, is *NOT* to be "reckoned among the nations" (Num. 23:9).

With that as a base to work from, one can then understand verses such as Ps. 72:18 and Ps. 96:5.

The first verse refers to:

“...the Lord God, the God of Israel...”

And the second verse states:

“For all the gods of the nations are idols [*lit.*, ‘nothing’]...”

That is to say, the gods of all the nations (whether they be idols, demons, or anything else) are “nothing” in comparison to the God of Israel, the one true and living God.

Psalm 33:12 is often misunderstood in the preceding respect:

“Blessed is the nation whose God is the Lord...”

That statement is *NOT* a reference to any Gentile nation. *It CAN'T be!* From a Biblical standpoint, *such could NOT be possible* (unless projected out beyond Man's Day, into the Messianic Era, during that future time when a Gentile nation would be able to associate itself with Israel in the respect seen in Gen. 9:27)!

The statement, contextually, has to do with *Israel, the ONLY nation with a God. And the ONLY way any Gentile nation can have a God is to go to the nation with a God, go to Israel.*

God made that *quite clear* at the outset of His word, in Genesis chapter nine. And today, with Israel in her current state of unbelief, for the most part scattered among the nations, *it is NOT possible for a Gentile nation to dwell in the tents of Shem and possess a God.*

For a New Testament reference relative to the preceding, note Eph. 2:12. *Christians possess a God, BUT this is ONLY because of and through a Jewish Messiah Who came through Israel.*

BUT, with Israel in her current state of disobedience and unbelief, the same thing *CANNOT* presently be true of nations per se.

Thus, from a Biblical standpoint, *it is NOT possible* for any Gentile nation to look upon itself as “one nation under God.” And *that one truth* really forms the central base for understanding the whole of the Middle East problem.

At the center of the problem is Israel, the ONLY nation on the face of the earth with a God, a standing which Israel holds even in the nation's present state of unbelief.

And surrounding this nation with a God are Moslem nations with a governmental system, intermixed with a religious system, with a god who is described in Ps. 96:5, the same place the god of the United States or any other Gentile nation is described during the present day and time.

Israel's Position Among the Nations

Beyond that, Israel is *God's firstborn son* (Ex. 4:22, 23), *the ONE and ONLY nation* among all the nations which God recognizes as possessing *the rights of the firstborn* — a firstborn right among nations, which, among other things, includes *the right to hold the sceptre, the right to rule*. Israel is *the ONLY nation* which God recognizes as possessing these rights, and, with Israel exercising these rights (which the nation will one day exercise, though that is far from the case today), *the Gentile nations are to be ruled by and blessed through Israel* (in accordance with Gen. 12:2, 3, realizing another part of the rights of the firstborn, the priestly rights).

The Gentile nations today rule under Satan and his angels (in accordance with that seen in Dan. 10:12-20).

BUT Israel, NOT to be reckoned among the nations, occupies a position separate from this rule (in accordance with that also referenced in this chapter in Daniel, in v. 21).

Satan knows all these things, and he has been doing and will continue doing *everything within his power* to prevent the one nation with a God from ever exercising her God-ordained position as *God's firstborn son*. He knows that should this occur, *NOT ONLY* would he have to relinquish the sceptre *BUT* conditions relative to Israel and the nations would become as described in Zech. 8:20-23.

"Thus saith the Lord of hosts; it shall yet come to pass, that there shall come a people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

And in an effort to prevent the preceding from ever occurring, Satan and his angels, ruling from a heavenly sphere through the Gentile nations on earth, have been seeking for decades in the Middle East, through the nations, *to bring about that stated in Ps. 83:4:*

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

In Psalm chapter eighty-three, ten Gentile nations are seen allying themselves against Israel in the preceding respect, foreshadowing the ten-kingdom confederacy of Gentile nations which will one day rule under Antichrist and ally itself against Israel in *EXACTLY* the same manner.

(For information on the present and future government of the earth, refer to the author's book, *The Most High Ruleth.*)

And There Is More...

Then, as if the preceding wasn't already too much for man to even begin to deal with, *there is still MORE.*

There is the matter of Israel being driven out among the nations, *because of unbelief, to effect repentance.* And a remnant has returned back to the land *before the time.* The slayer, "Israel," typified in Numbers chapter thirty-five, has returned to the land of her possession *BEFORE it is time for the nation to return.*

The Slayer, according to the type in Numbers chapter thirty-five, *CANNOT* return to the land of her possession before Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (*cf. Gen. 14:18-20; Ps. 110:1-7; Heb. 5:6-10; 6:20; 7:1-21*).

And because a remnant has returned *before the time*, before Christ completes His high priestly ministry in the heavenly sanctuary, *a MAJOR Middle East problem has resulted.*

It is the age-old story of a disobedient Jonah asleep on board a ship headed away from God's calling and then finding himself in the midst of a raging storm out on the sea, a storm so severe that it struck fear in the hearts of those men on the ship, a storm so severe that it was about to destroy the ship.

THAT is the picture which Scripture presents of the dire situation in the Middle East today.

(For information on the preceding, in relation to the antitype of Numbers chapter thirty-five, refer to the next appendix in this book, Appendix II, "The Death of the High Priest.")

For information on the preceding in relation to a type-antitype treatment of Jonah, refer to the author's book, *O Sleeper! Arise, Call...!*)

Then, as if the preceding addition to the existing problem wasn't enough, *add something else.*

God pictures Israel as *having been wounded, as being sick, because of past disobedience* (Isa. 1:2ff). And God states concerning Israel's condition in this respect that the One Who brought about this condition (God, because of the nation's disobedience) is *the ONLY One Who can cure the nation* (Hosea 5:13-6:2).

The present nation of Israel in the Middle East is an outgrowth and result of a Zionistic movement which began under Theodor Herzl (an ardent Zionist) and others toward the end of the nineteenth century. Then, the catalysts to bring this Zionistic movement to fruition were, centrally, events occurring during and following two subsequent world wars, WWI and WWII.

The former provided England with the Mandate to Palestine ("the administration of the territory of Palestine" given to England by the League of Nations in 1922).

England, prior to this time, had become sympathetic toward the Zionists' aims of a homeland for the dispersed Jew in the land to which they now held the Mandate (*ref.* the Balfour Declaration of 1917), resulting in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

And *the latter*, resulting centrally from the actions of the Third Reich in Europe — seeking to produce a Jew-free Europe, slaying some 6,000,000 Jews in the process (two-thirds of Europe's Jewish

population), in what is called *The Holocaust* — provided the Jewish people with the catalyst, *with that which was necessary among themselves and world opinion, to bring about events of May 14, 1948.*

On this date, the current Israeli nation was born. A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a nation in the Middle East.

And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is some 6,000,000 strong. And it is *this return* of the Jewish people from a worldwide dispersion (referred to through the name, *Aliyah*) that Bible students often associate with the prophesied Biblical return.

The fact of the matter though is that the Jewish people have sought to return *through man's own power and strength during a time in which the nation remains in disobedience and unbelief.*

God scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance.*

However, *an unrepentant and a disbelieving remnant returned BEFORE the time.* A nation resulted, and that nation has grown over the past almost sixty years to where it comprises a sizeable percentage of the world's Jewish population (about two-fifths).

A people described in the words of Isa. 1:4-6 (“a people laden with iniquity”) presently reside in the land. And the land itself is described in the verse immediately following, in verse seven (“desolate...strangers devour it”).

Numerous verses in Scripture deal with Israel's restoration (e.g., Deut. 30:1-3; Isa. 1:4-2:5; 6:1-8; Ezek. 36:24ff; 37:21ff; 38:8ff; 39:25ff; Matt. 24:30, 31).

And that stated in the text and context of verses of this nature *clearly presents numerous insurmountable problems for anyone attempting to associate the present return of a remnant with God's promised restoration of His people.*

The same prophecies which deal with Israel's restoration also deal with the reason Israel was driven out among the nations (*because of disobedience*), along with that which *MUST* occur before God will remove His people from the nations and place them back in the land — *repentance.*

And the latter has YET to occur!

Thus, in this respect ALONE, *it is NOT possible* that the return of a remnant *at a time before repentance occurs* can be looked upon as God restoring the Jewish people in accordance with the numerous Old Testament prophecies.

IF the present restoration of a remnant to the land is the beginning of the prophesied Biblical restoration of the Jewish people to the land, *God, within this restoration, would be seen acting contrary to His revealed Word, NOT ONLY relative to repentance BUT in numerous other realms as well — an impossibility.*

Aside from the fact that the restoration of the Jewish people *can occur ONLY following Israel's repentance, this restoration MUST occur in accordance with the chronology of that foreshadowed by each of the seven Jewish festivals in Leviticus chapter twenty-three* (which means that *it can ONLY follow Israel's national conversion at the end of the Tribulation*).

This restoration can occur ONLY after Christ completes His present high priestly ministry in the sanctuary.

This restoration can occur ONLY after Christ has returned at the end of the Tribulation.

This restoration can occur ONLY after two days, on the third day (only after 2,000 years, in the third 1,000-year period, which comprises the Messianic Era).

This restoration can occur ONLY after the Times of the Gentiles has been completed.

This restoration can occur ONLY after Daniel's Seventy-Week prophecy has been fulfilled (and seven years yet remain to be fulfilled in this prophecy).

The Complete Picture

Thus, the complete Middle East picture, as it exists today, could be succinctly depicted:

On the one hand, God's firstborn son, the one whose right it is to hold the sceptre, the ONLY nation with a God, is sitting wounded in a place where the nation is BUT even supposed to be today, in the midst of Moslem nations, with the nations raging and the whole situation about to tumble out of control (cf. Ps. 2:1ff).

And on the other hand, Satan, through existing conditions, is doing EVERYTHING within his power to destroy Israel through using the surrounding Gentile nations, which are under his control and sway.

This is why there is a situation rapidly becoming uncontrollable, with the nations raging, in the Middle East today.

This is why the world heard the cry from Nasser five decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation.

And, as well, this is the reason why the present ruler of Iran and others are openly and defiantly continuing to call for this same destruction of Israel today.

None of the basics behind these things are being taken into account in the nations' endeavors to effect Middle East peace. They can't take these basics into account. The intractable Middle East problem has both a Biblical base and a false religious base, and the nations seeking to effect peace CANNOT operate in either realm.

Both bases are spiritual and involve supernatural powers — one emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age. Man's best efforts in either supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

And even if the nations could operate in the spiritual realm, the nations couldn't cure Israel of her current condition. ONLY God can do this, something which He clearly states that He will do following Israel being brought to the place of repentance.

The Middle East is a powder keg with a burning short fuse. It is going to blow, and man can't stop it, for the prophets have already spoken.

This is simply what GOD HAS DECREED that it will ultimately take to bring Israel to the place of repentance, something that has been in the offing for over 2,600 years of Gentile rule and persecution of Israel.

How soon will it be before the Middle East tumbles completely out of control in the preceding manner? We're not told. So there is no need to speculate. Such would be useless anyway. Suffice it to say that it is later than most care to think, imagine, or admit.

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as The Baker-Hamilton Report *CAN'T even begin to touch the problem, as it exists.*

And this is not to speak negatively of the report. Rather, it is simply to say, from a Biblical base, as previously outlined, that *there is an existing problem in the Middle East which man CAN'T deal with.*

But there is good news. *The more the matter deteriorates, the brighter things become in another respect.* The dawn always follows the darkest hour of the night.

The time is rapidly approaching when the Church will be removed, and after that God will allow conditions to deteriorate to a point, particularly in the Middle East, where Israel will have no place to turn other than to the God of their fathers.

Scripture describes that time as a day "that shall burn as an oven" (Mal. 4:1), and Scripture also speaks of conditions deteriorating during that time to a point where "no flesh" would survive apart from Divine intervention (Matt. 24:22).

It will be the story seen in the Book of Exodus all over again. *Israel, through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, and Gentile power will be destroyed.*

That coming day will see the "Sun of Righteousness" arise "with healing in His wings" (Mal. 4:2). *Christ will return, Israel will be cured of her wound (her sickness), Gentile world power will be destroyed, and God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) will then exercise the rights of primogeniture, with the Gentile nations being reached by and blessed through Israel.*

THEN and ONLY THEN will the intractable problem in the Middle East be resolved.

THEN and ONLY THEN will there be peace in the Middle East.

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).

Appendix II

The Death of the High Priest

The Time When Israel Avails Herself of the Ransom

“Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

Moreover ye shall take no satisfaction [ransom] for the life of a murderer, which is guilty of death: but he shall be surely put to death.

And ye shall take no satisfaction [ransom] for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest [the high priest (v. 25)].

So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it” (Num. 35:30-33).

Numbers chapter thirty-five relates the account of God instructing the children of Israel to set aside six cities to be “cities for refuge.” And within this account one will find central truths pertaining to that future time — which is seen in Hebrews chapter five — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek*.

Three of the cities of refuge were to be on the east side of Jordan, and the three remaining were to be on the west side of Jordan (Num. 35:14).

The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan (Deut. 4:41-43); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land (Joshua 20:1-7).

These cities were set aside to provide a *sanctuary* for any man who killed another man through an unpremeditated act.

The Divine decree given to Noah and his sons following the Flood *required the death of the slayer at the hands of man*:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6).

And God’s injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well (Ex. 20:13; 21:12ff).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses.

Consequently, man *NOT* being under the Mosaic Economy to-day has *NOTHING* to do with the validity or nonvalidity of capital punishment for a capital crime, for *NOT ONLY* does the Biblical origin of this injunction *precede* the giving of the Law through Moses *BUT* the command given to Noah and his sons (approx. 2,300 B.C.) *has NEVER been repealed*.

Although capital punishment for a capital offense *has NEVER been repealed*, provision was later made for a man who killed another man unintentionally. *THIS* was the Divinely established purpose for setting aside the six cities of refuge (*cf.* Ex. 21:12, 13).

These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell the lot of the near kinsman to fulfill God’s injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, slay him.

God’s requirement in the matter was blood for blood (Num. 35:16-21; *cf.* Deut. 19:21).

God’s previous instructions to Noah and his sons remained *unchanged* within the framework of God’s instructions to Moses.

Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated murder. And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn't touch him.

Any individual though who fled to one of the cities of refuge *MUST*, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, should the testimony at this court prove to be negative — *i.e.*, show that the man had committed the act in a wilful manner — at least two witnesses were required to testify against the man in this respect.

If the slayer was found *guilty of wilful murder, he would NO longer be granted sanctuary in a city of refuge*. Rather, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, *would NOT be guilty of blood himself*.

But if the slayer, on the other hand, was found *guilty ONLY of involuntary manslaughter, he would be returned to the safety of the city of refuge to which he had previously fled, where he would be protected* (Num. 35:22-28).

Then there was the matter of *a ransom*.

This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter.

NO ransom though was provided for the life of a person found guilty of wilful manslaughter. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation: *The slayer could NOT avail himself of the ransom UNTIL the death of the high priest* (Num. 35:28, 32).

Once the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty *ONLY of involuntary manslaughter* was *THEN free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession*. And *ONCE this had occurred, the near kinsman NO longer had any claim on that individual*.

Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (wilful or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge.

For the past 2,000 years, extending into today (in the antitype), it has been *the entire nation of Israel which found/finds itself guilty of manslaughter and in a position to either be slain or be granted protection.*

The nation of Israel is guilty of *blood*. The nation is guilty of *the death of their Messiah, the Lord Jesus Christ.*

The paschal lamb was given to Israel, and *ONLY Israel could slay this lamb* (Ex. 12:1ff). “Jesus” was *the Paschal Lamb* (I Cor. 5:7), to Whom all the sacrificial lambs in the Old Testament pointed; and *ONLY Israel could have slain Jesus*, which is *EXACTLY* what, according to Scripture, occurred (Acts 2:23, 36; 3:12-15).

Israel today is *UNCLEAN* through contact with the dead body of God’s Son, with cleansing to be provided *on the seventh day* — the seventh 1,000-year period, the Messianic Era (Num. 19:11, 12).

But how is Israel’s act, as the slayer, to be reckoned? Was it a *premeditated act*? Or was it *an unpremeditated act*?

If it was a premeditated act, the nation would have to be cut off. *NO ransom* could be provided (it would have to be *blood for blood*; the nation would have to pay with its own life).

NOR, IF a premeditated act, could the nation *EVER* be allowed to return to the land of her possession (which would mean, in the final analysis, that God’s promises to Abraham, beginning with Gen. 12:1-3, *could NEVER* be realized).

However, if Jesus was delivered into Israel’s hands after a manner which would allow the nation’s act of crucifying her Messiah to be looked upon *as unpremeditated murder* — *i.e.*, allow the nation’s act to be looked upon as having been done through *ignorance* — *THEN Israel could be granted protection and a ransom could be provided.* And beyond that, *the nation COULD one day avail itself of the ransom*, at which time Israel would be free to return to the land of her possession (allowing God’s promises to Abraham, beginning with Gen. 12:1-3, to be fulfilled).

The Biblical testimony concerning the manner in which the nation's act must be viewed was given by Jesus Himself at Golgotha.

And the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

“...Father, forgive them; *for they know not what they do*” (Luke 23:34a).

Then note the words of Peter:

“Ye men of Israel...

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses...

And now, brethren, I wot that *through ignorance ye did it, as did also your rulers*” (Acts 3:12a, 14, 15, 17).

Thus, Jesus was delivered into the hands of Israel (*cf.* Ex. 21:13; Acts 2:23) after a manner which *NOT ONLY* allowed the Jewish people to act after the described fashion *BUT* also prevented them from acting after any other fashion as well (to understand *HOW* this was done, refer to Ch. VI in the author's book, *The Acts Period*).

Consequently, Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession, *though ONLY AFTER the antitype of the death of the high priest*.

And, at this time, *all of God's promises to Abraham through Isaac, Jacob, and Jacob's twelve sons, beginning with Gen. 12:1-3, will be fulfilled*.

The High Priest and the Ransom

In the camp of Israel there was *only one high priest* at any one time. At the time of the high priest's death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner, after this fashion.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people.

Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of Aaron. And, as evident from Hebrews chapter five, along with other related Scripture, Christ's present ministry after the order of Aaron *will NOT continue indefinitely*.

There is coming a day when Christ's present ministry in the heavenly sanctuary will end. And the termination of this ministry, along with certain events which will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events which occurred relative to the slayer when the high priest died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

- 1) *Israel's cleansing from defilement through contact with the dead body of the nation's Messiah (cleansing through being able to access the ransom).*
- 2) *A restoration of the Jewish people to the land of their possession.*

The word *ransom* (Num. 35:31, 32 [translated "satisfaction," KJV]) is from a cognate form of the word for "atonement" in the Hebrew text. The underlying thought behind "atonement" is *to cover*; and that is the same thought expressed by the "ransom" in this chapter.

This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (an unpremeditated act). And once the slayer had availed himself of the ransom, *which could ONLY be AFTER the death of the high priest*, the whole matter *was put away*.

The person was then free to return to the land of his possession; and the near kinsman of the one slain *could NO longer have any claim on him whatsoever, for the matter had been put away and could NEVER be brought up again*.

(In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests.

For example, the slayer could not avail himself of the ransom *UNTIL the high priest had died*. Then, this ransom had to do with *a covering* [with

atonement] from defilement wrought through contact with a dead body. And such a work in Numbers chapter nineteen, where cleansing from this type defilement is dealt with, was performed by a *priest*.

The high priestly ministry of Aaron and his successors in the camp of Israel, whether in this or in other areas of defilement, was a work *on behalf of the saved, NOT the unsaved*. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb]. This succession of high priests ministered in this manner, on the basis of shed blood, typifying Christ's present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that being dealt with in Numbers chapter thirty-five — por-tending a priestly work — has to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], *NOT with issues pertaining to the death of the firstborn* [issues pertaining to eternal salvation].

And the Jewish people, for two reasons, presently find themselves in a position today where they *CANNOT* avail themselves of this cleansing [cleansing from contact with the dead body of their Messiah]:

- 1) The Jewish people today are in *an unsaved state*.
- 2) The Jewish people, even if they were in a saved state today, *could NOT* presently avail themselves of the ransom [cleansing] because of *the nature of Christ's present priestly ministry*.

Cleansing from all defilement during the present dispensation is brought to pass through *ONLY one means* — *through Christ's present min-istry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat*.

Though Christ *is NOT* of the Levitical line, His present ministry is patterned after the order of Aaron's ministry; and, because Christ *is NOT* of the Levitical line, *IF* God were dealing with Israel on a national basis today, He *could NOT* deal with the Jewish people in relation to Christ's present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that set forth concerning the priesthood in the Mosaic Economy [as will be seen through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man's Day].

The priest, within the Mosaic Economy, *had to be of the Levitical line. And Christ is NOT of this line. Christ is from the tribe of Judah.*

Thus, dealing with the Jewish people in relation to Christ's high priestly ministry today would be *completely out of the question*. They *could NOT* go to Christ and receive cleansing, for the Mosaic Economy *does NOT* recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-*efficacious*.

However, note that Christ [though from the tribe of Judah] *CAN* conduct a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are NOT under the Mosaic Economy*. Christians form part of *the one new man, which is NEITHER Jew NOR Gentile* [*cf.* Gal. 3:26-29; Eph. 2:12-15]. Thus, for Christians, Christ's lineage *has NOTHING to do with the matter one way or the other*.

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in Numbers chapter thirty-five, Christ *MUST first* terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [Jer. 31:31-34].

In the preceding respect, from the vantage point of the antitype, it is an easy matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession.

God had simply established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype. Christ's high priestly ministry in the sanctuary has to terminate *FIRST. ONLY THEN* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.)

Thus, the ransom for Israel's capital offense *has ALREADY been paid*. Jesus paid this ransom at Calvary, shedding His Own blood — blood which is presently on the mercy seat in the heavenly sanctuary.

However, as previously seen, although the ransom (providing atonement) for Israel's sin has already been paid, *the nation CAN-NOT avail herself of this ransom or return to the land of her possession UNTIL the antitype of the death of the high priest*.

Israel though *MUST first* experience her national Passover in fulfillment of Ex. 12:7 and Lev. 23:5 — through applying the blood which was shed 2,000 years ago. And this can occur *ONLY* at the termination of Israel's present blindness (Rom. 11:25).

Israel, as the two disciples on the road to Emmaus in Luke 24:13ff, *MUST continue in a blinded condition UNTIL* the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people's understanding in this respect (cf. vv. 16, 25-27, 31).

In *THAT day*, Israel's eyes will be opened; and a nation will be "born at once" (Isa. 66:8). The entire nation will experience *the birth from above at the SAME time* (when the Jewish people look upon the One Whom "they have pierced" [Zech. 12:10]).

And this will occur *ONLY after* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek.

THEN cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.

It will be in *THAT day* — *NOT before* — that Israel will experience her national Passover, be able to avail herself of the ransom, and be free to return to the land of her possession.

As long as Christ occupies His present position in the heavenly sanctuary, Israel *CANNOT* avail herself of the paid ransom and return to this land. Israel *MUST* remain in her present condition — blinded — throughout the present dispensation.

And, according to related Scripture, Israel *will NOT* be removed from this condition *UNTIL* a few years beyond the present dispensation, at the end of Man's Day, at the end of the Tribulation.

(Insofar as Christians are concerned, Christ's present ministry in the heavenly sanctuary will terminate when the Church is removed from the earth into the heavens, at the end of the present dispensation. However, Christ's ministry in the sanctuary will apparently continue for others through the Tribulation, else the saved among the earth-dwellers would have no High Priest.

Christ though *will NOT* come forth as the great King-Priest after the order of Melchizedek, appearing to Israel after this fashion, *UNTIL* the end of Man's Day, the end of the Tribulation.

And *it will be ONLY at THIS time* that events pertaining to the antitype of the death of the high priest in Numbers chapter thirty-five can occur.)

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would correspond with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in Leviticus chapter twenty-three — *the feast of Unleavened Bread*, which immediately followed the Passover, and *the Day of Atonement*.

“Leaven” points to that which is *vile, corrupt* (cf. Matt. 13:33; 16:1-12; I Cor. 5:6-8); and the fulfillment of this festival in the type had to do with *a cleansing of the house, a removing of ALL leaven from the house immediately following the Passover* (cf. Ex. 12:8-20; Lev. 23:6-8).

And in the antitype, it is *the SAME*. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time.

And because Israel had previously shed this blood, *the entire house of Israel will be found in an UNCLEAN condition in THAT day, an uncleanness which will have to be dealt with*.

Israel, in *THAT day*, will be found in this *unclean* condition through the nation’s prior contact with the dead body of their Messiah. The house, resultingly, will be found *completely leavened*. *And the leaven will have to be removed; it will have to be put out, done away with*.

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of Unleavened Bread), *cleansing CANNOT occur UNTIL events pertaining to the fulfillment of the sixth festival* (the Day of Atonement).

ONLY THEN will the nation be able to access the ransom, be cleansed of defilement through contact with the dead body of their Messiah, and be free to return to the land of their possession.

ONLY THEN can the seventh and last festival be realized — the feast of Tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in Numbers chapter thirty-five, *following the death of the high priest*, is seen being fulfilled in the antitype (along with the fulfillment of that seen in Numbers chapter nineteen). *Israel in THAT day will be cleansed of this defilement, and the house will NO longer be leavened.*

Accordingly, *ONLY in THAT coming day, ONLY following cleansing from Israel's present defilement wrought through prior contact with the dead body of the nation's Messiah*, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob.

And *ONLY THEN* can the Jewish people realize their calling in this land, with God's promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion which God intended when He called this nation into existence.

(A knowledge of the preceding facts will reveal *NOT ONLY* truths pertaining to Christ's present and future ministries *BUT also* truths pertaining to Israel's present and future status as a nation in the Middle East. Christ is *STILL ministering* in the heavenly sanctuary, with the antitype of the death of the high priest yet to occur; and Israel *STILL remains in unbelief*. Consequently, Israel — being *UNABLE* to presently avail herself of the paid ransom — *will NOT ONLY continue in unbelief, BUT the nation, as well, CANNOT return to the land of her possession during the present day and time.*

To equate the present restoration of a remnant of the descendants of Abraham through Isaac and Jacob to the land of Israel with the fulfillment of any of the Old Testament prophecies dealing with Israel's restoration to this land [such as the vision of the valley of dry bones in Ezek. 37] is to ignore the fact that Israel is the slayer. *And this is an established Biblical fact which CANNOT be ignored.*

The present restoration of a remnant to the land can have *NOTHING whatsoever* to do with the fulfillment of *ANY* of the numerous Old Testament prophecies pertaining to Israel's restoration. The fulfillment [after any fashion] of such promises today, from a Biblical standpoint, is *IMPOSSIBLE*, for Christ is *STILL ministering* after the order of Aaron in the heavenly sanctuary.

Thus, the nation *CANNOT* presently avail itself of the ransom which Christ paid to effect Israel's cleansing; *NOR can* Israel return to the land of her possession today. These things are reserved *for the seventh day, the Lord's Day*, which lies just ahead.

However, a remnant *MUST* be present in the land immediately preceding the end of Man's Day for certain prophecies pertaining to Israel and the nations to be fulfilled, though the existence of this remnant *has NOTHING to do* with the fulfillment of Old Testament prophecies pertaining to Israel's restoration.

Thus, the existence of the nation of Israel in the land today [consisting of some 6,000,000 Jews] is neither the beginning of nor a partial fulfillment of any Old Testament prophecy pertaining to Israel's restoration to the land. Rather, this remnant in the land is the result of a Zionist work among the Jews during about the past one hundred thirty years, and this remnant constitutes the existence of an end-time Israeli nation which *MUST* be present in the land in order to bring about the fulfillment of numerous Old Testament prophecies pertaining to Israel and the nations immediately preceding Christ's return.

In this respect, the remnant in the land today constitutes the nation which will shortly make the seven-year covenant with Antichrist. And this remnant will, in turn, later be uprooted from the land [something which *will NEVER occur* after the Jewish people have been regathered to the land in fulfillment of Old Testament prophecy (*cf.* Isa. 2:1-4; Jer. 32:37-44; Ezek. 37:19-28; 39:25-29; Joel 2:27-32; Micah 4:1-7)].

In the middle of the Tribulation, when Antichrist breaks his covenant with Israel, the nation of Israel, as we know it today, will be uprooted from their land.

And the Jews dwelling in the land at that time, who do not escape to places of safety out among the nations, [Matt. 24:16-20; Rev. 12:6, 14], will either be slain or sold as slaves throughout the Gentile world [*cf.* Joel 3:6; Luke 21:20-24; Rev. 11:2].

During the last half of the Tribulation *there will be NO Jewish nation in the Middle East*. Rather, Jerusalem, the capital of Jewry, will be "trodden down of the Gentiles" *UNTIL* the full end of Daniel's Seventy-Week prophecy, which marks the end of "the times of the Gentiles" [*cf.* Dan. 9:24-27; Luke 21:24; Rev. 11:2].

During this time, the entire world — particularly the center of Antichrist's kingdom in the Middle East [including the land of Israel as we know it today] — will become like Nazi Germany during the final six years of the Third Reich [1939-1945, *though it will become FAR, FAR worse*].

And when the Holocaust of that coming day reaches its darkest hour, Messiah will return, and He Himself will effect the prophesied regathering of the nation [Matt. 24:15-31; Luke 21:20-27].

Christ MUST FIRST complete His present ministry in the sanctuary and return to earth as the great King-Priest after the order of Melchizedek. ONLY THEN can Israel avail herself of the ransom and return to the land of her possession.)

My Son, A Priest

There are two quotations from the Old Testament in Heb. 5:5, 6, and both are Messianic in their scope of fulfillment.

There is first the quotation from Ps. 2:7:

“Thou art my son, today have I begotten thee” (v. 5).

And then there is the quotation from Ps. 110:4:

“Thou art a priest forever after the order of Melchizedek” (v. 6).

These two quotations are used together, *referring to one and the SAME time.*

They refer to *THAT time* in the second Psalm when God states,:

“Yet have I set my King upon my holy hill of Zion” (v. 6).

And they refer to *THAT time* in the one hundred tenth Psalm when God states:

“The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies” (v. 2).

Both quotations in Hebrews are from Messianic passages in the Old Testament, leaving no room to question the time of their fulfillment.

“Zion” is *Jerusalem* (Ps. 76:2; 126:1; Isa. 1:26, 27), and the Old Testament quotations in Heb. 5:5, 6 simply refer to *THAT future day* when Christ will exercise His kingly office in this city, on the earth.

1) Psalm 2:7

Psalm 2:7 is quoted three places in the New Testament. It is quoted by Luke in Acts 13:33, and it is quoted twice by the writer of Hebrews (1:5; 5:5).

The words, “Thou art my Son,” form an allusion to II Sam.

7:14 in the Davidic covenant: “I will be his father, and he shall be my son...”

And to view the second Psalm from the perspective of the Davidic covenant, this Psalm reveals the fulfillment of God’s threefold promise to David in II Sam. 7:12, 13:

- 1) David was to have a Son (v. 12).
- 2) David’s Son was to sit on his throne (vv. 12, 13).
- 3) The kingdom, under this Son’s reign, was to be established forever (v. 13).

Accordingly, God’s promise to David, rather than being fulfilled through his son, Solomon, finds its fulfillment through his greater Son, the Lord Jesus Christ.

- 1) He is the One to Whom God will give “*the throne of his father David.*”
- 2) He is the One Who will “*reign over the house of Jacob forever.*”
- 3) He is the One Who will possess *a kingdom* of which “*there shall be no end*” (Luke 1:31-33).

This is *EXACTLY* what is in view in Acts 13:33, where Ps. 2:7 is quoted for the first time in the New Testament. Acts 13:34 goes on to state, “And as concerning that he raised him from the dead...”

That is, concerning Jesus one day occupying the throne of David and reigning over the house of Jacob, fulfilling God’s promises in the Davidic covenant, God raised Him from the dead.

And the same verse concludes with the statement, “I will give you the sure mercies of David [*lit.*, ‘I will give you the holy things of David’ (which, contextually, can only be a reference to things pertaining to the Davidic covenant)].”

Psalm 2:7 *MUST* likewise be looked upon as Messianic in its two usages in the Book of Hebrews.

In the first chapter the verse comprises one of seven Messianic quotations which make up most of the chapter, and it is used here in connection with the parallel quotation from the Davidic covenant in II Sam. 7:14 (v. 5).

And in the fifth chapter of Hebrews the verse is used in connection with that future time when Christ will come forth from the sanctuary and exercise the Melchizedek priesthood (vv. 5, 6).

2) Psalm 110:4

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament (Gen. 14:18; Ps. 110:4) and nine times in the Book of Hebrews (chs. 5-7). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *MUST* be viewed in the Book of Hebrews.

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings (Gen. 14:18, 19). Melchizedek was “king of Salem [‘king of Jerusalem’ (Ps. 76:2)]” and “priest of the most high God” (v. 18). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying, “Blessed be Abram of the most high God, possessor of *heaven* and *earth*” (vv. 18, 19).

And *it is evident* that Melchizedek’s actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype.

Immediately prior to Christ’s death at Calvary, He partook of the Passover with His disciples (Matt. 26:19ff). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both (vv. 26-28) — Jesus said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (v. 29).

This could ONLY be an allusion to ONE thing — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in Gen. 14:18, 19, with bread and wine to bless Abraham and his descendants, both *heavenly* and *earthly* (cf. Gen. 22:17, 18). And this is an event which will occur following the battle of the kings (cf. Rev. 19:17-21).

The one hundred tenth Psalm, where Melchizedek is referred to the only other time in the entire Old Testament, as previously seen, is also Messianic in its scope of fulfillment.

It MUST be, for this is the way Melchizedek is presented in Genesis, and there can be NO change when one comes to the Book of Psalms.

The Son is told to sit on the Father's right hand *UNTIL* such a time as His enemies are made His "footstool" (v. 1).

THEN, after His enemies have been made His footstool, He is going to *rule* "in the midst" of His enemies (v. 2). He is going to "strike through kings" and "judge among the heathen [Gentiles]" in that coming day of His "power" (vv. 3, 5, 6) — a day when He will be revealed as the great King-Priest in Jerusalem, "after the order of Melchizedek" (v. 4).

Genesis 14 and Ps. 110 *MUST* be understood in the light of one another (actually, Ps. 110 draws from Gen. 14), and Heb. 5-7 *MUST* be understood in the light of both Old Testament references.

Thus, all eleven references to Melchizedek in Scripture *can ONLY* be looked upon after one fashion — *as Messianic in their scope of fulfillment.*

(Concerning the absence of the mention of *a sanctuary and shed blood* in connection with Melchizedek, this *would NOT* be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel. Covenants are, at times, associated with *death and shed blood* in Scripture, as is the new covenant [cf. Gen. 15:9-21; Jer. 34:18; Matt. 26:28].

There is an allusion to this in Heb. 7:21, 22:

"The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek.

By so much was Jesus made a surety of a better testament ['covenant']."

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that foreshadowed by events on the Day of Atonement], *of necessity, death and shed blood and a sanctuary, will have to be in view. And also, of necessity, Jesus will have to be exercising the Melchizedek priesthood at this time.*

Thus, in the preceding respect, one could find *death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood.* But that is strictly future, it involves Israel alone, and *it has NOTHING to do with Christ's present priestly ministry on behalf of Christians.*)

Appendix III

Faith and Works

Justification by Faith, Justification by Works

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?...

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Ye see how that by works a man is justified, and not by faith only” (James 2:14, 20-24).

James 2:14-26 has been an enigma over the years for many individuals studying the salvation message in Scripture. But that should not be the case at all, *unless* a person tries to see the salvation which we presently possess — the salvation dealt with in Eph. 2:8, 9 — as the salvation or justification being dealt with in James.

Faith and works in relation to salvation or justification in James is completely consistent with and perfectly in line with the overall salvation message taught elsewhere in Scripture.

James is dealing with the salvation of the soul (James 1:21), *NOT* with the salvation which we presently possess; and, unlike the absence of works in connection with man in the salvation which we presently possess, works are presented after a different fashion in Scriptures dealing with the salvation of the soul, *for man NOW appears in an active rather than a passive sense in the matter.*

In James 2:14, two self-answering questions are asked. The negative used in the Greek text (*me*) necessitates that the two questions be understood in a “no” respect.

A proper translation of the verse into English, with the Greek negative *me* in view, would read along these lines:

“My Brethren, though a man say he has faith, but does not have works, he cannot profit, can he? Faith [*i.e.*, faith apart from works] cannot save him, can it?”

And farther down in the chapter, comments and examples are given concerning faith and works in relation to salvation.

In verse twenty-one, Abraham is seen as having been justified by works when he had offered his son on the altar, as seen in Gen. 22:1ff. And, calling attention to Gen. 15:6, it is further stated in verse twenty-three that Abraham, at this same time, acted by faith; and God reckoned Abraham’s faithfulness to him for righteousness.

The same account, Abraham offering his son, is referenced in Heb. 11:17. And in this verse, *faith to a saving of the soul*, as in James, is inferred from the way this chapter is introduced in the last two verses of the previous chapter.

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul [*lit.*, ‘but of faith to a saving of the soul’]” (10:38, 39).

With these two verses leading into and introducing chapter eleven, providing the subject matter, each reference to “faith” in the chapter should be understood in line with these verses, as *faith to a saving of the soul*.

This chapter, as James 2:14-26, *has to do with present and future aspects of salvation, NOT with the past aspect*. And this chapter, *EXACTLY as in James*, has to do with *faith and works in relation to this salvation*. And, *AS in James, SO in Hebrews* — *the actions of individuals in relation to the salvation of the soul are seen*.

Actually, in Scripture, *there is NO such thing as salvation apart from works*, whether past, present, or future aspects of salvation are in view.

As well, in Scripture, there is no such thing as *salvation apart from grace and faith*. The wording in Eph. 2:8, “by grace...through faith,” would apply *NOT ONLY* to the past aspect of salvation, as seen in this verse, *BUT* to present and future aspects of salvation as well — *the salvation of the soul* (ref. the author’s book, *Salvation of the Soul*).

(Both “grace” and “faith” are seen in relation to the salvation of the soul in I Peter 1:9:

“Receiving the end [‘goal’] of your faith, even the salvation of your souls.”

“Grace” in relation to the salvation of the soul in v. 9 is seen in vv. 2, 10, 13; and “faith” in relation to the salvation of the soul is seen in vv. 5, 7-9.)

The salvation which we presently possess is wrought through Divine works — *the Spirit breathing life into the one having NO life* — and is based on a finished, Divine work, *the finished work of God’s Son*.

Unsaved man is spiritually dead and CANNOT function in the spiritual realm. He can do NO more than allow God to do a work on his behalf.

BUT, once man has passed “from death unto life,” coming into possession of *spiritual life*, *he can THEN be active in the spiritual realm*.

And, as *the ruined earth* was able to bring forth in Genesis chapter one after the Spirit of God had moved upon the face of the waters, God had spoken, and light had come into existence (vv. 2b, 3, 11), *ruined man*, as well, is able to bring forth following a Divine work on his behalf (Eph. 2:8-10).

Once man possesses spiritual life and is able to function in the spiritual realm, as in Hebrews chapter eleven or James chapter two, he, as the earth in Gen. 1:11, can *bring forth*. *BUT, faith MUST precede and be inseparably connected with man bringing forth, producing works.*

And to understand how this all comes together, *a principle from the Old Testament MUST be understood first.*

An Old Testament Principle

To understand the proper relationship between faith and works in the lives of the people of God, one *MUST* understand a principle set forth a number of places in the Old Testament.

And this principle is presented in a dual sense in Genesis chapters eighteen and nineteen.

1) Genesis 18, 19

Genesis chapter eighteen begins with the Lord, accompanied by two angels, appearing to Abraham in the plains of Mamre. The Lord had come down to personally see if the report which He had heard about the things happening in Sodom and Gomorrah was true (vv. 20, 21).

(The Lord, in His omniscience, didn't need to come down in this manner, for He already knew. But this is simply the manner in which Scripture, at times, presents matters of this nature.)

But, though the Lord said, "I will go down," He remained with Abraham while the two angels accompanying Him went on down into the Jordan plain, into Sodom (vv. 21, 22).

In that respect, did the Lord go down into the Jordan plain, as He said that He would? Or did the two angels alone go down into the plain?

To address these questions, note something very similar, presented after a different fashion, in chapter nineteen.

The two angels, having seen first-hand that which was happening in Sodom, told Lot to take his family and leave the city. Sodom, along with three other cities of the plain (Deut. 29:23), was about to be destroyed.

"For we [the two angels] will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it" (v. 13).

Further down in the chapter, after Lot and his family had lingered in the city, the two angels took them by their hands and led them outside the city (vv. 15, 16).

Once this had been done, and Lot and his family were subsequently safe in Zoar, a nearby city which was spared (vv. 17-23):

“Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven” (v. 24).

WHO destroyed the cities of the plain? First the angels said that they would destroy Sodom (with the other three cities not mentioned at this point), and they further stated that the Lord had sent them to destroy Sodom.

BUT, at the time of the destruction, the Lord is seen destroying Sodom, Gomorrah, and the other two cities (*cf.* Deut. 29:23).

Did the angels bring about this destruction, as they said they would do? Or did the Lord bring about this destruction, as the text goes on to state?

The principle seen in these two chapters has to do with angels acting under God’s established laws, with their actions being seen as the actions of the One Who established these laws.

Thus, matters can be stated either way, as seen in the chapter — *the two angels going down into Sodom is also seen as the Lord going down into Sodom, or the two angels destroying the cities of the plain is also seen as the Lord destroying the cities of the plain.*

God governs the universe through angels in this manner.

Angels, placed by the Lord in regal positions throughout the universe, govern the universe under established laws. And, through so doing, their actions are seen as the Lord’s actions.

To see the converse of this, note Satan’s actions at the time of his fall.

Satan had been placed over the earth, as the earth’s ruler. But the day came when he stepped outside the established laws under which he ruled and, *on his own*, sought to occupy a higher regal position than the one in which God had placed him. *His actions thus ceased to be God’s actions, being his own. And this resulted in his fall and subsequent judgment (cf. Isa. 14:12-17; Dan. 4:17, 25).*

2) Numbers 13, 14; Joshua 6-8

This same principle is seen again in the account of the Israelites under Moses at Kadesh-Barnea, and again thirty-eight years later under Joshua after the Israelites had crossed the Jordan River.

The Israelites, in both instances, were to go into the land and slay or drive out every single inhabitant (Deut. 7:1ff).

The Israelites, going into the land with this goal in view, were to “diligently keep the commandments of the Lord...his testimonies, and his statutes” (Deut. 6:17). And they were to go into the land *believing that God would do that which He had stated that He would do:*

“And the Lord thy God will put out these nations before thee by little and little: Thou mayest not consume them at once, lest the beasts of the field increase upon thee.

But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them” (Deut. 7:22-24).

God had commanded His people to go in and take the land, and He had told them what HE would DO as they entered the land to take it.

Going into the land, they were to act completely *by faith, believing God* (cf. Heb. 11:29, 30). And, *remaining in the realm of faith, their actions would be the Lord's actions.*

Though the Israelites would be slaying the enemy, acting within the realm of faith, the Lord would be slaying the enemy. The Lord would be going ahead of them and delivering the enemy into their hands.

It is the same picture, seen from a different perspective, as the angels acting under established laws in Genesis chapters eighteen and nineteen.

Under Moses at Kadesh-Barnea though, failure rather than success is seen. Twelve spies had been sent into the land to spy out the land.

After forty days and nights they brought back a report concerning the land and the people therein — a land flowing with milk and honey, inhabited by a strong people, some of gigantic stature.

Two of the spies, Caleb and Joshua, then rendered *a positive statement* concerning entering the land, with Caleb calming the people and exhorting them, saying:

“Let us go up at once, and possess it; for we are well able to overcome it” (Num. 13:30).

BUT, the other ten followed with *a negative and false statement* concerning entering the land, saying:

“We be not able to go up against the people; for they are stronger than we” (Num. 13:31).

The people believed the false statement of the ten spies, began to murmur against Moses, and sought to appoint a new leader and return to Egypt (Num. 14:1-4).

And, as a result, in the words of Heb. 6:4-6 (which, drawn from the account in Num. 13, 14 [cf. Heb. 3:1-4:16], *has to do with Christians doing EXACTLY the SAME thing in the antitype relatively to the heavenly land of their calling and its inhabitants* [Satan and his angels]), the Israelites *fell away* at Kadesh-Barnea; and *it was THEN impossible* “to renew them again unto repentance [unto a change of mind (drawing from the type, *a change of mind on God’s part*)].”

At this point in the account, the Israelites committed a sin referred to in Num. 15:30 as *a presumptuous sin* and in Heb. 10:26 as *a sin for which there was no sacrifice*, with *NOTHING* but judgment then awaiting the nation.

And, because of the particular nature of this sin, *God WASN’T going to repent, God WASN’T going to change His mind* (as previously seen, the “repentance” *ALSO* referred to in the antitype, in Heb. 6:6).

The very next day, the generation of Israelites under Moses repented, changed their minds, and sought to enter the land and defeat the enemy.

BUT, God didn’t repent, didn’t change His mind. God COULDN’T change His mind and, at the same time, remain true to His Word.

God was *NO longer* among them with respect to their entering and taking the land. God *would NO longer* go before them and deliver the enemy into their hands.

And, as a result, the Israelites attempting to enter the land the next day and overthrow a stronger enemy were themselves overthrown and driven back.

Their actions *were their own, NOT the Lord's* (Num. 14:40-45). And their actions *were performed separate from faith, for they went forth contrary to that which God had told them.*

Thus, defeat, NOT victory, could ONLY have been their lot.

As a result of that which occurred at Kadesh-Barnea, over the next thirty-eight years the entire generation of Israelites twenty years old and above, save Caleb and Joshua, died in the wilderness, outside the land.

Then, once these years had passed and those in the previous generation had died, Joshua, about to lead the second generation of Israelites into the land, sent two spies into the land ahead of the nation.

And upon their return, they said to Joshua:

"Truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint because of us" (Joshua 2:24).

The Israelites this time, unlike the previous generation under Moses, *believed God and prepared to enter the land and trust the Lord to deliver the enemy into their hands.*

After crossing the Jordan River, the first battle involved the destruction of Jericho. And the Israelites, *believing God, experienced victory* (Joshua 6:1ff).

The next battle involved the destruction of Ai. The city was not deemed large enough to require the entire Israeli army, so only about three thousand men were sent to take and destroy Ai.

BUT, unlike the battle of Jericho, the Israelites were soundly defeated and driven back, with a number being slain (Joshua 7:1-5).

Joshua, seeking the Lord's face concerning the reason for this defeat, was told by the Lord, "Israel hath sinned..."

Then, seeking that referred to by the Lord, Joshua found an Israelite (Achan) who had kept forbidden spoils from the previous destruction of Jericho.

There was sin, unfaithfulness, in the camp.

The matter was taken care of, and then the inhabitants of Ai could be defeated, with the Lord delivering the city into the Israelites' hands (Joshua 7:6ff).

Thus, as long as the Israelites went forth in the realm of faith, the Lord gave the victory. The battle was the Lord's.

Through THIS means, it could be said that the Israelites destroyed Jericho and Ai, along with their inhabitants; and it could also be said that the Lord destroyed these two cities, along with their inhabitants.

3) I Samuel 17

This same principle is seen again in the account of David slaying Goliath.

David was *an unproven* "youth" in battle (probably in his late teens), going up against "a man of war from his youth." This man of war, Goliath, was the Philistine army's champion and stood between nine and ten feet tall (I Sam. 17:4, 33).

Goliath, to meet David, *came out with full armor, carrying a spear and a sword, with a shield-bearer moving with him.* The coat on his armor alone weighed about one hundred twenty-five pounds and the head of the spear weighed about fifteen pounds (I Sam. 17:5-7, 41ff).

On the other hand, David *refused to wear armor as he went forth, for "he had not proved" himself in battle.* He went forth to meet Goliath *WITHOUT armor or a shield-bearer and with ONLY a sling and five smooth stones* which he had picked up in a nearby brook and placed in his bag (I Sam. 17:39, 40).

He though would need *NO* armor or shield-bearer and would need *ONLY* one of the five stones.

And the reason is seen within David's words to this gigantic champion of the Philistine army:

"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands" (I Sam. 17:45-47).

David went forth *by faith*. He went forth believing God, knowing that God would remain true to His Word and deliver the Philistine into his hands.

Acting apart from the Lord, David would have been powerless. He would have easily been defeated and slain by the Philistine.

BUT, acting by faith, David could ONLY be victorious; acting by faith, David easily defeated the Philistine champion.

David slew Goliath. BUT, it could also be said that the Lord slew Goliath.

It is the same principle seen in the actions of the two angels in Genesis chapters eighteen and nineteen.

Acting under established laws, the actions of these angels were seen as the Lord's actions; and *acting by faith*, David's actions were seen as the Lord's actions.

Thus, comparing these accounts in Genesis, Numbers, Joshua, and I Samuel, *acting by faith CAN ONLY be seen as acting under an established, Divine law which CANNOT change.*

From Faith to Faith

"Faith" is simply *believing that which God has to say about a matter.*

And, in the realm of *faith and works*, acting by faith is *NOT* acting in a realm where one seeks to go out to do a work for the Lord. Rather, acting by faith *is completely stepping aside from one's own self and allowing the Lord to do a work through the one exercising faith.*

And the work done through the one exercising faith *will be the Lord's work; it will be a work emanating out of faith and performed in the spiritual realm, completely apart from the man of flesh.*

The Christians' works tried at the judgment seat will fall into two categories, described by "gold, silver, precious stones" and "wood, hay, stubble" (I Cor. 3:12ff).

The former works (described by "gold, silver, precious stones") *will emanate out of faith and will be works which the Lord performed*

through the individual. These works will endure the testing through fire, for they will be *the Lord's works.*

The latter works (described by "wood, hay, stubble"), on the other hand, *will be those performed separate from faith, by the individual himself, through the energy of the flesh.* The Lord will have had *NOTHING* to do with them, and they will be burned by the fire.

The Christian life is one where *two things MUST be operable throughout: "grace" and "faith."*

"Grace" can be defined as *that which God is able to do entirely apart from human intervention.* And "faith," as previously seen, is simply *believing that which God has to say about a matter.*

If one moves outside the realm of "grace," he moves outside the realm where God can be active in his life, for God always acts in the realm of grace; and if one moves outside the realm of "faith," he moves outside the realm where he can be acceptable to God, or where God can be pleased with his actions (Heb. 11:6).

As previously shown, both "grace" and "faith" are seen operable *NOT ONLY* in the salvation which we presently possess (Eph. 2:8, 9) *BUT* also in the salvation of the soul, the present and future aspects of salvation (I Peter 1:2ff).

Thus, it should be a simple matter to see and understand that "grace" and "faith" *MUST always be operable at any point in the overall salvation message* — past, present, or future.

Man has been saved by grace through faith; man is being saved by grace through faith; and man is about to be saved by grace through faith.

But, since man's works *CANNOT* enter into the realm where God's grace exists, how can grace and works co-exist in connection with the saving of the soul in James 2:14ff?

Note Rom. 11:6:

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

It is *man's works which CANNOT enter* (Eph. 2:8), *NOT God's works.* And *God's works MUST ALWAYS enter into the matter.*

Note *salvation by grace* which we presently possess.

This salvation is a Divine work (the Spirit moving, God speaking, light coming into existence), which is based on another Divine work — Christ's finished work at Calvary. And since a continuing work of grace is also involved in the continuing aspect of salvation (the salvation of the soul), *God's works, NOT those of man, MUST likewise be seen throughout.*

Romans 4:1-4 clearly reveals that *works emanating from the flesh, from man* (vv. 1, 2) *CANNOT* enter into the realm of either "faith" (v. 3) or "grace" (v. 4). The works *MUST* be *God's works being performed through an individual exercising "faith,"* as in James 2:21-24 and Heb. 11:17.

And since they are *God's works, "grace" can enter into the matter;* and since they are *works being done through man, "judgment" on the basis of works can occur.*

Judgment on the basis of works will separate that performed *by faith* (God's works performed through the one exercising faith) from that performed *apart from faith* (man's works performed in the energy of the flesh, apart from God).

The difference in the two types of works will be "revealed by ['in'] fire; and the fire shall try every man's work of what sort it is."

Works emanating out of faith *will remain;* they *will endure* the fire.

BUT, works performed apart from faith *will be destroyed;* they *will be burned* by the fire (I Cor. 3:11-15).

Remaining works will result in that which awaits the faithful; and *burned works* will result in that which awaits the unfaithful.

Appendix IV

“The Second Death”

Can Christians Be Hurt of the Second Death?

EXACTLY what does it mean in Rev. 2:11 for individuals to “be hurt of” *the second death*?

“He that overcometh shall not be hurt of the second death.”

Revelation 2:11 is dealing with Christians, relative to overcoming or being overcome. And in the light of Rev. 20:4-6; 21:7, 8, which deals with overcoming/being overcome and the second death, Rev. 2:11 can mean *ONLY ONE thing*:

Overcoming Christians, as stated in the verse, *are NOT* going to be “hurt of the second death.”

BUT, the converse of that *HAS to be* equally true as well, for the promise carries a *clearly implied warning*. Nonovercoming Christians *are* going to be “hurt of the second death,” defined in Scripture as having “their part in the lake which burneth with fire and brimstone” (Rev. 21:8b).

“Fire” in Scripture is associated with *the judgment of the saved as well as the judgment of the unsaved*. And though the Christians’ works will be tried “by [‘in’] fire” at the judgment seat, *this is NOT synonymous* with Christians having a part in “the lake which burneth with fire and brimstone.”

Rather, at this judgment, Christians will be shown to have either overcome or to have been overcome, with the carrying out of decisions and determinations made at the judgment seat occurring at a time following these events. And it will be at this time, following judgment, that nonovercoming Christians will be “hurt of the second death,” which is associated with *the lake of fire*.

(Note in the judgment of the unsaved in Rev. 20:11-15 that the second death and the lake of fire enter into the matter *ONLY following judgment*. The second death and the lake of fire come into view *ONLY following decisions and determinations surrounding the judgment of the unsaved*.)

And it will be *the SAME* for the saved preceding this time.

They will *FIRST* be judged. *ONLY THEN, ONLY following the decisions and determinations surrounding their judgment*, do the second death and the lake of fire come into view.)

The Overcomer's Promises

The word "overcome" is a translation of the Greek word *nikao*, which means "to conquer" or "to gain a victory over." The thought inherent in the word *nikao* (or *nike*, the noun form of the word) always means *to be victorious in a contest or conflict*.

The "overcomers" are the conquerors, the victors; they are the ones who will have successfully run the race of the faith; they are the ones who will have conquered the numerous encountered obstacles along the way.

There are seven different overcomer's promises in Revelation chapters two and three, and each promise is *millennial* in its scope of fulfillment. That is, these promises will be realized during the 1,000-year reign of Christ after Christians have had their works tried "by ['in'] fire" at the judgment seat.

(*There can be NO such thing* as Christians being hurt of the second death beyond the Millennium, for Rev. 21:4 plainly declares that *there will be NO more death during this time*. Former things of this nature will have passed away.

NOR can the Son invite Christians to sit on "my throne" [the seventh and last overcomer's promise; Rev. 3:21] beyond the Millennium, for He will not be seated on this throne at that time. Instead He will be seated with His Father on "the throne of God and of the Lamb" [Rev. 22:1, 3].

During the Millennium, regal power over the earth will emanate from *the Son's throne ABOVE the present earth*.

BUT, during the ages beyond, regal power over the universe will emanate from *the throne of God and of the Lamb ON the new earth*.)

Christians have been saved with a view to being overcomers and bringing forth fruit.

This matter comprises the very heart of the message which is to be proclaimed to Christians throughout the dispensation. Israel has been set aside during this time, and God is calling out another people — a separate and distinct people — “for his name,” taken mainly from among the Gentiles (Acts 15:14).

Those whom God is presently dealing with comprise an entirely new creation, which is neither Jew nor Gentile, forming *one new man* “in Christ.” And God is extending to individual members of this one new man, to Christians, *the privilege of overcoming and bringing forth fruit, with a view to their occupying positions as joint-heirs with His Son in the heavenly sphere of the coming kingdom.*

God has set aside an entire dispensation for this purpose, and judgment at the end of this dispensation will reveal man’s response to this privilege.

Some Christians will be shown to have overcome, possessing works comparable to “gold, silver, precious stones”; but other Christians will be shown to have been overcome, possessing works comparable to “wood, hay, stubble.”

The overcomers will, at that time, inherit the promised blessings of Revelation chapters two and three; *BUT*, those shown to have been overcome will be denied these blessings.

Following introductory remarks concerning Christ (Rev. 1:1-8), this is the subject matter dealt with throughout the remainder of the opening three chapters of this book.

Being Hurt of the Second Death

That which is in view concerning a nonovercoming Christian one day being hurt of the second death following decisions and determinations at the judgment seat, as previously seen, is explained later in this same book.

The second death for the nonovercomer is having a “part in the lake which burneth with fire and brimstone” (Rev. 21:8); and having a part in the lake of fire is explained through God’s dealings with the unsaved in the previous chapter as being “cast into the lake of fire” (20:15).

And seeing individuals cast into “a furnace of fire” in Matt. 13:42, 50 is simply another way of expressing the same thing.

(The parables in Matthew chapter thirteen deal *with the Kingdom of the Heavens and fruit bearing, NOT with eternal salvation*. Thus, the subject matter has to do *with the saved, NOT with the unsaved*.)

Further, In Matt. 13:1, Christ going out of “the house” [a reference to *Israel*] and down by “the seaside” [a reference to *the Gentiles*], *the one new man* “in Christ” [about to be brought into existence at the time these parables were given] is seen throughout the first four parables. In this respect, those gathered out of Christ’s kingdom, which “offend” and “do iniquity,” who are cast into a furnace of fire, *can ONLY be identified as Christians*.

Also, the casting into a furnace of fire in Matt. 13:42, 50 *occurs BEFORE the Millennium*. The unsaved cast into the lake of fire in Rev. 20:15 *occurs FOLLOWING the Millennium*. They are *NOT* the same.)

But is the second death, being cast into the lake of fire, something which will be carried out in a literal sense? Or, is Scripture dealing with metaphors at this point?

And, if the latter, what about the unsaved being cast into the lake of fire at the end of the Millennium, in Rev. 20:11-15?

If one is literal, would not the other have to be literal as well? Or, if one is metaphorical, would not the other have to be metaphorical as well?

Allowing Scripture to Interpret Scripture

In John 15:6 and Heb. 6:8, saved individuals are spoken of in a metaphorical sense, where *a burning with fire* is referenced. And the context both places has to do with *EITHER bearing fruit OR not bearing fruit, which is EXACTLY the same thing seen in the Matthew thirteen parables*.

Or, as the matter is expressed in Revelation chapters two and three, *EITHER overcoming OR being overcome*.

And the negative side of the matter is expressed at least two other ways in Scripture — being cast into *Gehenna* (a reference to the place of refuse outside the city walls of Jerusalem at this time; Matt. 5:22, 29, 30; 23:15, 33) or being cast into *outer darkness* (Matt. 8:12; 22:13; 25:30).

Overcoming or not overcoming and being unhurt or being hurt of the second death in Rev. 2:11 is expressed a slightly different way in Rom. 8:13:

“For if ye [a reference to ‘brethren’ in v. 12] live after the flesh, ye shall die: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live.”

Whether *Gehenna* or *outer darkness* in Matthew, *a burning with fire* in John and Hebrews, *being cast into a furnace or lake of fire* in Matthew and Revelation, or *suffering death or being hurt of the second death* in Romans and Revelation, *different facets of EXACTLY the same thing are in view.*

ALL of these are used in contexts showing that *they have to do with saved people in relation to fruit bearing and the kingdom.*

Through comparing Scripture with Scripture, *it is plain that these are simply different ways of expressing the SAME thing.*

And since a literal casting into outer darkness, *Gehenna*, or a furnace or lake of fire *could NOT possibly be in view (for these different places could NOT possibly be looked upon as referring to the same place in a literal sense)*, it is evident that *metaphors* are being used throughout.

But relative to the unsaved and the lake of fire, this is simply *NOT* expressed other ways in Scripture as it is with the saved, leaving *NO room* for any thought other than understanding the matter *as literal, NOT metaphorical.*

Aside from the preceding, it is clear that all Christians, faithful and unfaithful alike, will be present in the kingdom.

This is seen in type in Genesis chapters eighteen and nineteen. Both Abraham and Lot, in the final analysis, are seen on the mount (a “mountain” in Scripture signifies a *kingdom*).

BUT, note the stark difference in the place which each occupied. Abraham stood before the Lord, *where he had ALWAYS stood* (18:22; 19:27). Lot though found himself in a place separate from the Lord, in a place *where he also had ALWAYS stood* (19:1, 30).

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