

# The Patmos Story (Full Book) 2 of 2

The 'measuring' in the eleventh chapter of the Revelation is undoubtedly expressive of the two so-called forms of Christianity as it obtained during the tumultuous years of the Reformation era. Rome, with its pseudo-Christian pretensions could not and still cannot measure up to the yardstick of the open Word of God while there were and still are many Protestants in a like condition who prefer traditional religion to Biblical exposition.

It is significant that the 'measuring' was to be made within 'the temple of God and the altar and them that worship therein' and which, on analysis, will be found to be a specific dwelling place on the earth. The word 'temple' is translated from the Greek word *naio* which literally means to 'dwell' and as it is inconceivable that the angel of the Lord would command the measuring of the heavens — this cannot be done (Jer. 31:37) — one is left to ponder the subject of a dwelling place of their own ..." (II Sam. 7:10). By correlating the evidence of the prophets, one is able to appreciate that this appointed place was Revelation symbolism, is to be found associated with the Israel people of God.

At a time when the Israel people were in the ascendancy under the reign of David, the Lord God informed the king that He had appointed '... a place for my people Israel . . . that they may dwell in a place appointed by God on the earth. Such a place is very definitely mentioned in the Scriptures and, as with the ever-recurring pattern of to be the 'isles of the sea' (Isa. 49:1) in which, through the vicarious Sacrifice of the Lamb of God, the people would be called the 'sons of the living God' (Hos. 1:10). Thus then one is able to see that the Lord commanded that His Israel people, now in the appointed place, be measured in accordance with the requirement of Scripture in order to ascertain their readiness to receive the covenant promises from Him. This was the projection of the offer of the Lord spoken through Moses and incorporated in the Law of the Lord which states: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them" (Deut. 4:30-31).

This 'measuring' was the most logical act at the time for while intensive missionary work had been done in Israel in dispersion at the instigation of the Lord (Matt. 10:6 and Acts 2:36), no tangible evidence exists to testify that the nation turned to the Lord. The inexorable march of the Seven Times punishment (Lev. 26:28) continued and at the time of the Reformation had still a further two centuries to run. With the open Word of God in hand, as a people they could now see that they were a redeemed nation with all the responsibility of this status before them — indeed an opportunity to put into operation the blue-print for world blessing as it was committed to the Patriarchs. The 'measuring', however, showed that while new light had been injected into the people and while there was evidence of a dawning knowledge of identity, the dominion of Papal influence over so long a period was still with them and they were .reluctant to go all the way in the new liberty. Thus in the 'measuring' the yardstick of the open Word of Truth revealed that Israel in its modern development was still not ready and the fulness of the punishment period had to run its course.

It will be noted that in the second verse of the eleventh chapter the stringent command not to measure the court of the Gentiles may be fully understood in the light of the interpretation provided above. How could Rome be measured against a yardstick which was only applicable to Israel? The reason is immediately forthcoming in that the Lord stated that these .same people were responsible for the treading down of the 'holy city' for a period of forty-two months and in this activity could not possibly have a part to play in the overall Plan of God as

laid down in His Word. Matthew 7:6 should be read in this context.

The period of the 'treading down' is interesting in that it not only identifies the Roman Church with the 'Gentiles' but it serves to corroborate the historical interpretation of the Book of the Revelation. Forty-two months is 1260 days calculated on the Biblical month of thirty days and as is made abundantly clear in prophetic chronology, a .day is as a year (Ezek. 4:6).

Working backwards from the date of the Parliamentary recognition of the Reformation in Britain (1553 A.D.) one is brought to the 'Pergamos' era in which the Christian" Message was 'married to power' and assimilated into the general body of Roman paganism. Throughout the long centuries which followed, the Roman Church projected the image of Christianity — a task for which this foreign body was ill-equipped and certainly lacking in mandate from the Lord God Who had, in His Holy Word, prescribed that this would be the function of His Israel people (Isa. 43:21).

It was during this same period of 'treading down' that the Lord stated: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score years, clothed in sackcloth" (verse 3). The subject of identifying these two witnesses has perplexed Bible students over many years and has been propounded in many a context with the result of widening the confusion surrounding the subject. It is not intended here to claim infallibility in interpretation nor is it intended to dogmatise on conclusions reached but certain facets of the statement by the Lord do provide much food for thought and one can but follow the leads given.

In the first instance it should be noted that the Speaker thrusts His personality into the subject on two occasions by saying: ". . . and *I will give*" to be followed by the subject of the giving: "*my two witnesses*" which immediately identifies the Speaker as the Lord Jesus Christ. The witnesses of the Lord were undoubtedly the Apostles — "And ye shall bear witness, because ye have been with me from the beginning" (John 15:27); ". . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). However, by limiting the witnesses to the New Testament one is denying the pre-existence of the Lord Who claimed this by stating: "Before Abraham was, Lam" (John 8:58). The use of the Jehovah Name particularly in John 18:5 where the word 'he' is in italics, thus an interpolation, endorses the Lord's usage of this Title and in the light of this, one may see Him blazoned across the history of the Old Testament. This being so, one is brought face to face with yet another aspect in the subject of the witnesses for, of Israel which was created and formed for the praise of Almighty God, the Lord states: ". . . ye are my witnesses that I am God" (Isa. 43:12).

It should thus be relatively easy to identify 'my two witnesses' as the Israel people of the Old Testament and the Apostles in the New — but Israel was under the punitive measure of the Law of the Lord during the 1260 years of the treading down and the Apostles were long since dead — this interpretation thus falls to the ground. In the fourth verse it is stated: "These are the two olive trees and the two candlesticks standing before the God of the earth" and significantly, commentators and Greek scholars aver that the literal rendering of this is.; "These are the two oil trees and two lampstands before the Lord." While the olive is the symbolism for Israel in both the Old and New Testaments and the candlesticks indicative of the Tabernacle within the nation, it should be noted that there was no oil in the lampstands therefore the fusion of the oil with the lamp had not provided the light by which men may see.

It should be borne in mind that Israel was measured and found wanting but the yardstick was the Word of God in both the Old and New Testaments and this *could* be the witnesses referred to by the Lord for verily this was trodden down during the period of Papal Dominion. Further, the Lord stated: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). These were, of course, the

Old Testament Scriptures alone but with the completion of the Mission of the Lord (Matt. 15:24) the New became the second witness in conformity with the Law which ever demands more than one testimony. Thus one is confronted with the two witnesses — the Old and New Testaments forming the Word of God which, without doubt, testified to the Person and Mission (both First and Second Advents) of the Lord Jesus Christ.

"And if any man hurt them, fire proceedeth out of their mouth (note a singular mouth denoting one common whole) and devoureth their enemies; and if any man will hurt them, he must in his manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy and have power over waters to turn them to blood." History records the fulfilment of these symbolic words. Rome, which prior to Constantine persecuted Christianity, did not change its nature after it adopted the Christian faith. It thundered its interpretation of the Scriptures which was an admixture of paganism and superstition with Christian teaching, and persecuted all those who held opposing views, ignoring the many tangible evidences of the judgment which was falling on the Roman Empire and the Papal advocates. War and revolutions were ever present in Rome and other Papal countries which were no strangers to the sight of blood flowing and which was indeed as rivers drenching the land.

Showers of blessing certainly did not fall on Rome and as one reconsiders the Thyatira era mentioned previously, one is well able to appreciate the spiritual drought which accompanied the elevation of the Woman to the position of deity. These conditions obtained with a viciousness which could only be equated with the satanic instigation which prompted it and history indeed records its testimony of the 'dark ages' through which the civilised world then passed.

It will be noted that the 'witnesses' would be 'trodden down' for the period of 1260 years but within this period — indeed toward the end of it— it is stated that 'the beast ... shall make war against them and shall overcome them and kill them' which appears to give the impression that during the prescribed period the treading down would follow a course of slow but sure repression of the Truth. However, it is obvious that something was to happen which would stimulate the 'beast' (Rome) into aggressive activity with intent to utterly destroy the witnesses. This activity was stirred up by men such as Wycliffe, Huss and Jerome who, through their contact with the Word of God, began to see the evils in Romanism and, rightly or wrongly, began to identify the Pope in Rome with the 'man of sin — the son of perdition'. This was the commencement of an era of wild persecution for Rome now saw itself being exposed in a light which gave the lie to its much vaunted claims of being the very seat of God's Kingdom on the earth.

A campaign of extermination was commenced and millions of men, women and children were butchered and towns razed to the ground

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### **MARTIN LUTHER 1483 - 1546**

by the rampaging beast who began to feel his dominion slipping from him under a new spirit which moved over the people. Such was the devastation wrought that Jerome of Bohemia, after the great tidal wave of destruction had subsided, sent representatives throughout Europe in order to ascertain if any of the same faith survived and with great sadness, the report was in the negative. However, a small pocket of the faithful still remained in Bohemia and such was their determination, that Rome issued an edict calling on Jerome and his followers to present themselves at the 9th Session of the 5th Lateran Council to be held on 5th May, 1514. This date should be borne in mind for it signifies the beginning of a period which was

claimed by the Roman Church as indicating the death of all heresies in opposition to the Church.

The edict was a challenge to all opponents of the Roman faith to present their cases and, needless to say, Jerome and his followers did not avail themselves of the opportunity offered by the Roman hierarchy. At the next meeting of the Roman Church Council, a Papal communique was issued by Cardinal Pucci who stated: "There is an end of resistance to Papal rule and religion; nobody opposes us . . ." Outwardly Truth had been killed for there was no evidence of resistance to the Roman doctrines which at this time had become utterly saturated with Babylonian pagan ideals.

"And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt where also the Lord was crucified. And they of the people . . . and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves. And they that dwell in the earth shall rejoice over them and make merry and shall send gifts to one another because these two prophets tormented them that dwelt on the earth." The early Reformers, and particularly John Wycliffe, identify the great city with Rome and their reasons, even today, are particularly valid. Rome was presented as 'Sodom' because of the impurity of its message and as 'Egypt' because of its idolatry. Because of its persecution of Christians and the Word of Truth, this church was guilty of re-crucifying Christ.

With resistance at an end, Papal Christendom gathered in Rome for a great festival which lasted for several years. During the course of this, the souls of the martyrs were continually cursed, excommunication threatened against all who thought to challenge the Papal dominion and the victory of Rome presented in festival fashion as reflecting the rejoicing in heaven. For three years this 'victory' was kept alive but the Scripture does not leave the picture there. "And after three days and a half the spirit entered into them and they stood upon their feet and great fear fell upon them which saw it." It has been stated above that the 5th Lateran Council was held on May 5th, 1514 and the non-appearance of Protestants was the signal for proclaiming that resistance, was dead. Exactly three and a half years later — on October 31st, 1517, Martin Luther nailed his 95 theses on the door of the Church in Wittenburg protesting against the unscriptural practices of the Church of Rome. Here was the 'coming to life' of the witnesses for from the Scriptures Luther was able to see and teach that the doctrines of Rome lacked conformity with the Word of Truth.

The rapidity with which Luther's protest spread was amazing. In less than a month most of Europe was roused against the Papacy so much so that the rulers of the countries became gripped by this new spiritual liberty which the Word of God now offered. The overall comment of the Scripture on this is to state: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and behold the third cometh quickly." As has been noted previously, earthquakes in the Revelation denote political upheaval and this is graphically demonstrated in the history of Rome at the time of the Reformation. The tenth part of the 'great city' (Rome) which fell was Britain which was indeed the last addition to the Papal dominion. Henry VIII; Edward VI; Elizabeth I and James I all consolidated the 'falling away' with the Monarch of Britain becoming the Head of the Church in the land with the 39 Articles of Faith being ratified by an Act of Parliament severing the links which bound Britain to Rome.

Here was the prophecy of the eleventh chapter of the Revelation being fulfilled as were those recorded by Hosea and Ezekiel. The re-formation of Israel was beginning in precisely the pattern as prescribed by the Lord — an historical testimony showing that God is faithful in all His dealings with both nation and individual.

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*Ezekiel's vision of Israel's Resurrection*

#### CHAPTER 6 ISRAEL TO THE FORE

*"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).*

In the *New Testament* based on the Greek text of Stephens (1550 A.D.), the following direct translation of the above verse is given as: "And the seventh angel sounded (his) trumpet and were voices great in the heaven, saying, Are become the kingdom (N.B. singular) of the world, our Lord's and his Christ's and he shall reign to the ages of ages." While this translation may appear to be irrelevant, it will be found to have a direct bearing on the events as they are unfolded in the succeeding chapters of the Revelation.

As one studies the last four verses of the eleventh chapter, it is more than apparent that it is the era of the reign of the Lord Jesus Christ — a reign which is begun with the resurrection of the dead and Kingship of the Lord for a thousand years (Rev. 20:6). This is the period during which the Lord will rule until ". . . he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (I Cor. 15:24-25). This being so, it is patently obvious that the 'kingdoms' of this world — in a plural sense — are not the universal Kingdom of God at the Second Advent. It therefore follows that the 'kingdom' in a singular sense, operates during the millennium working toward the time when ". . . all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28). It is of this kingdom and the nucleus of it that reference is made in the closing verses of the eleventh chapter.

As has been noted, this chapter covers the broad sweep of history from the period A.D. 313 to A.D. 1553 to be followed by the above quoted statement. As must be obvious, the Second Advent did not take place after that period — judgment did not take place nor was Satan bound nor was this accompanied by the circumstance of the 'wolf dwelling with the lamb; the leopard lying down with the kid; the calf and the young lion and the fatling together and a little child leading them' (Isa. 11:6). On the contrary, the world entered a period of tremendous upheavals which were highlighted by revolution and unprecedented tribulation. In seeking an answer to this paradox, one passes on to find that, as always, the Word of God is complete in its Light and that the twelfth chapter identifies the entities involved in the course of history as it leads up to this time of the Second Advent and the many vicissitudes through which they would pass.

At the outset, identity is established in the vision given to John. "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:" In the seventeenth chapter another 'woman' is described in such a manner as to reveal her as the personification of all evil and who is totally incompatible with the 'woman' of the twelfth chapter. This latter woman has marks of identity which are unmistakable in their application to the Israel 'woman' and is in complete harmony with the whole body of revealed Scripture.

It is consistent with the Old Testament Scriptures to claim that the Israel nation is ever referred to in the feminine gender. "For the Lord hath called thee (Israel) as a *woman* forsaken and grieved in spirit ..." (Isa. 54:6). In the Book of Hosea, Israel is depicted as the 'adulterous wife' while Jeremiah records the consequence of adultery in that the Lord gave Israel a 'bill of divorce' (Jer. 3:8).

The association of the sun, moon and stars with the 'woman' retains the consistency of this contention for it is found in Joseph's dream (Gen. 37:9) and in its second witness required by Biblical Law, is found in Jeremiah 31:35. "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Is it conceivable that the Lord, having thus established an unbiased and unchanging testimony to the national continuity of Israel should suddenly, and without further advice (Amos 3:7) use these ordinances to identify someone else? Israel, the covenanted nation — the oath-bound people of God's Honour (Heb. 6:13) — is here thrust into the limelight, playing its part in world events.

It will be noted that for all the mighty Promises and the Covenants which the Lord God made to Israel in the context of His world Purpose, none of these was forthcoming in the history of the Old Testament. The nation was formed, schooled and established, but no blessing insofar as the nations of the earth were concerned (Gen. 18:18), was in evidence. The Old Testament history presents a sorry picture indeed if one were to leave it at that. The nation Israel is depicted as being scattered through disobedience, dead to the Purpose of God through transgression of the Law and with only one hope of recovery — redemption. In this situation, one may see that the nation thus formed to be a blessing and now languishing in the condition of being 'without God' (Hos. 1:9) could not produce the fruits of its calling.

"And she being with child, travailing in birth, and pained to be delivered" (verse 2). The 'she' here cannot, by any stretch of imagination, be interpreted as indicating the Virgin Mary. The 'she' is the 'woman' who is identified by the 'sun, moon and stars' and while Mary was undoubtedly of the House of David (Luke 3:23-31), she could not be indicative of the whole house of Israel, the greater mass of which was in dispersion (James 1:1). Israel was 'travailing in birth' — a fact which was the subject of the writing of Isaiah the prophet who commented on this 'barrenness' of the Israel nation. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. . . For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54: 1-3). There can thus be no doubt that insofar as Israel is concerned, the 'I will' and 'they shall' of the Lord in the context of His world Purposes ensures, not only continuity but the realisation of the clauses of the Covenant of world blessing.

This being so, one turns again to the momentous introduction to the twelfth chapter with its announcement of the woman 'travailing in birth, and pained to be delivered'. It is, of course, very convenient to simply claim that this refers to the Virgin Mary, however one is confronted with several difficulties in this interpretation for the Greek word here translated 'woman' is *gune* which is always used to denote a *married wife* which immediately destroys the one key mark of identity of the Lord Jesus Christ Who was to be born of a Virgin (Isa. 7:14 and Matt. 1:23). Other difficulties also encountered are found in the fifth verse which reads: "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." Another difficulty, in this interpretation is found in the fact of the 'great red dragon' which 'stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

It would serve a very useful purpose here to follow the events as they are given together with the identification of the main characters in order to arrive at an acceptable interpretation of the twelfth chapter. The second 'wonder in heaven' was "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads" which immediately makes identification with Herod, who issued his decree for the murder of all babes under the age of two years, intolerable (Matt. 2:16). The 'great red dragon' is identified as one turns to Daniel

7 where four successive Gentile empires are depicted as 'beasts'. Of the fourth empire, the following is Daniel's description. "After this I saw a fourth beast and it had ten horns (just as in Revelation 12). . . and the fourth beast shall be the fourth kingdom upon the earth" (Dan. 7:35). During John's day this 'beast.' is established as the Imperial Roman Empire with the 'seven heads' and 'seven crowns' establishing this without question. Five of the 'heads' had already fallen: (1) Kings; (2) Consuls; (3) Dictators; (4) Decimvers; (5) Military Tribunals and the sixth, Emperors, was now in control. The seventh and final 'head' was the rule of Despotic Military men which completed the picture of Rome.

As has been stated above, Rome had nothing to do with standing before Mary to devour her child as soon as it was born and it would be unsupported speculation to identify Herod or the Idumeans with the 'red dragon'. There is thus obviously some other meaning to the overall picture and, on analysis, one finds that it has to do with resurrection in a national sense. It is singularly strange that in the seventeen verses of this chapter, only one deals with the birth of the 'man, child' who was, as a 'child', 'caught up unto God and to his throne'. Conversely, the 'woman', which brought forth the 'man child' is found to be the chief recipient of the satanic attack which forms the basis of the whole chapter and which could not possibly be Mary. There can be no doubt that while the Israel 'woman' travailed in birth and pained to be delivered, satanic attention would not be warranted for the nation was 'not my people' (Hos. 1:9) and therefore relatively unimportant. However, when the fulness of the time was come and when the Word was made flesh taking 'on him the seed of Abraham' (Heb. 2:16) thus becoming Israel's Kinsman Redeemer through meeting all the requirements of the Ordinances given exclusively to Israel, the separateness existing between God and His servant nation was healed (I Peter 2:9) thus once again making it possible for the 'woman' to function and to accomplish God's world Purposes. Through the Vicarious Sacrifice of the 'Son of David', the Israel nation, formerly dead in trespass and sin, was now once again living in the Sight of God having been brought 'out of darkness into his marvellous light' (I Peter 2:9).

It was immediately after she had been delivered that 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. 12:6). Here is the corroborating evidence of that which was revealed in the eleventh chapter for the 'treading down' of the Truth was for this same period (verse 2) as was the area of measuring, namely, the 'temple of God and the altar'. Strangely enough, one finds that in the 14th verse similar phraseology is used to denote the movement of the woman into the 'wilderness' and one is left to ponder the reason for the repetition.

The only time when repetition is given in the Bible is to form the basis of conformity to the Law of witness and as this subject of an 'appointed place' has more than enough comment to establish its verity, one searches for a further meaning to the repetition in the 12th chapter. In its original Greek text, the phraseology used conveys the idea of the woman setting her face towards the wilderness or literally seeking an inhabitable land. This harmonises with the history of those early times for no mass migration of people is recorded until the Hunnish flood from the east began to drive people before it in the fourth century. Thus verse 6 presents the people preparing to move to the 'appointed place', whereas the 14th verse records the actual movement to the land of destiny. However, between the two events, the Revelation records: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven." As ever, one should bear in mind that symbolism is the keynote of the Revelation and that to intrude literal translations only serves to create confusion. This story of Michael and his fight against the dragon too, falls into this category. The 'war' so clearly evident here took place in the political 'heaven' of that time which was the Roman Empire. The fact that this 'war' had been previously revealed in two streams of history, i.e., the church

and Rome, is the reason why no descriptive language is used other than the symbolism of Michael and his angels.

As has been previously noted, Imperial pagan Rome fought Christianity from A.D. 64-313 and this is the 'war' referred to in the 12th chapter. That pagan Rome could not prevail is clearly depicted in both the sixth and the twelfth chapters, the former indicating the sixth Seal, the earthquake or political upheaval in the Roman Empire. When pagan-

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*An early engraving depicting Satan in the earth.*

ism as such was abolished in Rome, Constantine had coins struck in commemoration of the event which clearly indicate the events of the 'war in heaven' for on the one side are the features of Constantine, while on the other side may be seen the serpent pinned to the ground by the Cross.

"Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath because he knoweth that he hath but a short time." While it is quite common and generally correct to intimate that this applies to the present time with its vicious speedup in disintegration of all things decent, it should be borne in mind that the knowledge of impending defeat had to be occasioned by some event of signal importance in history. The Redemption of the Woman was this signal for it reinstated Israel with God and opened the way for world blessing. The overthrow of pagan Rome was Satan's counter and through this mechanism he was ready to devour Israel within the toils of utter spiritual delusion and degradation. Had Rome been converted to Christ and the open Word of Truth, history would have been vastly different but this was indeed the 'woe' pronounced upon the inhabitants of the earth for within the machinations of satanic subtlety, it was contrived to establish religious worship along lines which had degraded the earliest civilisations.

The pattern of this is unmistakable. During the first satanic persecutions of Christianity, untold numbers of men, women and children suffered martyrdom at the hands of pagan Rome.. This martyrdom now became the sphere of satanic operation in that those martyrs who had been publicly executed now became publicly honoured for their role in bringing about the downfall of paganism in Rome. The tribute thus paid grew completely out of proportion so that the impression was made on the populace of Rome that their 'deliverance' from paganism was due entirely to the intercession of the martyrs before God. Thus was begun martyr worship with pilgrimages to the places of execution and worship of relics and bones of the dead — indeed a religion or worship of the dead. There should be no need to remind any that this form of Christianity is utterly rejected from on High as *is* recorded in the 8th chapter of the Revelation.

Having seen that his initial victory in crucifying Christ had been turned into defeat — Israel was now freed from her fetters of sin and reconciliation with God accomplished through the testimony of the Open Tomb — Satan's reaction was to resort to the insidious and this was the time in which ". . . to the woman were given the two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for a" time, and times and half a time from the face of the serpent." The 'time, times and half a time' is, as related in the 6th verse, 1260 years which is the time of the 'treading down' of Revelation 11. Significantly, this is precisely half the prescribed captive period over Israel which, according to Leviticus 26:28 was to be for 'seven times', or 2520 literal years. The first half of this period was taken in migrating, firstly from captivity into the eastern section of the Roman Empire and secondly, after the wave, of Hunnish invasions, to the coastland and islands north-west of Palestine. As the first half of Israel's punishment period began to run out, the Angles and Saxons began to

arrive in the lands of the West, to be followed in the succeeding centuries by other component parts of the same people. All along the way and even when settled in the isles, the serpent, now disguised as the Papacy, attempted to destroy the developing Israel people. "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." The Papal bulls and edicts which had the Roman world trembling, was unable to quench the fire which had been kindled within the woman Israel. In Scotland and at the commencement of the fourteenth century, the Scottish Barons appended their signatures to a rejection of Papal rule which, together with the work of the Reformers, showed that the Woman was indeed being nourished and sustained during the last centuries of national punishment.

"And the dragon was wrath with the woman and went to make war with the remnant of her seed which keep the commandment of God and have the testimony of Jesus Christ." Although Dr. Scofield in his helpful notes suggests that this remnant of the woman were the Jews, the continued rejection of the Lord Jesus Christ by these people plus their miscellaneous racial origins makes this contention untenable. The question of the identity of this remnant therefore remains obscure and *could* be the stragglers left in Europe en route to the 'appointed place'. While it is admittedly speculative, this remnant could be the Huguenots for many of the modern descendants of these people now living in South Africa bear family names which perpetuate Israel circumstances. For instance, there is the name 'van Niekerk' — literally, of 'no Church', originating at the time when the Huguenot resistance to Papal Rome caused such sorrow. Then the name 'Niemand' — "nobody", arising out of the Hosea prophecy when Israel was 'not my people' (Hos. 1.9); 'van der Westhuizen' — of the West House; 'Oost-huizen — East House; in which one is thrown back to the arrangement of the tribes of Israel round the Tabernacle in the Wilderness.

None will surely deny that the Huguenots were persecuted in a most diabolical manner as were other remnants of Israel in Europe. Thus, in the history of Europe during the era of the Reformation, one finds the last verse of the twelfth chapter of the Revelation being fulfilled.  
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#### CHAPTER 7 THE BEAST

*"And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy"* (Rev. 13:1).

In the general description of the 'beast' of Revelation 13 it will be noted that "... the dragon gave him his power and his seat, and great authority (verse 2) from which one may gather that this entity would, with all the subtlety of Satan, operate within, the sphere of his ambition to "... be like the Most High" (Isa. 14:14). As a means of identification, John presents a crystallisation of Daniel's beasts (Dan. 7:4-6) in that the beast which rose from the sea (peoples) was like a leopard, with the feet of a bear and mouth as the mouth of a lion — a description which tallies with the three Babylonian succession of Empires of Babylon, Medo-Persia and Greece. The beast which John saw was undoubtedly that representing Rome which incorporated all the characteristics of the preceding Empires and exhibited a diabolism in excess of any that preceded it.

By way of further identification, John records that he saw one of the seven heads wounded unto death although which of the heads is not mentioned. As has been seen previously in this study, and under the context of the 'dragon' which stood ready to devour the 'man child' born of the Israel woman, the 'seven heads' were seen as the seven forms of government which dominated the Roman Empire from its inception until its decline and fall. The last of these was that of the 'Despotic Emperors' which received a mortal blow when Constantine succeeded to the throne in Rome and created a revolution which saw the passing of paganism and barbarity and 'Christianity' being instituted as the national way of life. However, as history makes abundantly clear, paganism was resuscitated after the death of Constantine which could be the meaning of the head that was 'wounded unto death' but whose deadly wound was healed (verse 3).

Another historical vindication of this could be in the events of the last quarter of the fifth century when, in the reign of Romulus Augustus, Imperial Rome ceased to be the capital of the Roman world — the seat of government being transferred to Constantinople, an act which indicated that the city, the seat of government, was indeed wounded unto death. Rome, however, grew again, not as the seat of a mighty military power, but as that of an insidious religious-cum-political one in which the 'head' wielded power which not only rivalled that of the Caesars, but actually surpassed it.

This 'beast' which suffered a tremendous blow and was on the point of death was revived and exercised a greater dominion than ever before by the very nature of its apparent resurrection so that 'the world wondered after the beast. And they worshipped the dragon which gave power unto the beast' (verses 3-4). Within the compass of 'wordly' adoration "... there was given him (the beast) a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven.'

It will be noted that the period of 'forty and two months' was the period allotted to the treading down of the Truth of God (Rev. 11:2) and that this was the duration of the 'nourishment' of the Israel woman (Rev. 12:6 and 14) from the face of the serpent. As has been noted, this was the era of the complete dominion by Papal Rome over the Christian message and may be taken as commencing when Justinian, the Eastern Roman Emperor officially acknowledged the Pope as head of all churches in A.D. 533. This was later ratified by Phocas in 607. These dates coincide with the migratory waves of Israelites arriving in the 'isles of the west'.

While John did not record what the 'mouth' of the beast spoke, he summarily wrote that it spoke 'great things and blasphemies' which, if one examines the Greek text, are found to be doctrines which are diametrically opposed to those of God. Let the doctrines of the Roman Church identify this itself with the 'great things and blasphemies' of Revelation 13. Of the many documents used as the basis for Roman faith, that of *The Manual for the use of Confessors*, by Abbe Guame, is most illuminating. The following is an extract from this:

"What language of man can speak of the dignity and greatness of of the Priest? The first man was great - Moses was great - Joshua was great - kings of the earth are great - but there stands a man greater still. This is the man who every day — *when he pleases* (our italics) — opens the gates of heaven and addressing himself to' the Son of the Eternal, to the Monarch of the Worlds, says to Him:- 'Descend from the throne and come:' Docile at the voice of this man, the Word of God, He by whom all things were made, instantly descends from His seat of Glory and incarnates Himself in the hands of this man, more powerful than kings, than angels, than the .August Mary . . . and this man says to Him, 'Thou art my victim . . . ' " In what Bible or by what authority is such blasphemy vindicated?

However, this is not the end of such infamy for this work continues: "The Priest, powerful as

God, can in an instant snatch the sinner from hell . . . God Himself is obliged to adhere to the judgment of the Priest." As must be obvious to even the most naive, all this makes the First Advent of the Lord Jesus Christ an unnecessary encumbrance on the Christian faith for if the Priest has such power, the Agony of the Cross becomes a wasted effort.

In further 'treading down' the Truth of God, the Roman Church claimed and still claims the infallibility of the Church, the reason for which is given by the Rev. Bertrand L. Conway of the Paulist Fathers, in *The Question Box* in which he contends: "Because she alone represents Christ, the Divine, Infallible Teacher, in conduct, belief and worship. She alone says to the world as Christ did: "I am the Way (conduct), the Truth (belief) and the Life (worship). Reason and revelation alike demand that the teacher of the divine revelation of Christ speak as He did, infallibly, i.e., that she by divine guidance be ever kept free from the liability of error."

This same work proceeds: "Once we admit that the Church is infallible, it follows that its head and mouthpiece must likewise be infallible. For if Peter and his successors, could as supreme pastors teach false doctrine, they would cease to be the rock foundation on which the Church was built ..." However, the same Pope who in other works is called "The Lord God the Pope - the Most Holy Father" is only infallible when he speaks *ex cathedra*, i.e., 'when he speaks as supreme pastor of the universal Church', when 'he defines a doctrine regarding faith and morals' and 'when he intends to bind the whole Church'. This authority is supposedly derived from Peter of whom according to the Vatican Council (*On the Church*: chap. 2) declares: "St. Peter still lives, presides and judges in the person of his successors, the Bishops of Rome."

Here indeed are matters which certainly do not enjoy the support of Holy Scripture. The Bible relates the words of Christ Himself Who said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24) which would then make the Roman Church the supplanters of Israel. Secondly, Peter never received a commission from the Lord to go to Rome or to be the 'first Bishop'. He was told to 'Feed my sheep' (John 21:16) — the 'sheep' being very definitely identified in Holy Scripture as the Israel servant nation of God (Ezek. 34:30-31 and Matt. 15:24). Peter's so-called presence in Rome is indeed a masterpiece of Satanic manipulation of the Scriptures for it is taken from the fact that he wrote his two epistles in 'Babylon' which Roman writers identify spiritually with Rome. That this is true is not denied but by what authority does the Roman Church suddenly make 'Babylon' in Peter's epistle a spiritual city when all else in his writing is literal? He wrote specifically to Israel in dispersion (I Peter 1:1) and reminded them that the conditions incurred through transgression and reported by Hosea (Hos. 1:6-9) were now obviated (I Peter 2:9-10) and that they were now "... returned unto the Shepherd and Bishop of your souls" — Christ Jesus, not Peter. The 'great things and blasphemies' spoken are clearly indicated in the claims of Rome not the least of which was and is the complete repudiation of the narrative of the Old Testament with its Oath-bound Covenants and Promises. Is it not blaspheming the Name of God (Rev. 13:6) to contend that His Holy Name which is bound up with the continuity of Israel (Jer. 31:35) was merely an expedient given at a time when God did not mean what He said and did not say what He meant? Is it not blasphemy to contend that the Lord never intended to perpetuate His Plan and Purpose which He committed to the Patriarchs? Is it not blasphemy to usurp authority and speak on behalf of God and in His Name to keep people in total submission to a priesthood which pretends to Divine Authority? This is the 'war' which was made on the 'saints' to keep them in ignorance of their destiny which was and is bound up in the Covenants which God made with their fathers (Heb. 6:13).

Within this 'war' one may read of the hideous atrocities perpetrated by the beast — the breaking of countless bodies of men, women and children to force them into an acceptance of the Roman faith and staining the pages of human history with the blood of innocent people.

The list of Popes who encouraged this slaughter is long — Alexander 3rd; Paul 3rd; Gregory 13th to name but a few who waged this war against people whom they called 'heretics, wild beasts, children of the devil and the spawn of hell'. Was this war waged at the instigation of the Lord Jesus Christ in Whose Name the horror was perpetrated by Rome? Did He advocate such measures against those who did not agree with Him? The answer is surely NO! for He said that if the people would not heed, His emissaries should merely wipe the dust off their feet and leave (Matt.. 10:14). The Papal modus operandi certainly stamps it as the 'beast' of Revelation 13.

The Papacy undoubtedly held the whole of Christendom captive during the prescribed period of forty-two months when, as John recorded: "He that leadeth into captivity shall go into captivity and he that killeth with the sword must be killed with the sword" (Rev. 13:10). If one accepts the starting point of the ravages of the 'beast' as commencing when the official acknowledgement of Papal supremacy was made in 533 A.D. the forty-two prophetic months or 1260 literal years would run out in 1793. This should be the acid test of identity for then one should expect to see some such event transpire within the context of the Papal 'head'. The latter end of the 18th century saw the French Revolution break out at a time which marked the end of the forty-two months of the despotic pleasure of the 'beast'. Secular history records that *the Pope was taken captive* by French troops and subjected to every humiliation in a French prison with the colossal wealth of the Papacy confiscated. It is true that a new Pope was installed after the death of Napoleon but by 1870 the power of the Papacy was broken and Italy came under the dominion of a monarchy headed by Victor Immanuel. The Papal 'beast' was indeed 'taken captive' — but *it was not killed*. Its fangs were withdrawn for a while but, as will be seen in the 16th chapter, the 'beast' once again emerges on the scene — an emergence occasioned by Mussolini's decree restoring power to the Pope.

Bearing in mind that the 'beast' was the specific entity which the dragon endowed with his authority and power, it would be underestimating the subtlety of Satan to aver that he made no provision against the downfall of this outward manifestation of his world ambition. This he certainly did — a fact which was revealed to John on the isle of Patmos. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon" (Rev. 13:11). As one reads on it becomes obvious that this other 'beast' was associated with and linked to the first 'beast' for ". . . he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed" (verse 15).

Here one finds a 'working party' within the framework of the 'beast' which had influence in both the religious and political fields (the two horns). These were they who set up an 'image' to the 10-horn-ed beast and one should not imagine that this was a literal image .set up for the Papal Church had already a surfeit of images. An 'image' is a picture — a model or representation — and true to this interpretation, the Roman priesthood was responsible for setting up the General Council *of the Church of Rome* in which they had an official voice to echo through the world under the Papacy. Between the years 1153 and 1545, twelve such Councils were held which formulated further blasphemies in addition to those already in existence and which drew up laws in response to the rumblings of dissent evident in support for the Reformers. Thus, motivated by the Papal priesthood, the 'image' spoke, the decrees of the Council being absolute with any violation met with death. One instance of this was recorded in the Council of Constance in 1415 when Huss and Jerome were condemned to death by burning because of their refusal to obey the resolutions of the 'image'.

As the Reformation developed into a tangible reality, the second 'beast' became increasingly active and received a 'charter' from Pope Paul III in 1540 to form the 'Society of Jesus' under which a free pardon was granted for all methods used to suppress the spirit of religious freedom which had begun to burn in the hearts of the modern development of Israel. For a

hundred and fifty years the Jesuits worked to stave off the effect of the Reformation, during which time they became a powerful force taking over political and religious affairs in many Papal States. Such was their influence that the Papacy found it necessary, through a 'Bull of Excommunication', to annul the original Charter and to disband the Society.

Roman Catholic countries responded by hounding the Jesuits and expelling them wherever they operated until it appeared that all traces of the Society had been exterminated. However, they emerged from the 'underground' as the 'Illuminati' which had tentacles in the highest places within all Roman Catholic countries and which eventually created the French Revolution which, in turn, was the beginning of the limitation of the power of the ten-horned Roman Beast. Napoleon was trained in a Jesuit school and his dealing with the Papacy may be seen as an operation against the 'Bull of Excommunication' which had been issued against the Jesuits. This 'Bull' was repealed in 1814 — an exercise indicating that the second 'beast' still owed allegiance to the first 'beast' — with the Jesuits 'white-anting' the now fully emerged Israel people in all spheres of national and international life.

From the closing verses of the 13th chapter, one may gather that the second 'beast' was dedicated to furthering the mechanics of the dominion of the first 'beast' which, in a nutshell, was the dominion of the dragon himself. It will be noted that the second 'beast' initiated sanctions against all and sundry who were opposed to the first 'beast'. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save that he had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred three score and six" (verses 16-18). The sanctions enforced by the second beast were nothing less than the projection of the same custom which had been introduced by the beast during its forty-two months reign of terror. Complete and unreserved obedience to all Papal decrees was demanded and acquiescence to these was indicative of having the mark of the master either in the right hand or in the forehead. Any refusal or revolt was 'heretical' and as such the dissidents were not permitted to buy or sell and so were deprived of all the benefits of civil society. One such instance in history was recorded by Roger Hoveden who wrote of William the Conqueror that "such was his fidelity that he would not permit any one in his power to buy or sell any thing, whom he found disobedient to the apostolic see."

A similar incident was recorded of the Council of Lateran under Pope Alexander III who charged the Waldenses and Albigenses with heresy, decreeing that "upon the pain of anathema, no man presume to entertain or cherish them in his house or land, or exercise traffic with them." The Synod of Tours in France, under the same Pope, decreed "... no man should presume to receive or assist them, no not so much as to hold communion with them in selling or buying, that being deprived of the comfort of humanity, they may be compelled to repent of the error of their way." Pope Martin V, in his 'Bull' set out after the Council of Constance, commanded that "... they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians." Here indeed was the projection of the edict of Diocletian (300 A.D.) whose sanctions were perpetrated in the 'Hymn of Justin Martyr' — "They had not the power of buying or selling any thing, nor were they allowed the liberty of drawing water itself, before they had offered incense to detestable idols." This, of course, was the pattern followed by the Jesuits — the second beast — who saw to it that sanctions were applied to all who would not acknowledge the supremacy of the Papal See.

### *SIX-SIX-SIX*

Historically, the practice of signifying men or objects in numbers, is well attested to. Toth, the Egyptian Mercury, was signified by the number 1218 while Jupiter or 'the beginning of

things' was recorded by the number of 717 and the sun, or the author of the rain was represented by the number 608. Irenaeus, who lived shortly after John's time and was said to have been the disciple of Polycarp, who himself was reputed to have been John's disciple, wrote: "*Sed et Lateinos nomen habet sexcentorum sexaginta sex numerum: et valde verisimile est, quoniam novissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.*" A literal translation of this is: "The name *Lateinos* contains the number of 666, and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory." Pope Vitallian issued his decree that Latin was the only language to be used in worship and thus earned for himself the historical name of *Lateinos* and inheriting for himself the number of the beast. This, however, may not be the full implication of the number for 666 is undoubtedly involved in economics. This figure heads the list of the practices of Solomon which resulted in his downfall and the division of the twelve tribes of Israel.

#### *THE BEAST AND POWER POLITICS*

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

A significant feature of the closing verses of the thirteenth chapter of Revelation is that no mention is made of the end of the activities of the greater or the lesser beast. The chapter ends with the provision of the defensive mechanism whereby men may identify the diabolical ramifications of the beast and, having been so equipped, are able to appreciate that 'power politics' was the policy of Satan's assault. That this is currently the *modus operandi* within the world's political sphere is indeed a wonderful testimony to the veracity of the Revelation of the Lord Jesus Christ.

With the introduction of politically coercive tactics — 'no man might buy or sell save he that had the mark of the beast' — the Lord resorted to the same faith-engendering mechanism previously noted in the context of Satan's subtlety when he joined the prodigious resources of Pagan Rome to the Christian Message (Rev. 7). It will be noted that the one hundred and forty four thousand again make their appearance and in such a manner as to place them in diametrical opposition to the beast for they had the 'name of God' written in their foreheads. While much confusion surrounds the subject of the 144000 this has only arisen because men will not accept the clues provided by the Lord Who never poses a problem without providing the answer.

*"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, and the elders: and no man could learn that song but the hundred and forty (our thousand, which were redeemed from the earth"* (Rev. 14:3). Here indeed is the clue for, as in the case of the seventh chapter, the nation Israel is thrust unmistakably to the fore. Who, in terms of Bible revelation received the Name of God as an integral part of their national structure? *"And they shall put my name upon the children of Israel and I will bless them"* (Num. 6:27). Who was redeemed by the Lord? *"Blessed .be the Lord God of Israel; for he hath visited and redeemed his people"* (Luke 1:68).

It will be noted that only *the 144 000 could understand the song which was sung* — a fact which thrusts the nations of the Reformation into this role for with the Open Bible in their hands, they could be stimulated into further action by appreciating that they were Israel. This realisation could initiate the implementation of the 'everlasting gospel' which surely had as its objective, the blessing of all the 'families and nations of the earth'.

That this message was received and understood is borne out by history which reveals that tremendous revivals swept through Anglo-Saxondom. The writings and teachings of the Reformers who certainly recognised their position in the great stream of the Revelation — the

exhortation of the Lord Jesus Christ concerning the preaching of the Gospel of the Kingdom as a witness to all nations (Matt. 24:14) — this certainly provided the impetus which resulted in unprecedented Biblical exposition in a vein and context hitherto unknown in Christian evangelism.

While this was progressing, it should be remembered that the power politics of the beast was in operation — a mechanism which, arising out of Satan's recognition of the 'Philadelphia' era, was aimed at creating diversionary tactics. Had the 'Philadelphia' era been permitted to continue uninterrupted the course of world history would have been entirely different to that which has characterised the road of human relations. In the short period of one hundred and fifty years (middle 18th and nineteenth centuries) the unbiased record of world history reveals an almost frantic effort to spread the knowledge of God among the nations of the world and significantly, these efforts revolved, in the main, round the Hope of the Second Advent of the Lord. This may have had some relationship to the fact that in the 14th chapter of the Revelation is mentioned that the judgment of God was impending (verse 7). Be that as it may, one feature is certain and that is that Israel in Anglo-Saxondom was very definitely involved in 'shewing forth my praise' (Isa. 43:21) at a time when Rome and its related institutions were manipulating the power political machine as a counter to all that was taking place in the modern development of the Israel of God.

As one proceeds with the 14th chapter which is indeed a parenthetical one, one notes that 'Babylon' is mentioned for the first time in the Revelation. "And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (verse 8). That 'Babylon' is associated with the 'beast' cannot be denied for in the rapid succession of messages which highlight the remainder of the 14th chapter, the two become synonymous with the exhortation to Israel to remain outside of the web being woven by manipulators of power politics. "And the third angel followed them saying with a loud voice, If any man worship the beast and his image and receive his mark ... the same shall drink of the wine of the wrath of God."

While this was very definitely a warning to Israel at a time when they were beginning to expand their activities, it is one which is projected through the duration of the beast's activity and serves as a directive against such foolhardiness as has been witnessed in Britain's membership with the Common Market or 'Treaty of Rome'.

The closing message of the parenthetical chapter projects the end of the age scene to the fore and while it portrays, in grim detail, the wrath of God in judgment, it does not fail to provide encouragement. One may see from the 14th chapter and its message to Israel that it was directed to a people prepared by the Lord and as an exhortation to go forward in the face of adversity zealously guarding the Word of Truth against the universal falsity as propagated by the beast. It was intended as an instrument of assurance against the incredible subtlety of the power politics of the Babylonian beast and even today, continues to provide hope in an otherwise hopeless situation.

Bearing in mind that the machinery of coercion is depicted as continuing until the time when 'one like unto the Son of man' would come with a 'sharp sickle' in his hand (Rev. 14:14), the succeeding

[[IMAGE]]

*Early drawing of the defeat of the Spanish Armada.*

[[IMAGE]]

*Queen Elizabeth gives thanks in St. Paul's Cathedral for deliverance.*

chapters are evidently a portrayal of the events which led up to this great climax. The fifteenth chapter, comprising eight verses in all, serves as an introduction to the Seven Vials of the Wrath of God which are poured out upon 'the men which had the mark of the beast, and upon them which worshipped his image' (Rev. 16:2). "And I saw another sign in heaven . . . seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image and over his mark . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints ..." (Rev. 15:1-3).

Here again Israel is thrust to the fore and in such a manner as to make this identification unassailable. It will be noted that those who sang the 'song of Moses' were those who had 'gotten the victory over the beast' — phraseology which draws attention to the breakdown of the absolute power wielded by the Papacy. From the middle of the seventeenth century when anti-Papacy feelings were running very high in Britain and the Continent, the Jesuits were unleashed in order to recover the lost ground. Their insidious manipulation of power politics recovered considerable Continental support for the Pope but only served to strengthen the opposition in Britain. The churches in England and Scotland rejected the 'voice of the image' by incorporating in their constitutional articles of faith safeguards which only traitors would violate. By an Act of Parliament, Latin was abolished as a medium of worship and the people, could worship God in their own language. The beast and his 'gestapo' were not finished by any means for the history of those years shows one thrust after the other in all spheres of national life aimed at returning the 'sheep to the Papal fold'.

Finding the people disenchanted with the Papal system and almost entirely unresponsive to the overtures made to them, attention was focused on the aristocracy and the Monarch. However, national safeguards were created to ensure the continued victory over the beast. The Test Act of 1673 ensured that all governors or government officials as such could owe allegiance to none other than the Sovereign of England. In this, all officials were required to partake of Communion in the Church of England adding to this association a public denial of the Roman institution known as the doctrine of transubstantiation. In this doctrine, the Roman priesthood claimed to have the power of changing the elements of bread and wine into the literal body and blood of the Lord Jesus Christ.

The *Parliamentary Test Act* of 1678 was another demonstration of the determination of Israel in the isles to perpetuate the victory over the beast for this Act required all Members of the English Parliament to publicly repudiate the worship of the Virgin Mary and the Sacrifice of the Mass. So precious had this victory become that even the Monarch, James II, lost his throne because of an apparent leaning toward Papal convictions. This 'leaning' brought yet another Act into being — the Act of Settlement an extract of which, because of its far-reaching implication, is now provided: ". . . whereas it hath been found by experience that it is inconsistent with the safety of this protestant kingdom to be governed by a popish prince . . . the said Lord, Spiritual and Temporal and Commons do further pray that it be enacted that all and every person that should hold communion with the see or the church of Rome, or shall profess the Popish religion, shall be excluded and forever incapable to inherit, possess or enjoy the crown and government of this realm and the dominions thereto belonging."

Since the Act was passed in 1699, all British Monarchs have been required to take this oath at

their coronations in which they swear to uphold the Act of Settlement and to Defend the Faith which prompted it. It is a sad evidence of the declining "victory over the beast" that not only the British Monarch, but ecclesiastical and political leaders have, in recent years, made contact with, the Pope himself. This, however, is a far cry from the time when Israel had 'gotten the victory over the beast' and must be left for further consideration when the stream of history as unveiled by the Revelation, presents the end of the age scene.

As one passes on, it will be noted that the victorious people stood 'alongside the sea of glass' — an expression which can only be fully appreciated if the historical sequence of events has been followed through the Revelation. 'Seas' are indicative of people and 'glass' is equated with brittleness. While Israel in the isles was consolidating its victory over Rome, across the literal sea and in France, the brittle nature of the people was being demonstrated in the Revolution — a remarkable situation which, as with so many other historical events, testifies to the accuracy of prophecy.

While France writhed under revolution, British history shows an incredible development of the prophetic pattern. It will be noted that those who had 'gotten the victory over the beast', sang the 'song of Moses', the meaning of which must remain obscure until the pages of the Old Testament are once again opened and accepted as true. It will be found that there are two 'songs of Moses' in the Old Testament each being relevant to the two features in the 3rd verse of the 15th chapter. The one song concerns the *works* of the Lord while the other embraces *His Way*.

The *works* of the Lord was the subject of the 'song of Moses' who praised Him for His deliverance of the children of Israel from the pursuing Egyptian hosts (Ex. 15:10). In praising the Lord, Moses said: "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." Was it purely coincidental that the people in the isles, having been given their freedom from Papal dominion in much the same manner as Israel had received this from the Egyptians, were 'pursued' by the Papal minion Philip of Spain? Again, under the Providence of God, the victory was Israel's and the then Monarch of England, Queen Elizabeth I, sang the 'song of Moses', using words almost identical to those of Moses on a commemorative medal which was struck to perpetuate the memory of the defeat of the Spanish Armada. The Queen acknowledged: "He blew with His winds and they were scattered."

The second 'song of Moses' has to do with God's *way* which is described as 'just and true'. Quite contrary to usual explanations which appear to centre around the Character and Nature of God as found within the context of 'love', this 'song' has to do with God's way of accomplishing His Plan in the earth. In the chapter which is theologically headed as 'the song of Moses', i.e., Deuteronomy 32, one finds Moses exhorting the people to "Remember the days of old, consider the years of many generations: ask thy father and he will shew thee; thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:7-9).

Here, in unmistakable terms, one reads of land allocation for the sons of Jacob — land reserved for Israel's occupancy in close proximity to other nations of the earth. This second 'song of Moses' takes on greater importance when it is realised that the Papal beast had attempted to play the role of God in parcelling out land to its Latin minion nations. Both Spain and France, under the authority of the Pope, appeared set to become mighty empires but, 'The Lord's portion is his people; Jacob is the lot of his inheritance.' The Lord had determined that *His people* would expand through the earth and be a blessing to all the nations. History records that Spain was defeated in such a manner as to preclude any further aspirations to a world empire and France, the second bow to the Papal string, became riven by internal strife.

The expansion of Britain at this time was one of those improbabilities which became a reality. She was outnumbered at every turn and yet, in spite of everything, became one of the greatest world empires of history. She became 'a great and mighty nation' (Gen. 18:18); she became 'a nation and a company of nations' (Gen. 35:10) and indeed put on the mantle of Israel identity as no other people have ever done. The 'song of Moses' was indeed sung — but more, both became translated into political action which became inscribed in the annals of world history.

"And after that I looked and . . . the seven angels came out of the temple having the seven plagues. And the temple was filled with smoke from the glory of God and from his power: and no man was able, to enter into the temple, till the seven plagues . . . were fulfilled."

Having been directed to the Old Testament by the 'song of Moses' one is kept in that context to understand the closing message of the 15th chapter.

In Numbers 16 is the record, in phraseology almost identical to that in Revelation 15, of unauthorised persons attempting to perform service to God. The 'gainsaying of Korah' is here explained. Those who sought the implementation of man's concepts attempted to perform the priestly office and were immediately slain (Num. 16:32) with a great plague spreading among the Israel people. Aaron, the duly appointed priest, 'made atonement for the people and he stood between the living and the dead; and the plague was stayed' (Num. 16:47-50).

In this reference to the Old Testament narrative, one may see the Papal priesthood or the agencies of the beast attempting to carry out the priest's office — an office to which they had no right. In the plagues which were about to be poured out on those on the Continent who accepted the imposters, one may see the record of Numbers 16 being re-enacted. Literally thousands of people perished when the plagues were poured out — a devastation fully recorded in the 16th chapter of the Revelation. However, while convulsion characterised the Continental scene, Israel in the isles remained comparatively safe, the plagues having no effect because of the faithful high-priestly Ministry of the Lord Jesus Christ on behalf of the people whom He had redeemed on Calvary.

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[[IMAGE]]

## CHAPTER 8

### *SETTING THE SCENE FOR THE END OF THE AGE*

*"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:7-8).*

As one looks at the closing verses of the 15th chapter of the Revelation, an unmistakable picture begins to emerge — a picture of opportunity provided but a retarding mechanism in operation mitigating against the full benefits to be derived from this. It is only as one keeps the Israel factor in mind that one can fully appreciate the significance of this. The sons of Jacob, having given tangible reality to the 'songs of Moses' (Rev. 15:3), i.e., having translated this into political action, were now poised to bless the nations of the earth by demonstrating their 'wisdom and understanding' (Deut. 4:5-6) under the Providence of God. However, 'wisdom' in the context of the Hebrew meaning of the word, implied an intelligence based on all the relevant facts — the most important of which was national identity. That this was lacking in the true modern development of Israel and that this void would continue is graphically illustrated in the last verse of the 15th chapter.

It is an undeniable scriptural fact, emphasised in both the Old and New Testaments, that Israel would suffer the consequences of national blindness (Isa. 42:19; 59:10 and Rom. 11:25) and this was the retarding mechanism which resulted in the 'seven plagues' being poured out on those who served the 'beast'. The history of Anglo-Saxondom from the beginning of the 16th century to that of the 18th, carried more than enough evidence to reawaken the people to a realisation of national identity. There were, of course, men who came to know that they were indeed the modern development of Israel — a knowledge which took root particularly among the sons of Jacob who 'spread abroad'. In America and as early as 1630, John Winthrop, who became Governor of the colony of Boston, firmly rooted in the belief of Israel identity and the need to keep the Law of the Lord, said: "... wee shall finde that the God of Israeli is among us ... when hee shall make us a prayse and glory, that men shall say of succeeding plantacions: the Lord make it like that of New England: for wee must Consider that wee shall be as a Citty upon a Hill, the eies of all people are upon us." John Winthrop further told his people: ". . . Beloved, there is now set before us life and good, death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in His ways and to keep His Commandments and His Ordinances, and His Laws, and the articles of our covenant with Him, that we may live and be multiplied, and that the Lord our God may bless us in that land whither we go to possess it." Winthrop was one out of so many who knew the identity of Anglo-Saxondom among whom were several clergymen who merely lacked sufficient courage to press the subject. However, the majority of the shepherds were loath to divorce their teaching from that which had characterised the Papal Roman counterfeit with the result that Israel remained in ignorance of her identity and her mission in the earth. She was, as it were, a technician into whose hands were thrust the tools of his trade but who did not know what to do with them nor why they had been given to him.

One wonders what the course of human history would have been had Israel come to a realisation of her identity three centuries ago when all the signs — all the God-given marks — were taking very real shape in Anglo-Saxondom. While one may speculate over this, the record of European history shows the 'seven vials of the wrath of God' as a mechanism of protection against the consequences of Israel's blindness.

#### *THE SEVEN PLAGUES*

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God. upon the earth" (Rev. 16:1). It will be noted that these 'vials of wrath' were poured out on the similar sphere as that which is recorded in the 8th chapter of the Revelation and which is summarised as the 'Trumpets of Judgment'. These 'judgments' took place on (1) the earth; (2) the sea; (3) the rivers and fountains of waters; and (4) the sun. Now note the same area of operation in Revelation 16. "And the first went and poured out his vial upon *the earth*; and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image" (verse 2). Thus, the first vial was poured out on the earth but not in a universal sense in that it was limited to those who were associated with the 'beast' and were subservient to its dictates. As one looks at the history of those who remained servile to the 'beast' one finds that the Western European countries were suddenly afflicted by a 'noisome and grievous sore' — revolution. Rousseau and Voltaire had previously laid the foundation for this by their revolutionary doctrines in France — doctrines which later were translated into violent revolution in which was released the bestial nature in man and which left a trail of horror as an attestation of the 'noisome sore' of the first vial. In 1793, France declared war on the ruling classes of the other Latin nations with the result that Europe was plunged into the bloodiest war since the fall of Rome.

#### *THE SECOND 'VIAL' - the Sea*

"And the second angel poured out his vial upon the sea and it became as the blood of a dead man and every living soul died in the sea." This vial is translated by the incredible sea actions which were fought and in which those nations serving the 'beast' lost all control of the sea lanes. One thinks of the French fleet assembled at Brest to carry out a projected invasion of England and which was finally destroyed in the battle of Quiberon Bay with tremendous loss of life. One thinks, too, of Lord Hood, Lord Howe and Nelson of Trafalgar — names which recall monumental sea battles during which the seas were stained with blood until the French and Spanish ships feared to set sail because of this second vial of wrath.

*THE THIRD VIAL – the rivers and fountains of waters*

"And the third angel poured out his vial upon the rivers and the fountains of waters; and they became as blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets and thou hast given them blood to drink for they are worthy" (verses 5-6). It has been noted previously when the third Trumpet was considered, that the same symbolism was used to describe the Hunnish invasion of the northern boundaries of Italy and the countries watered by the rivers Rhone and Danube — indeed all the sub-Alpine provinces of Italy.

The activity of the 'noisome sore' began to spread further afield and one finds that the French revolution spilled over and covered the same regions as did the Hunnish invasion those many centuries earlier and left a record of bloodshed unparalleled in the history of the valleys of the Danube and the Po. This region had previously witnessed the merciless death of tens of thousands under the Papal decree of suppression and now, under the assault of the French revolutionary forces, the reverse was happening — indeed the vial of the wrath of God on the 'rivers and fountains of waters'.

*THE FOURTH VIAL – the sun*

"And the fourth angel poured out his vial upon the sun and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues and they repented not to give him glory (verses 8-9)- Under the symbolism of the fourth Trumpet. (Rev. 8:12) judgment fell on Rome and, as with the sixth Seal (Rev. 6:12) this was translated by the overthrow of the ruling powers. However, there is a difference in that with the fourth Trumpet and the sixth Seal the 'sun was darkened' whereas in the fourth 'vial', this was poured upon the sun presenting a picture of a sun bursting with excessive brilliance and exercising a destructive and baneful influence. In the events of those times, Napoleon had an influence which was identical with that of the vial being poured on the sun for his was indeed a 'scorching' heat on those of the ruling classes among the nations who continued to be subservient to the 'beast'. Wherever he established his authority, he placed despotic governors in charge who deprived the people of every shred of liberty and justice. No better description of the role of Napoleon than that which, in Revelation symbolism, is depicted as the 'scorching heat' of the sun can be found adequate enough to portray this man.

*ISRAEL DURING THE 'VIALS OF WRATH'*

While Napoleon's 'scorching heat' ravaged the people who subscribed to the 'beast's' authority, it is most significant that the Lord God afforded Israel in the isles further evidences of His Faithfulness. His Word, recorded by the prophet Isaiah — 'No weapon that is formed against thee shall prosper' — was once again vindicated for Napoleon certainly forged an immense invasion weapon which came to naught. A camp of one hundred thousand men was formed at Boulogne which, together with the host of flat-bottomed boats was intended to set England alight with Napoleon's particular brand of government. Napoleon declared: "Let us be masters of the Channel for six hours and we are masters of the world" but this was denied to him by two factors — (1) timely death of the Admiral in charge of the operation and (2)

the incredible victory of Nelson who, at Trafalgar, put paid to Napoleon's dreams of the invasion of England.

*THE FIFTH VIAL - the seat of the beast darkened*

Whereas the first four 'Vials' were poured out on those who had the 'mark of the beast', the fifth was directed against the 'seat of the beast'. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores and repented not of their deeds" (verses 10-11). It should be noted that this vial was directed, not upon the 'beast' himself, but rather upon his 'seat', i.e., the main platform through which he was manifest. History once again interprets this for in 1798, French troops having concentrated against the city of Rome, finally took the city and arrested Pope Pius 6th. He was subjected to all forms of abuse and finally committed to prison. Napoleon then declared the Pope's temporal reign at an end by proclaiming a Roman Republic with Rome itself elevated to the position of 'second city of the French Empire'.

Napoleon died in 1815 and it appeared as though the 'scorching heat' of the fourth Vial was turned away from the 'seat of the beast' for temporal power was again restored to the Pope who ruled for a further 55 years without any further challenge. However, in 1848, the Pope was forced to flee from Rome because of threatening forces but was returned and restored to his position by Marshal Oudinot of the French Army. In 1860, Sardinians under Victor Emmanuel, invaded the Papal States and, after defeating the Papal troops, established Italy as a kingdom under a monarchy thus finally terminating the temporal power of the Papacy.

*THE SIXTH VIAL - the Euphrates dries up*

"And the sixth angel poured out his vial on the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared" (verse 12). As has been noted, the fifth Vial of God's Wrath resulted in the termination of the temporal power of the Papacy which was accomplished by the year 1870. It was from this period that, notwithstanding national blindness, true modern Israel in Anglo-Saxondom was thrust on to the world scene in such a manner that, only the full weight of satanic propaganda could prevent the nation's realisation of its identity. During the Victorian era, the words of God's Promises to the patriarchs were translated into the tangible reality of Anglo-Saxon experience — a mighty modern event which was ignored because of Satan's build-up of his counterfeit Israel in World Zionism. Whatever modern teachers and preachers might think of the subject of chronological prophecy, Satan is a firm believer for he knew that the sands of time were running out and the Victorian expansion of true Israel was about to be capped by the crowning experience of the delivery of Jerusalem by the true sons of Jacob.

It is generally agreed that wars do not 'just happen' but are carefully planned against some long-term objective and the First World War was no exception. As one looks back, one may see that satanic ingenuity had contrived this in order to establish a pseudo-Israel State in Palestine — the original home of true Israel and it is in this context that the sixth Vial finds its meaning. It will be noted that the 'vial' was poured upon the 'great river Euphrates' and as this literal river still contains a considerable amount of water, the meaning of the sixth Vial must be sought in its symbolic context.

In the 'sixth Trumpet' of judgment (Rev. 9:13), history identified this 'second woe' which was released upon the dying Imperial Roman Empire as the Turks who, as an instrument of destruction, originated from the river Euphrates in 1061. The Turks were thus identified by the 'river Euphrates'. In 1453, and according to the prescribed period allotted to the sixth Trumpet, the Turks accomplished the downfall of Constantinople — the capital of the Eastern Roman Empire — but the continued existence of this instrument under the Revelation symbolism of the 'river Euphrates' was assured until its 'waters' were dried up by either political or military action.

The decline of Turkish power was not in evidence until the end of the 19th century — a decline which was accelerated by Turkey's alignment with Germany in the First World War. With the prophetically significant deliverance of Jerusalem by General Allenby in 1917, the end of the Empire symbolised by the 'river Euphrates' was in sight. By March 1924, the Empire had ceased to exist and the 'waters' had dried **up**. Thus, in these historical events, one has an unmistakable time factor, in comparatively modern times, to deal with.

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

(Rev. 16:13-14). Many commentators have described the record of the 'three spirits like frogs' as parenthetical, i.e., a supplementary record of events which, while not being of the sixth Vial of wrath, are complementary to it. True to this, contemporary history reveals the emergence of a trinity of evil which, since the second decade of the 20th century has created a situation which can only be unravelled by the direct intervention of Almighty God.

Many interpretations have appeared in print identifying the trinity of evil, all of which stimulate study of the 16th chapter of the Revelation for it undoubtedly deals with the present and immediate future. As one looks at the first of this trinity, indeed at each of them, it becomes obvious that propaganda would be the keynote of their activity for in each instance, the 'unclean spirits came out of the mouth'. The first, it will be noted, came out of the mouth of the dragon and, as has been noted previously, the 'dragon' symbolised Pagan Rome under Dictators/lip. Dictatorship, as has been proved in modern experience, is not limited to individual exercise of totalitarianism as in the cases of Mussolini and Hitler but also embraces ideology. Jean-Jacques Rousseau (1728—78) in close collaboration with Voltaire provided the theoretical background for this when he spread the doctrine of rejection of the notion that the 'state is an association of individuals each pursuing his own best ends'. He propagated that the state was a corporate being with a general will which was always right and above the sum of individual wills which was invariably wrong. Thus, dictatorship by a system known as totalitarianism, is equally compatible with the concept of dictatorships in the bygone era of Roman Imperialism.

Significantly, such a totalitarianism rose at the very time when the 'river Euphrates' began to dry up in Palestine for in 1917, in the exact month when General Allenby delivered Jerusalem, the Bolsheviks overthrew the Socialist government of Kerensky in Moscow which, earlier that year, had deposed the Tsar. None will surely deny that since that time Communism has made tremendous capital out of its borrowed technology to fool the great masses of the under-developed people of the world with their delusions. It has certainly been in the forefront of the anti-God forces in the world radiating a propaganda which is leading the nations of the world into a confrontation with God just as appears in the 14th verse of Revelation 16.

It will be recalled that the Russian astronaut, Gherman Titoy, after his return from what modern man calls 'space', said: "Some people say there is a God out there . . . but in my travels around the earth all day long, I looked around and didn't see Him ... I saw no God nor angels. The rocket was made by our own people. I don't believe in God. I believe in man, his strength, his possibilities, his reason." Here, indeed, is evidence of the existence of the unclean spirit like the frog which came out of the mouth of the dragon and which had its modern beginning when the Turkish Empire began to dry up.

Bearing in mind the definition previously given for the beast, i.e., a malignancy which is not only imposing but controls nations and peoples, an entity which adopts many forms and is sometimes religious and sometimes completely atheistic; is on occasions cultured and elegant

and on others brutal and barbarous, such a factor certainly emerged on the world scene as a tangible mechanism over a period commencing in 1922.

The 'false prophet' or literally the 'religious imposter' which is the direct English translation of the Greek *pseudoprophetes*, cannot be, as so many students aver, the Islamic religion for, in the Arabic context, there is nothing pseudo about it and further, it did not have any need for re-emergence having enjoyed a continuity since the seventh century when Mohammed presented the Koran as the religious textbook for his people. The 'religious imposter' must, of necessity, be one who had previously been in operation but whose activity was curtailed and which fits the office of the Pope. It has been demonstrated previously in this study that the Pope, and indeed the Papal priesthood, held views and taught doctrines which were the projection of the ancient Babylonian 'mysteries' into the Christian context thus revealing the Roman faith as a counterfeit, therefore a religious humbug.

It will be recalled that in 1870 the Papacy, already weakened by the Reformation, received a tremendous blow when the temporal power of the Pope was abrogated. In 1929, the Pope was endowed with new power by Mussolini, the Italian dictator, and from that time the influence of the Papacy has increased until today it effectively controls an army which rivals not only that of the United States of America but of the Soviet Union as well.

This trinity, in the parenthetical verses of Revelation 16, is responsible for gathering the rulers of the world together in a one-world, satanically-sponsored kingdom under which the Israel witness nation of God would be irretrievably lost to both Him and His World Purpose. That Israel, still hopelessly blind to her identity, would become enmeshed in this is all too plain, not only from the subsequent chapters of the Revelation but from the writings of the prophets of the Old Testament for did not the Lord, through Ezekiel the prophet say: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel" (Ezek. 36:32). However, while the current position of true Israel, as distinct from the pseudo-Israel now masquerading as God's people in both Palestine and the world, is very precarious and outwardly hopeless, the promise of God, in the Revelation of His Son, is that in a time, already predetermined by the Father, He will react against the evil trinity and its minions to destroy its work in the earth. This surely is a great hope in this otherwise hopeless era.

#### *ARMAGEDDON*

*"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:17-18).*

While there are many subjects in Holy Scripture which suffer abuse because of man's interpretation, that pertaining to the subject of Armageddon is foremost in the casualties. More often than not, it is presented as the scene of tremendous carnage in Palestine at a time when God deals with a rebellious Creation which is accompanied by fantastic physical changes in the topography of the land. This interpretation has arisen because men have failed to 'search the scriptures' and have ignored the Biblical meaning of words used.

Attention is very carefully focused on the Hebrew word 'Armageddon' in the Revelation and significantly, it appears in this form only once which fact should encourage a fuller investigation of the subject. If Megiddo of the Old Testament is to be the scene of this great gathering of nations and people who have come under the persuasion of the evil trinity of Dragon, Beast and False Prophet, it becomes more than a little difficult to visualise. Megiddo was the southern rim of the plain of Esdraelon which plain is twenty miles long and fourteen in width and in the Old Testament was the scene of the death of the kings Saul and Josiah (I Sam. 31:8 and II Kings 23:29-30).

In the Hebrew language, the word *megiddo* means a rendezvous and in the plainest of

language, Revelation 16:16 indicates the process, on a universal scale, which leads to the direct intervention of God and which, in turn, is seen in the physical upheavals in the earth. However, the phrase Armageddon indicates the fact of an event rather than a place — a preparation so to speak, which calls for the attention of the Lord God Almighty. This is the process of which Joel wrote: "Proclaim ye this among the Gentiles (*Heb. goyim* — nations); Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:9-14).

This is undoubtedly the work of the evil trinity of Revelation 16: 13 whose ecclesiastical, economic and militant deviousness goes '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.'

Against this contention, there are no doubt many who would immediately point to the Old Testament statements which indicate that Palestine is to be the scene of tremendous carnage in the great and dreadful Day of the Lord and which cannot be forced into a metaphorical context. This is undoubtedly true for there is no possible justification for interpreting Ezekiel 38:19-22 in any context other than a literal one. "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down. . . And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." This, of course, is God's reaction to those who seek to implement the 'evil thought' which Satan's imposters attempt in the holy land (Ezek.38:10). . Another indication of a very literal reaction is to be found in Joel's preview of the end of the age. "... the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness ..." (Joel 2:1-2). The effect of this situation upon men is further described by the prophet who states: "They shall run to and fro in the city; they shall run up the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining" (Joel 2:9-10).

While it is admittedly difficult to visualise a man running up a wall just as it is to comprehend a situation in which the sun and moon shall be dark, this is no reason for supposing that Joel was using metaphorical language. It is clearly evident that Peter was not of the opinion that Joel was using this form of communicating a spiritual experience for, in quoting Joel's prophecy, he said: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord" (Acts 2:19-20). The context here is, as Peter clearly indicates, the 'wonders in heaven above and signs in the earth beneath.'

There can thus be no doubt that the earth is heading for a rendezvous with tremendous physical change ••• a change which Zechariah describes in detail (Zech. 14:4-8) — but this does not necessarily mean that the seventh Vial or 'Armageddon' depicts the same sequence of physical upheavals which the Old Testament prophets describe. There is no indication in the 16th chapter of the Revelation which suggests that the student, having been led to accept the fact that the Book and its information *is* provided in symbolism, should suddenly change by intruding a literal meaning because the symbolism has become obscure. There is nothing obscure about the seventh Vial if one continues to apply the principle of symbolism which, up to the last portion of the 16th chapter, has provided an accurate account of history as this has been enacted by men in the then known world.

#### ***THE JUDGMENT OF THE SEVENTH VIAL***

The last words in the parenthetical verses of the sixth Vial imply the process of gathering the

people and nations of the world to their rendezvous with God. The seventh Vial is in this context and one should note that initially, there are four great highlights which may be summarised as (1) the vial poured out in the air accompanied by (2) voices and thunders; (3) a great earthquake, and (4) the falling of great hailstones.

One may today well appreciate the force of the metaphor of the vial poured out in the air for both national and social atmospheres have become polluted and contaminated by the poison of the trinity which, having commenced their activity when the metaphorical 'Euphrates' dried up, have utilised every device at their command to reach all the inhabitants of the earth to coerce them into the mould of change. The utilisation of the metaphor of 'voices and thunders', as has been noted previously (Rev. 10:3), thrusts one into the realm of propaganda through which the Truth has become subverted in accordance with the policy of one-worldism initiated by the 'dragon', the 'beast' and the 'false prophet'.

It does not require an exceptionally perceptive genius to note that the pattern of modern propaganda is directed toward creating a one-world planet — at a price — and this price is the surrender of God-given privileges for a mess of temporal pottage. There can be absolutely no doubt that the Utopian end of the prevailing struggles which thunder through society via the propaganda media is nothing less than the proverbial red herring which detracts from the real motive of world dictatorship by the trinity of evil.

#### *THE MIGHTY EARTHQUAKE*

It will be noted that in the context of the seventh Vial and coinciding with the 'voices and thunders', there was an 'earthquake' unprecedented in human experience. Is it mere coincidence that since the emergence of the 'three spirits like frogs' the world and world politics have undergone such a radical change? As has been noted previously, earthquakes in the Revelation denote political upheavals, the interpretation of which metaphor is vindicated when one recalls the decline and fall of the Roman Empire as depicted in Revelation 6: 12-15.

Since the termination of the Second World War, world politics have undergone such a change that one cannot explain it as a natural sequence of events. Even before the end of hostilities eastern European countries were consigned to the arena of political change whether they wanted this or not for at the Yalta Conference (7th—12th February 1945), totalitarian Russia bargained for their incorporation into the Communist sphere of influence as the price for that country's entry into the war against Japan. That some diabolical forces were at work cannot be doubted for Russia declared war on Japan only two days before that country surrendered to the Allies. What possible motivation could have been behind the Yalta betrayal of eastern Europe into Communist hands when Russia's assistance in the Far Eastern War was not needed? The old order in Europe was passing and the ripples of a universal political upheaval was already in evidence.

From 1947 until the mid-60s one may see the 'earthquake' of the seventh Vial in operation. No less than 53 countries, formerly maintained and governed by what is today known as the 'colonial powers', demanded and obtained 'independence' — changes which created a complete metamorphosis in the political order of events. The main instrument for this was, of course, the United Nations Organisation — a convenient body through which the 'spirits like frogs' could initiate their devious plans for world dominion.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:19). Whereas previously in the Revelation, the phrase 'the great city' had its identifying marks of 'Sodom and Egypt' thus presenting Rome as the main theatre of operation (Rev. 11:8), in the context of the seventh Vial no such qualifying mark of identity is provided and one is left to search for its meaning in the context of the seventh Vial. As is obvious, the sphere of operation of the trinity of evil is the world for no country or

people is today free from the insidious coercion of the one-world propaganda. The world is likewise divided into three parts (1) the Communist section; (2) the so-called free world; and (3) the uncommitted nations. However, it is stated that the tripartition of the world was reminiscent of 'great Babylon' — an order of existence which has a familiarity not to be missed today. In its heyday, Babylon exercised a threefold influence on all who came within its compass which may be summed up as Ecclesiastical, Economic and Militant.

In its ecclesiastical control, Babylon demanded complete submission for entrance into the city was only possible through the two gates, the Ishtar and Marduk gates, at which priests demanded reverence for the gods of the Babylonians. In the modern context, ecclesiastical dominion is on a par with that of the Babylonian priests for none is permitted membership of the community unless subscribing to man's image of God — any other acceptance of Deity is immediately ostracised. The World Council of Churches (more concerned with politics than the Bible) has shown that it fully supports the 'earthquake' of the seventh Vial and condemns and assaults any people who do not make obeisance to the god of their imagination.

The setting up of the golden image on the plains of Dura (Dan. 3:1) by Nebuchadnezzar served a two-fold purpose in that apart from indulging in an ecumenical movement based on self-deification, it was indicative of economic controls which emanated from this wonder of the ancient world. As one reads the writings of the minor prophets as these concern the remnant of Judah and Benjamin on their return from the Babylonian captivity, one may see greed for possession of wealth and the power which this gives (Hag. 2:7). Being the commercial centre of the world, even if only for a brief span of seventy years, one is able to perceive the influence of the economic control wielded by the Babylonians which has been perpetuated down the centuries until the present time. The boycotts and sanctions currently initiated through the United Nations have all the hallmarks of procedures in operation when the great city of Babylon exercised dominion in Mesopotamia.

Babylon's military machine worked in collaboration with the two other entities and was used to ensure the perpetuation of Babylonian aspirations just as today military might is conscripted in the service of one-worldism. One blatant instance of this is to be found in Africa when after the Congo had written its chapter of bestiality on the record of human depravity, the copper-rich Katanga refused incorporation in this. United Nations troops were dispatched to force an amalgamation whether or not the Africans wanted this. Here indeed, one is able to see why 'great Babylon came in remembrance before God' for the anti-God aspirations of the trinity of evil today follow the same pattern as was in evidence when Babylon of old challenged the dominion of God in Israel those many millennia ago.

#### **GOD ACCEPTS *THE CHALLENGE***

In all that is related in the 16th chapter, it would appear that the Israel people are a forgotten factor as no mention is made of them. However, as has been stated previously, the 15th chapter reveals that because of national blindness in Israel, the full benefits of the Abrahamic Covenant could not be realised and consequently, the nations and families of the earth were prevented from participating in this. Capitalising on the continued ignorance of national identity in Israel, Satan's minions press on under the umbrella of the propaganda machine confident that the turmoil created by emergent nationalism in all parts of the world will successfully occupy the attention of Anglo-Saxondom thus denying them the opportunity of coming to a realisation of identity.

As is obvious, modern propaganda in all its modern tentacles is aimed at Anglo-Saxondom which, without knowing it, has been motivated by a desire to act as servants of the Most High God. The equalitarian dogma is intended to eradicate from the national consciousness of true Israel the exalted position which she occupies in the Service of God by claiming that all men are equal and that God, if He exists, has no chosen people. Added to this incredible barrage on the mind, is the emphasis and over-emphasis of the story of the emergent nations who are

clamouring for 'a place in the sun' which, because of Anglo-Saxondom's mythical exploitation, was denied to them.

Within this assault have come the economic pressures and with a tottering economy in Britain and indeed in all Anglo-Saxon countries, emphasis has been laid on national survival which depends on economic salvation at the hands of those who have created the chaos. Battered and bewildered, the modern development of true Israel does not know which way to go and, as recent events indicate, is quite prepared to commit national suicide by bowing the knee to Satan's trinity of evil.

The present situation in Anglo-Saxondom is indeed a challenge to the Lord God Almighty for He has ever pointed to His salvation which the nation has experienced when threatened by satanic forces. In the context of the events related in the seventh Vial, He is none the less concerned over Israel because of her complete dominion by the evil trinity and the danger of impending national suicide which is quite contrary to His assurance concerning the nation (Jer. 31:35). He acts by giving to the trinity 'the cup of the wine of the fierceness of his wrath'.

Babylon, which in the 17th chapter is on record as having made the inhabitants of the earth 'drunk' with the wine of her fornication (Rev. 17:2) now receives the 'cup' of God's reaction which, in point of fact, is the same mechanism of destruction forced on Israel. It is most significant that the prophet Isaiah made reference to this in a chapter which called on Israel to 'Look unto Abraham your father, and unto Sarah that bare you.' Isaiah calls on Israel: "Awake, awake, put on strength O arm of the Lord ..." thus indicating that great danger lay in blindness and death in continued ignorance. *He* ends his call by stating: "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink of it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. 51:22-23).

In this as with many other prophecies, there are two fulfilments and while its primary meaning has to do with Jerusalem, there can be no doubt that its relationship to God's reaction to the challenge posed by the trinity of evil in Revelation 16 is equally valid. The effect of the 'cup of the wine of the fierceness of his wrath' is, of course, the great day of the battle of God Almighty Who manifests His answer in a very tangible manner. It will be noted that "... there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of hail . . ." If this is to be a literal event there would be very little time for blaspheming God as men would either be dead or too busy dodging a ninety-three and three-quarter pound hailstone from heaven (a talent is this weight). This 'hail' which falls on men who blaspheme the experience is no haphazard visitation but by reason of the wording in the Revelation, is measured and specific. In the plainest of language, God's reaction is His direct intervention precisely along lines which He has prescribed in the writing of the prophets and the establishment of His Kingdom which is in conformity with His Divine Law.

As is obvious, the righteousness of God's Law is anathema to those whose main assault on the things of God is lawlessness and with this 'writing on the wall' one may well appreciate the resistance of those who believed that world salvation lay in the machinery of one-worldism and the subtle control of the minions of the devil.

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[[IMAGE]]

*The other woman.*

## CHAPTER 9 THE OTHER 'WOMAN'

*"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" (Rev. 17:1).*

As has been noted throughout this study, the Revelation of the Lord Jesus Christ is an all-embracing one which, through its symbolism, penetrates the future and then returns to the point in history which commences the circumstances which have a direct bearing on the event portrayed. The sixteenth chapter, with its description of the work of the trinity of evil, unfolds God's reaction to the world situation created by the 'three unclean spirits like frogs' and in which 'great Babylon came in remembrance before God ...' Continuing the pattern already referred to, the seventeenth chapter returns into history concentrating on the loathsome course of another character in the great drama.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns." In the Old Testament record, the 'woman' who dominates the narrative is, of course, Israel who is designated as a 'harlot' and who is depicted as following 'after her lovers' (Hos. 2:2-7). Israel had prostituted her faith — a fact which called forth the comment of the Lord Who said: ". . . it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wan-derest, playing the harlot" (Jer. 2:19-20).

The Books of the prophets are full to overflowing with the accounts of Israel's adulteries and no attempt is made to justify her departure from the Directives of God. Yet running through the whole narrative, one finds the promise of restoration for the Lord said: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more" (Isa. 54:4).

In the New Testament, one finds the Israel 'woman' once again in evidence and in order to establish her identity, thus precluding any misunderstanding, the vision which John saw was highlighted by the witnesses which the Lord had appointed as evidence of His Faithfulness to His Covenant people. The New Testament 'woman' was clothed with the 'sun, and the moon under her feet, and upon her head a crown of twelve stars' (Rev. 12:1 and Jer. 31:35). This 'woman' fled into the wilderness where 'she hath a place prepared of God' and where, notwithstanding her continuing national blindness, she was protected against a return to her former 'harlot' condition.

The second 'woman' who emerges in the Revelation, while having points of similarity with Israel of the Old Testament, is the very antithesis of what God said Israel would be. This 'woman' is introduced in such a manner and at such a time as to indicate that the Revelation spotlight had now swept backwards in time as a build-up to the tremendous climax of the age when the Lord takes a very definite hand in the affairs of the world. This 'woman' is introduced as sitting 'upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.' It is the description of the 'beast' which establishes the time which leads to the identification of the 'woman' as the Church of Rome.

It will be noted that the beast has seven heads and ten horns — a picture already familiar to John who saw this beast rise up out of the sea (Rev. 13:1). However, there is a subtle difference to be seen when contrasting the two accounts for the beast with the seven heads and ten horns which came out of the sea had crowns denoting rulership and sovereignty

which is missing in the account of the beast which the woman rode. As has been noted previously, the Roman world was the outward manifestation of the beast and that the insignia of imperial authority was missing, surely indicates the period in time when the dominion and grandeur of Imperial Rome had vanished. The process by which this state was achieved has already been commented on as fulfilling the six Trumpets of judgment recorded in the 8th and 9th chapters of the Revelation — a process which was completed in 1452 when Constantinople fell to the Turks. It was during this time that the 'woman' makes her appearance and rides upon the 'scarlet beast'.

An interesting sidelight on this is to be found in the book *Ceremoniale Romanum* by the Roman Archbishop Marcelles who, in the 16th century, dedicated his work to Pope Leo X. In this he describes the Papal robes which will be found to be nothing less than the same description of the clothes of the 'whore' who sat upon the beast. However, it would appear that the ceremonial of 'adoration of the Pope' was determined to complete the picture of the 'woman' riding the 'scarlet beast' for, after the third adoration, the Pope was carried by chairmen all of whom wore long scarlet robes which reached the floor. The picture of the Pope, gloriously bedecked in the most incredible finery, riding upon a mass of scarlet is surely one in keeping with that which John saw so long ago.

Significantly, the time factor, i.e., when Rome was being shorn of its imperial authority, immediately refutes any notion that this 'woman' could be Israel for this was the period during which Israel was being 'nourished' from 'the face of the serpent' (Rev. 12:14). Further to which, Israel in the isles has never been in the position by which she could ride upon or control anything associated with Rome.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." In John's day the harlots carried their names written on a label on their foreheads where everyone but themselves could see and read and while the Roman Church protests its association with the harlot, history has written that name across Papal Rome for all to see and understand. The phraseology written on the forehead of the 'woman' is most interesting for it immediately throws the Papal church into sharp relief as the continuation of the early Chaldean idolatries. The word 'MYSTERY' which prefaces the name was, according to Elliot's *florae apocalypticae* (Vol.6 page 35) written on the Pope's tiara until it was removed by Julius III. However, scholars who have studied the religions of ancient times have noted that the religion of ancient Babylon was simply called 'Mystery' the reason for which centres around the Tower of Babel which was not merely a tower of refuge from another flood, but the central headquarters of an idolatrous religion. When the Tower of Babel was overthrown by the judgment and intervention of God, the perpetrators of this idolatry re-established their religion but did so in secret and simply took the name 'Mystery'.

The Rev. Alexander Hislop, in his *Two Babylons* drew attention to this subject by writing: "The Chaldean Mysteries can be traced up to the days of Semiramis who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the mysteries which she had a chief hand in forming, she was worshipped as Rhea, the great 'mother' of the gods, with such rites as identify her with Venus, the mother of all impurity, and raised the very city where she reigned to a bad eminence among the nations, as the grand seat at once of idolatry and prostitution. Thus was this Chaldean queen a fit and remarkable prototype of the 'woman' in the Apocalypse, with the golden cup in her hand, and the name on her forehead, 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.'"

John records his utter amazement at this new development. Being an Israelite, he fully

appreciated the significance of the vision of the 'woman' which he had previously seen — it should be recalled that this 'wonder' did not fill him with amazement — but this second 'woman' parading on the beast and displaying a 'golden cup' which was full of abominations caused him to be shattered at the dimensions of Satan's temerity. Being a true apostle and having seen the things which were attendant on the Mission of the Lord Jesus Christ, he was amazed when the beast of Revelation 13 was 'wounded unto death' but was resurrected (verse 3) and now he saw the harlot making a mockery of the 'cup' which, to an Israelite, meant the institution of the New Covenant — the symbol of the Faithfulness of God to His promise. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." The angel then immediately proceeded to clarify the situation by stating that the beast was an entity — a mechanism of destruction — 'that was' in the diabolism which operated to destroy the Truth as it was centred in the Lord Jesus Christ, 'and is not' in John's time because of the overthrow of paganism, and 'yet is' to be resuscitated in the future. By way of amplification, the angel said: "And here is the mind which hath wisdom The seven heads are seven mountains, on which the woman sitteth." It would appear that the angel used this phraseology to establish the specific area of operation as Rome for the Vatican City is very definitely associated with seven hills — Equilinus, Aventinus, Palatinus, Capitolinus, Quirimalis, Viminalis and Caelinus.

However, 'mountains' in the symbolism of the Revelation are expressive of kingdoms and as history makes abundantly clear, Papal Rome controlled seven specific kingdoms from the middle of the 8th century until the time of the French Revolution. These were the Franks, the House of Saxony, Franconia, the House of Suabia, Spain, Austria and France. This exposition of the 'seven heads' appears to have, as its main objective, the dominion of the woman for the angel then proceeds to draw attention to the beast.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." As has been noted previously in this study, Roman historians have left on record the fact that ancient Rome was ruled successively by seven forms of government which have been summed up as (1) Kings; (2) Consuls; (3) Dictators; (4) Decimvers; (5) Military tribunes; (6) Emperors; and (7) Despotic Emperors. It should be noted that the angel stated that 'five are fallen' and in vindication of this, five had indeed fallen in John's day. The angel then used the present tense by stating 'and one is', i.e., the sixth form of government, Emperors, was in operation in John's day — a fact which John could confirm by reason of his imprisonment on Patmos. The seventh form of government was that of the Despotic Emperors and the enquiring student will naturally seek an explanation as to the differentiation between the Emperors and the Despotic Emperors. It was the historian Gibbon who drew attention to the change in form of rule which took place when Diocletian became Emperor in Rome. Prior to Diocletian, the Emperors wore the laurel crown and were the *Stephanas* crowned Caesars whereas Diocletian discarded this and wore the *diadem* which was the badge of despotic Asiatic sovereignty. This line of Emperors indeed continued for 'a short space' and ended in 476 A.D. with the abdication of Romulus Augustus. Thus the seven forms of government or 'kings' came to an end but the angel related that there was to be an 'eighth' and, true to this, history indicates that when the Papacy rose to political power the Caesars lived again in the Popes.

In *The Holy Roman Empire*, by Lord Bryce, the picture of the eighth form of government is clearly painted on the occasion of the celebration of Pope Boniface's Jubilee in 1300 for, seated on the throne of Constantine, arrayed with crown, sceptre and sword, this Pope declared: "I am Caesar! I am Emperor!" Here indeed one is able to see the historical tribute to the accuracy of the Revelation of the Lord Jesus Christ. The eighth 'head', as it were, may be

said to come into operation in the middle of the 8th century for it was at this time that the Papacy assumed the dictatorial right to impose its prerogatives over the political leadership of nations. Charlemagne, it will be recalled, received his crown at the hands of Pope Leo III and was told that his position as Caesar was bestowed *only* because the Pope willed it in the Name of God.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." This subject of the 'ten horns' has puzzled commentators ever since the Bible became an open Book and today remains, to a certain degree, an enigma. However, there are certain points which provide the basis for study and may be summed up as (a) the time when the ten horns are effective; (b) the sphere of operation, and (c) whether they depict a succession or are contemporary.

It will be noted that unlike the heads which very clearly indicate a succession — 'five are fallen, and one is, and the other is not yet come' — the ten horns appear to be contemporary, i.e., they exist together at the same time. The fact that they had received no kingdom or dominion 'as yet' — at the time when John received the vision — would appear to thrust their existence into the then future. The angel does not state on which of the seven heads the ten horns appeared but the phraseology used limits this to two — the seventh or eighth. By reason of the explanation given to John of the vision of the 'woman' riding the beast, it would therefore appear that the ten horns were associated with the eighth beast and indeed contribute to the overall strength of the beast.

This, however, does not pinpoint the time factor for, as has been noted, the beast, controlled and dominated by the woman, commenced in the middle of the eighth century and continues until the end of the age when it goes 'into perdition' (verse 8). However, the fact that the beast, dominated by the 'woman', made 'war with the Lamb' would appear to refer to the earlier vision given to John of the 'beast' which, having been wounded unto death, revived and blasphemed against God and made war with the saints (Rev. 13:3-7). It is at this stage that the angel begins to draw in the threads of history for this was undoubtedly the time of the Reformation in which ten Papal kingdoms were used to put down the embers of religious freedom — the political mechanism of the beast used by the 'woman' to retain her position. As has been noted, in the 16th chapter of the Revelation the kingdoms which were formerly subservient to the Papacy were turned against her and the 'seat of the beast' - note it was not the 'beast' which was darkened but the 'seat' where the 'woman' sat (Rev. 16:10) — was assailed by the revolutionary forces of Napoleon. It is in these events that one is able to see something of the beast again in operation in comparatively modern times. The malignant forces of totalitarianism which ironically marched under the banner of 'liberty, equality, fraternity' in the assault on the 'woman' in the French Revolution, was that which had, since the eighth century, been nurtured and schooled by the Papacy in the 'woman's' dominion over the beast's lands.

That the 'woman' was in fact the target of the revolutionary forces which in the main comprised the ten horns of the beast, is confirmed by the angel of the Lord for he said that the ten would turn on the 'woman', hating her and tearing her to pieces. This is surely indicative of a process of disintegration which is supported by comparatively modern history. With the 'darkening' of the 'seat of the beast' one finds the temporal power of the Papacy removed but it did not indicate the death of the 'woman'. Italy and the 'seven hills' came under the control of Victor Emmanuel in 1860 but the 'woman' once again appeared in 1929 when, under the decree of the Italian dictator Mussolini, the Pope was endowed with new power. Since that time and in conjunction with the 'dragon' and the 'beast', she has played her part in the tragedy which is the modern experience and which is leading the world to its rendezvous with God. However, prior to the climax of the age, it would appear that the Papacy is to pass through considerable tribulation at the hands of her former suppliants. ". . . these shall hate the whore,

and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That this is taking place today, none will surely deny for countries which formerly were Roman Catholic are today more tolerant of Communism (totalitarianism) than of Romanism and where once the voice of the Pope was law, Papal decrees are only effective when they are in line with the doctrines of the 'dragon' and the 'beast'.

Thus did the angel of the Lord clarify the picture of the 'mother of harlots' who was the third in the trinity of evil which, capitalising on the blindness of Israel and the reluctance of the genuine 'woman' of Holy Scripture to show forth God's praise (Isa. 43:21), fills the earth with satanic propaganda. The scene is thus set for the final act in the great drama of the ages when the Lord takes a hand and commences the machinery which culminates in the establishment of the Kingdom of God in the earth.

[[IMAGE]]

## ANCIENT HEBREW BILL OF DIVORCEMENT.

### CHAPTER 10

#### *THE MARRIAGE SUPPER OF THE LAMB*

*"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand . . ." (Rev. 19:1-2).*

The fall of Babylon, in all its phases, is, of course, in the future and from all the signs of the times as they currently obtain, one is encouraged in the belief that this future is not too far hence. The 19th chapter of the Revelation too deals with matters which are in the future and unless one is prepared to be guided by the Holy Scriptures, private interpretation could lead to an expectation which bears absolutely no resemblance to the events which the Lord has prescribed.

Among many other subjects, that of the 'marriage supper of the Lamb' suffers most from interpretations which arise because students will not accept that God meant what He said and said what He meant. It suffers because the Old Testament is discounted in the New Testament dispensation with the result that the 'Bride' is identified with the 'Church' — an identification which carries implications which are uncomplimentary to God. However, in order to appreciate the magnitude of this, it is necessary to follow the course of events as they are unfolded by the nineteenth chapter.

The first feature which impressed itself on John, was the fact of the Sovereignty of God. As the twenty-four elders and the four 'living creatures' fell down and worshipped God, John heard a voice saying: "Praise our God, all ye *his* servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia: for the Lord omnipotent reigneth."

Protestant interpretation of Prophecy.

"In London, the Institute for the Study of Conflict has published its most recent study entitled Marxism and the Church of Rome. This admittedly 'controversial' report has been prepared by a journalist who has been accredited to the Vatican for twelve years.

"The report begins by quoting Monsignor Casaroli, Secretary of the Council of Public Affairs of the Church, who stated during a visit to Cuba that he saw no contradiction between the

teaching of Marxism as a means of social education, of scientific discipline, of critical spirit, and the teaching of religion as spiritual education, etc. These statements were neither denied nor modified when Monsignor Casaroli returned to Rome and they only add weight to speculation that Pope Paul VI wishes to make more rapid progress and create an irreversible situation of understanding with the 'socialist' countries (I.S.C. Report, Page 1).

"The writer contends that these pro-Marxist postures of the Papacy are not merely another example of Communist infiltration parallel with the socialist and humanist statements of modernist Protestant clerics, but that any attempted agreement between the Vatican and Moscow is of great prophetic import, to be viewed in the light of the convictions of the Reformers, and to be tried by the Word, of God.

"Returning to the I.S.C. Report, the journalist who is French, naturally approaches the topic from his own national standpoint. He puts great stress on the well documented failure of the post-war French worker-priest movement and concludes: 'Quickly seduced by the anti-capitalist bias on the factory floor, they dignified the concept of the working class with a value which it did not possess and soon regarded themselves as the prophets of a future evangelical community. In this way they were led gradually to identify the proletariat with Marxism, class warfare with revolutionary agitation, to the extent that within a few years, they were appearing in the front ranks of Communist demonstrations!' (I.S.C., page 5).

"The journalist also singles out Teilhard de Chardin for his contribution toward a more favourable Romanist attitude to Communism, quoting from *Quelques Reflexions stir La Conversion du Monde*, where Chardin wrote: 'The Christian God on High and the Marxist God of Progress are reconciled in Christ.' As the I.S.C. Report comments: 'Bearing in mind the extraordinary intellectual prestige of Teilhard de Chardin during the decade of the 1950s, one can understand the strength which his para-Marxism gave to the socialist ideas in Christian thought.

Moreover he was not the only member of the Society of Jesus to offer protective cover to revolution!' (I.S.C. page 5).

"In the 1960s Pope John XXIII, through a friend of President Kennedy's, Norman Cousins, made contact with the Russians Shumeiko and Feodorov, who in turn were friends of Khrushchev. The official attempt by the Vatican to 'melt the Russian ice' had begun, and in consequence the Italian Communist Party recruited one million more votes at the next election (28:4:1963).

"Vatican II was marked in particular, by a determination on the part of some powerful clerics, to ensure that there would be no attempt to condemn Communism anew. Instead of issuing just such a condemnation according to the I.S.C. Report, Vatican II 'served as a platform for its (Communism's) aims.' H. Fesquet in his *Journal de Concile* quotes Cardinal Alfrink (page 682) as stating: 'A great number of men adhere to Communism for reasons of social justice', and on page 274 the Bishop of Verdun stated: 'Marxists have been more faithful to Scripture by giving bread to those who are hungry.'

The Report brings the pro-Communist realignment of the Vatican up to date with a review of Pope Paul's personal background. This "lone-wolf had his origins in the liberal Catholic culture of Lombardy, and is known to have supported a little left-wing journal called *La Fronde*, as well as the worker-priest movement and the New Theology. Pope Paul VI is promoting a Papal policy which lends justification to Communist subversion.

"It is little wonder that the Archbishop of Malmes-Brussels has given his approval to Mgr. Joseph Comblin's thesis entitled *The Theology of Revolution* in which it is claimed among other outlandish pro-Communist statements that 'the principles of Christian faith are the motors of modern revolution'."

*THE END OF BABYLON*

*"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:1-2).*

The seventeenth chapter of the Revelation has such an abundance of information that one might be forgiven for labouring the point. One should ever bear in mind that the events described in the various chapters may not be taken out of context for this would fall within the sphere of 'private interpretation' and could be made to fit any circumstance and any period in history. As has been shown, the seventeenth chapter is an amplification of the previous one and the characters in the drama are obviously identified with the 'three evil spirits like frogs' whose activity is responsible for Divine Action and intervention.

Significantly, it is stated that 'great Babylon came in remembrance before God . . .' — a statement which leads one to conclude that the events in the earth immediately prior to God's intervention, would be similar in nature to those which obtained when the Babylonian succession of empires was set up. As has been noted, Babylon, in its heyday, exercised a threefold influence on all who came within its compass — ecclesiastical, economic and militant. All three were bound up in one so as to complete the mechanism of Babylonian dominion.

This was no new situation but merely a perpetuation of the system which had been founded by Nimrod — the son of Cush (Gen. 10:8) — who instituted the Cabal, a secret order of *political priests*. The Rev. Alexander Hislop in his *The Two Babylons* provides a graphic account of this early Babylonian system which, apart from its priestly political impact on the then known nations of the world, may be said to have instituted an economic system which was the forerunner of the modern world banking procedures.

*The Encyclopaedia Britannica* opens its account of the history of banking in these words: "A bank, in its simplest form, is an institution where money may be deposited for safe-keeping; but banks are usually established to lend as well as receive money; and the profits of a banker are commonly derived from the excess of the interest he receives from those indebted to him over the interest he allows, so far as he allows any, to those who have deposited money with him." This, of course, is a simplification of the whole modern structure of banking but it is significant to note that a bank is not a charitable institution and originally derived its finance from 'interest' alone.

That this practice was in operation and had become an integral part of the way of life prior to Israel's organisation at Sinai is all too obvious from the fact that in the Law of the Lord, an Israelite was forbidden to indulge in this where his kinsmen were concerned. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury" (Ex. 22:25). Thus is established the fact that this iniquitous system was flourishing among the nations of the Middle East when Israel was formed into nationhood by God.

#### *NEBUCHADNEZZAR CRYSTALLISES NIMROD'S CABAL*

When the Babylonian Empire became the first in a succession of empires to hold dominion in the earth while the 'Seven Times' punishment (Lev. 26:28) over Israel ran its course, Nebuchadnezzar set the pattern on Nimrod's Cabal and instituted gold as the medium of exchange. It is interesting to note Daniel's account of the setting up of the image of gold on the plains of Dura. "Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up" (Dan. 3:2). Whichever way one may look at this gathering, it bore all the marks of an economic conference for those specifically invited were all involved, to a lesser or greater

degree, with commerce. From that time, commerce and gold were bound together and as the Babylonian succession of empires progressed so too did the enslavement of people under a system which the Lord gave to His people Israel. Small wonder that Shadrach, Meshach and Abed-nego — three Hebrew captives in Babylon — refused to bow the knee to 'Mammon' which, the Lord Jesus Christ said at a later stage, no man can serve and worship and follow God (Luke 16:11-13).

Just as the monetary system of Nebuchadnezzar progressed with each passing empire, so too did his Cabal and as the world passed into the Christian dispensation, one finds the Roman Church perpetuating the Cabal exercising the same authority as did the 'political priests' of Nimrod's original system. All the nations who were dominated by the Papacy, *with the exception of Britain*, practised Nimrod's banking system. *The Encyclopaedia Britannica* provides a graphic account of this in operation.

#### ***BANKING BUSINESS INTRODUCED INTO BRITAIN***

The Reformation Era figures very prominently in the earlier chapters of the Revelation and while Henry VIII is associated with this, it was Elizabeth I who set the seal on the Reformation. Rome, of course, through Spain, in typical Babylonian fashion, tried to invade Britain and return Israel in the Isles to the Papal fold. Through Divine intervention, this attempt failed and while the Papacy sought to subvert certain nobles in the land, a more subtle Babylonian threat was forthcoming in that in the 17th century, the business of banking was introduced into Britain and was undertaken by the Goldsmiths in London who appear to have borrowed it from Holland.

Mr. Gilbart, in his *History and Principles of Banking*, quotes from a pamphlet published in 1676, entitled *The Mystery of the New-Fashioned Goldsmiths or Bankers Discovered*. The following is a quote from the pamphlet:

"Much about the same time — the time of the civil commotion — the goldsmiths (or new-fashioned bankers) began to receive the rents of gentlemen's estates remitted to town, and to allow them, and others who put cash into their hands, some interest for it if it remained but a single month in their hands, or even a lesser time. This was a great allurements for people to put money into their hands, which would bear interest till the day they wanted it; and they could also draw it out by one hundred pounds or fifty pounds, at a time as they wanted it, with infinitely less trouble than if they had lent it out on either real or personal security."

The Bank of England as such was founded in 1694 and arose because of the need of the Government for public funds. A loan of one million, two hundred thousand pounds was made available to the subscribers who received 8 percent on the sum advanced. The Charter for the Bank of England, dated 27th July, 1694, stated, among other things, that it '... be capable, in law, to purchase, enjoy, and retain to them and their successors, any moneys, lands, rents, tenements, and possessions whatsoever; and to purchase, wherein they are not restrained by Act of Parliament; and also to grant, demise, and dispose of the same.'

This was the beginning of the involvement, by the modern development of Israel, in the economic system instituted by Nebuchadnezzar. Having thrown off the ecclesiastical yoke by the Reformation Act, Israel, because of blindness, could not see that the Divine protection afforded Shadrach, Meshach and Abed-nego when they refused to submit to Nebuchadnezzar's system, would be theirs if they remained steadfast in the light of the now opened Scriptures. This is that to which reference is made in the fifteenth chapter of the Revelation and which prevented men from entering into the Glory of God (Rev. 15:8).

#### ***COMMERCE AND ECONOMICS CONTROLLED BY ONE-WORLDEERS***

As one looks at the world of today, one may see why indeed '... great Babylon came in remembrance before God' for Nebuchadnezzar's kingdom and all his aspirations of a one-world government under the influence of the threefold mechanism of religion, economics and military control is once again in evidence on a global scale. Israel, now dispersed through the

world, is hopelessly lost within the coils of this satanic instrument of destruction. To indicate something of the nature of this, it is necessary to recall Anglo-Saxondom's involvement with the United Nations Organisation. As *is* well known, one of the chief architects in formulating the *machinery* of the United Nations was Alger Hiss who, in 1950 was exposed as a Communist espionage agent. Thus Nebuchadnezzar's political wing was more than slightly responsible for setting up a machinery which demanded Israel's subservience to it.

The International Monetary Fund, established under the Bretton Woods Agreement in 1944 and ratified by Britain in 1945, is the economic wing of the same system. Here again one finds exactly the same set-up. A key figure in this was Harry Dexter White who was the chairman of the Bretton Woods Conference which was attended by representatives of forty-four nations and who had a starting capital of 8 billion dollars to work with. Harry Dexter White was later proved to be a member of the Soviet spy ring known as the 'Ware cell' which comprised, among other convicted Communist spies, the same Alger Hiss who was involved with the formulation of the United Nations Organisation. From these facts one may glean something of the web of subversion which has entrapped, not only the modern nation and company of nations of Israel, but the whole world.

It is no exaggeration to state that Britain, having been 'conned' into association with the two wings of Nebuchadnezzar's system, is rapidly returning to the ecclesiastical fold with Church dignitaries violating British law and 'holding communication with the See of Rome'.

#### *THE LORD'S COMMAND TO HIS PEOPLE*

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Here indeed is a warning to God's Israel people — a warning which is given in the context of one specific period in time when the Lord promises to take positive action when all else has failed. Through Ezekiel the prophet, the Lord draws attention to all that is embodied in the 'Gog' name which is associated with the 'three spirits like frogs', and His intervention. "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken" (Ezek. 39:8).

If one is to understand the 18th chapter of the Revelation, it is imperative that one accepts the veracity of the Old Testament Scriptures for it is only in these Scriptures that one may appreciate something of the magnitude of the events which attend the destruction of the system which currently threatens to invalidate God's Plan on the earth. In the first instance, Isaiah the prophet records the same call as is

[[IMAGE]]

*Isaiah as depicted by the 14th Century sculptor Claus \*\*\*\*\*er*

recorded in Revelation 18:4. "Come my people (note: not just any people, but specifically 'my people' as in the Revelation scripture), enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20). This 'indignation' is the main theme of Jeremiah 51:6 which, too, is a call to 'come out'. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence." Lest any should charge that this does not apply to the end of the age, it should be recalled that John hears the angel of the Lord describing Babylon in these terms: "O thou that dwellest upon many waters" (Rev. 17:1) while Jeremiah writes: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness" (Jer. 51:13).

In the forty-fifth verse of the same chapter, i.e., 51, one finds another instance of identification with the Revelation. "My people, go ye out of the midst of her, and deliver ye

every man his soul from the fierce anger of the Lord", while in verses 63-64, one finds the end of Babylon recorded in words which have an unmistakable parallel with the Revelation. "It shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" (Jer. 51:63-64). "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that, great city be thrown down, and shall be found no more at all" (Rev. 18:21).

The prophet Isaiah records God's warning to the 'Mother of Harlots' (Rev. 17:5) in these words: "Sit- thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms. I was wroth with my people, I have polluted mine inheritance (see here Deut. 32:9), and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am (note the usage of the Jehovah Name), and none else beside me, I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment in one day, the loss of children and widowhood ..." (Isa. 47:5-9).

#### *TIME FACTORS IN THE DEMISE OF BABYLON*

Isaiah's reference to the period 'one day\*' could be identical with the 'one day' of Revelation 18:8 for in the Revelation it states: "Therefore shall her plagues come in one day.." A 'day' in prophecy usually denotes a period of 360 years and there can be no doubting that Babylonian plagues certainly afflicted the people of true modern Israel from the time of Elizabeth I. However, the 'judgment' on the Babylonian system is referred to in the tenth verse: "Alas, alas, that great city Babylon, that mighty city! for in one *hour is thy judgment come.*" The starting point in chronological prophecy is not always easy to determine and this 'one hour' factor is no exception. However, if one accepts that the Babylonian system commenced in 606B.C. with the commencement of Nebuchadnezzar's kingdom, certain comparatively modern events will fall into place. The span of time allocated to the Babylonian succession of empires was that of the 'seven times' punishment of Israel, i.e., 2520 years. This period should commence to run out in 1914 which is 'seven times' from 606 B.C.

One hour is one twenty-fourth part of a day and as one day is calculated as 360 years in prophecy, one hour should be calculated as one twenty-fourth part of that period and is thus fifteen years. If one adds fifteen years to 1914, i.e., the termination of the 'seven times' commencing with 606 B.C., this introduces 1929 — a year which saw the beginning of financial judgment on the economic system which reverberated throughout the world. Financiers indeed wailed as Wall Street crashed and since that period, economic conferences have been called with increasing frequency in order to bolster the crumbling economic wing of Nebuchadnezzar's system.

At the same time, judgments were meted out to the now resuscitated Roman Church — an occurrence, in terms of timing, which makes the events mote than a coincidence. It will be noted that in the sixth verse of the 18th chapter, that a judgment is passed in words which cannot be understood unless one follows the historical development of events. "Reward her even as she rewarded you, and double unto her double according to her works ..." In Foxe's *Book of the Martyrs* and among accounts of many horrors perpetrated on all who opposed the Roman system, is the one in which the Duke of Savoy opened the prisons and let loose the scum of the Papal earth who butchered the Protestants. In 1936, a like reward was meted out to Papists in Spain.

In that year, the Government in Spain did precisely what the Duke of Savoy had done earlier. They loosed the scum of Spanish prisons who butchered Roman Catholics without mercy. Foxe adds to the picture by describing how Papists violated and desecrated the bodies of Protestants in Seville and Toledo in Spain and one wonders if it was pure coincidence that the Pope, on the 15th September, 1936, lamented the 'profanation of Catholic tombs in Spain'. Throughout that year, history records that it was a year of unusual activity insofar as the Roman Church was concerned for to use the Pope's own words, it was a '*year of unprecedented horror*' for Catholics in the Argentine, France, Spain and Ireland. However, despite the warning signs of the times, there is neither an awakening in true Israel nor is there any evidence that those involved with 'great Babylon' have recognised the 'writing on the wall'. The dominion of the Babylonian trinity is intensifying and one may trust in the Word of the Lord that the time will yet come, and is not too far off when the words of the angel of the Lord will be a reality indeed — "Babylon the great is fallen, is fallen ..."

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### *MUSTERING SATANIC FORCES*

*"These have one mind, and shall give their power and strength unto the beast"* (Rev. 17:13). The 'great wrath' which is unleashed by Satan on the inhabitants of the earth (Rev. 12:12) can only be fully appreciated if one follows, in detail, the whole account of the end of the age scene as given by the Lord in His Revelation. While the seventeenth chapter, as has been noted, deals mainly with the 'mother of harlots', the extent of her dominion and the revolt of the 'ten horns' of the beast, it should be recalled that this chapter is a recapitulation of history as this contributes to the overall context in which the trinity of evil appears. The three 'evil spirits like frogs', while working for the same goal, are not said to work in unison nor are they stated to be deliberately collaborating with each other in their one-world purpose. In a nutshell, one may understand that this trinity is satanically energised for the express purpose of completing Satan's dominion in the earth which is held up and contained by the existence of the Israel woman who is God's Own property (Isa. 43:1). In the section dealing with the fifteenth chapter of the Revelation, comment was made on the tremendous opportunity which was given to Israel for the realisation of her true identity and which she failed to grasp and which resulted in the seven plagues of the wrath of God. Satan, in the full realisation of what was transpiring, created this trinity of evil and aimed it at the incorporation of the Israel woman into his world kingdoms. The means whereby this was to be achieved was basically through deceptions (Matt. 24:24) and no better modern illustration of this can be found than in the apparent conflict between each of the powers which are aiming for world dominion. The Roman Church, perhaps the greatest authoritarian institution of all time, appears to be at variance with the totalitarian states and is presented, through the communication media, as the greatest opponent of materialistic atheism. The 'harlot' of history, according to world propaganda, has been transformed from the Papacy of the Inquisition into a benevolent institution which is dedicated to world peace. Make no mistake here. Rome has never shifted its objective nor has it altered in character. The complete subjugation of body and soul of the whole world still remains its objective.

Little dolls are still paraded through the world and endowed with spiritual virtues to which Roman adherents are required to pay homage — and a part of their wealth. One may still read of journalists' accounts of the homage demanded by these little dolls of Papal fantasy, not the least of which is the statue of the Lady of Fatima. The story of Fatima commenced in 1917 and during the period in which Papal ambitions were contained by the effect of the revolt of the 'ten horns' in the middle of the 19th century. According to Papal propaganda, three children in Fatima in Portugal were 'blessed' by a visit from the Virgin Mary and were told

that she guaranteed the ultimate triumph of the Roman Church and that she would assist it in the struggle against Communism.

When power was restored to the Papacy in 1929 by Mussolini, the parading of the 'Lady of Fatima' through the streets of so-called Christendom was invariably attended by some startling announcement of Roman Catholic struggles with Communism. The image of Rome was being built up as the defender of Christianity against the atheistic ravages of materialism with Protestant and Romanist looking with considerable support on Rome's claims. However, notwithstanding the propaganda, the 'woman' of Revelation 17 is far from dead and her alliances with the other members of the trinity of evil are still in evidence and may be seen as contributing to the whole which is aimed at the complete destruction of the Israel 'woman' in Anglo-Saxondom.

In support of this the following has been contributed by Clifford Smyth of Belfast and which is included as a vindication of the above:

"For much of the Twentieth Century the Roman Catholic Church has been looked upon as an opponent of Atheistic Communism. On this reading of events, some Bible believing Christians have entered into alliances and into fellowship with Roman Catholics in a joint effort to uphold patriotic causes and oppose the many manifestations of the of the Communist Conspiracy.

"In the United States the Protestant interpretation of history taught by the European Reformers of the 16th century hardly seemed relevant. With the passing of the years, Protestants in the United States disregarded or reinterpreted those passages of Bible prophecy which the Reformers, and indeed Christian scholars of medieval times, believed, clearly exposed the Papacy as the Antichrist system. After all the United States was at one time removed from the passions, turmoil, and suffering of previous generations who had taken part in the religious and constitutional conflicts that marked out the Reformation in the history of Europe. Now the para-Marxist position which the Papacy is adopting forces our attention once more on the Historist.

#### *THE REALITY OF THE ONE TRUE GOD ESTABLISHED*

The mighty anthem of praise is only fully appreciated when one considers the situation as it obtains today with the trinity of evil capitalising on the 'social gospel' which is taught by a panic-stricken clergy who view empty pews with alarm. One has become familiar with the doctrine which suggests that the God of the Old Testament has been displaced by a God of Love Who has become the God of the New Testament Dispensation. The implication here, of course, is that the God Who created the world and Who was active throughout the Old dispensation, could not measure up to what man required of Deity — man having been indoctrinated with a nebulous emotion called Love, required that the object of his worship should conform with this. Thus the God Who 'made the world and all things therein . . . and made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek after the Lord, if haply they might feel after him ..." (Acts 17:24-27) — this God is displaced by men because they cannot reconcile Him *with what they imagine God should be*.

One is thus confronted by a plurality of gods which, although it may be vigorously denied, is merely a sophistication of the old pagan religion whose priests, having found that the old god was no longer compatible with the 'enlightened intellectualism', merely created a new god which was. However, the current situation goes infinitely deeper. Not content with arrogantly disposing of the God of the Old Testament as no longer relevant in an era of love, they have presumed to create a doctrine which, they claim, arises from an understanding of the Mind of Christ — a doctrine which masquerades under the name of the 'social gospel'.

While the advocates of this 'gospel' may not realise it, this doctrine, in its evolution, is leading

to the same cul-de-sac as do Socialism and Communism — a one-world totalitarian State in which God has no place. The 'social gospel' in its present state, shows a remarkable affinity with the 'Aims, Objects and Principles of the Socialist Party of Great Britain' although, *at this stage*, it is unlikely that its advocates would subscribe in *toto* to the Labour Manifesto. However, being set firmly on the road to what may be termed 'Christian Socialism', the advocates of this policy should note the official viewpoint on the subject of religion generally and Christianity particularly. The following is taken from 'The Declaration of Principles' of 'The Socialist Party of Great Britain — 1922' under the heading of 'Socialism and Religion'. Under the sub-heading "*The Natural History of Religion*", this resume is provided: "As a belief, religion was the outcome of man's ignorance of Nature's working, and of the mastery which awful and un-comprehended natural forces had over him, while *as* rites and ceremonies it reflected the forms, customs and unchanging nature of primitive society. Thus the obscurity of material conditions is the source of religion; God did not create man, man created God in his own image.

"By the inertia of the mind, religion tends to persist, even through vast changes in the environment, in so far as it serves some interest and does not directly conflict with new conditions. But in spite of this tendency to independent existence, religion has been modified continuously as the result of changing conditions and interests; while, notwithstanding repeated endeavours to adapt the ancient legends to modern requirements, its influence has waned. Nevertheless, in the degree that it survives, religion reacts upon society; it is the paralysing hand of the dead past upon the living present."

Then, under the sub-title '*s Socialism antagonistic to religion*', the following is the official reply: "If a man supports the Church, or in any respect allows religious ideas to stand in the way of the principles of Socialism or the activity of the Party, he proves thereby that he does not accept Socialism as fundamentally true and of the first importance, and his place is outside. No man can be consistently both a Socialist and a Christian . . ."

It is therefore obvious that within the Socialist policy, God has no place and while the advocates of the 'social gospel' would deny any affiliation with the principles of political socialism, the road leads to the same end with the same consequences. It should be noted, as has been stated above, that modern teachers have 'changed Gods' — the God of the Old Testament being equated with a 'primitive era' in which vengeance was the keynote, has been abandoned for a God of Love in the modern era of enlightenment. This procedure should be compared with the quotation above as issued by the Socialist Party of Great Britain.

Be that as it may, the point to note is that the trinity of evil of Revelation 16:13-14 is stated as being directed to the same end as prescribed above. The fall of Babylon, however, is such that whatever theories men might entertain, these will be displaced by the tangible demonstration of His Reality. It should be noted again that there is no ambiguity in the anthem of praise for it establishes the reality of the Lord God — a phraseology which dominates the Old Testament narrative and vindicates the scriptural statement which assures that He is the unchanging God (Mal. 3:6). Another feature in this is that it once again thrusts Israel, His witness nation (Isa. 43:12), to the fore, for while Israel rejected the Kingship of God (I Sam. 8:7), He never relinquished the right to be their King. Thus the anthem of praise dispels the ambiguity of the role of Psychologist which men have bestowed on the Lord and once again places Him as Sovereign. It serves also to introduce the main actors in the great climax of the age — the marriage supper of the Lamb.

#### *THE IDENTITY OF THE BRIDE*

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Prior to passing on to the identity of the 'wife', one should note that John heard the angel of the Lord exhorting the twenty four elders and four living creatures to 'give honour to him', i.e., the Lord God. Thus, whatever follows must be

God-honouring and in line with what God has promised. In the twenty-first chapter of the Revelation, John saw 'the bride, the Lamb's wife' which was that great city, the holy Jerusalem, descending out of heaven from God'. The Greek word which has been translated 'city' is polis which, according to Liddell and Scott's *Greek-English Lexicon* means the arrangement of government rather than a walled city and which meaning gives credence to Abraham's faith for he 'looked for a city (*polis* — arrangement of government) which hath foundations, whose builder and maker is God' (Heb. 11:10).

This, of course, runs contrary to many interpretations placed on the identity of the 'wife of the Lamb' but, as has been stated above, the trend to act as spokesman for God and to prescribe for His Kingdom will undergo a drastic change when God reveals Himself at the end of the age. The New Jerusalem which John saw was nothing less than the world order or arrangement for which Israel had been formed and for which the Lord had bound Himself by Oath-Covenant to them.

If one examines the Greek text again, particularly in respect of the 'wife' who had made herself ready, it will be noted that the theological identification of the Church in this role simply does not hold water. Dr. Scofield, in his exposition of the subject of the 'wife', says: "The Lamb's wife here is the 'bride' the Church, identified with the heavenly Jerusalem and to be distinguished from Israel, the adulterous and repudiated wife of Jehovah, yet to be restored, who is identified with the earth. A forgiven and restored wife could not be called either a virgin, or a bride." One would suggest, in answer to this statement, that the Church of the Laodicean age (Rev. 3:14-22) certainly does not qualify, for apart from lacking the 'white raiment' of God's righteousness, this organisation is nowhere called the 'wife of God' whereas Israel was.

The word 'wife' in the Greek text of Revelation 19:7 is *gune* which means 'specifically a wife' as distinct from *nupto* which means 'a betrothed' or 'a bride'. It should be noted, too, that '... to her was *granted* that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.' Had she been a 'virgin' there would have been no need for the grace which permitted the wearing of fine white linen — it would have been her right to do so. There is, of course, much more. God is no polygamist which He must be if the Church is indeed the 'bride' of the Lamb. In the Old Testament, Israel was the 'wife' of the Lord: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54:5). It is absolutely true that, because of apostasy in the nation, God invoked the 'Law of divorce' (Deut. 24:1-4) and was estranged from his 'wife' (Jer. 3:8) but because of His Commitments, established under the Oath-Covenant, He promised reconciliation with Israel. "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness (the Law), and in judgment, and in lovingkindness, and in mercies" (Hos. 2:19)-

Running through the writings of the prophets and through the Gospel accounts *is* the fact of the Redemption of Israel, the faithless 'wife' and if the 'marriage of the Lamb' does not involve the Redeemed Israel people, one is tempted to ask why the Christ of God had to suffer the agony of the Cross? If the supercilious answer to this is that it was to accomplish salvation — the Scripture very definitely establishes that salvation was available without' the Sacrifice (Luke 19:9)- If, as the angel of the Lord exhorts, one must give 'honour' unto the Lord, surely the 'wife' must be identified by the Scriptures as Israel!

#### *THE MARRIAGE SUPPER*

"And he said 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." Prior to a consideration of those invited to this marriage supper, it would serve a useful purpose to review the *four great suppers* which appear in God's Holy Word. The first of these was The Passover in which Israel slew and ate the lamb after marking the door-posts and lintels of their homes

with its blood. The overall meaning of this 'supper' was all too clear for on the night of the death of Egypt's firstborn, Israel was safe having been justified in their faith and belief. An era had come to an end and Israel was about to go forward to take its God-promised inheritance.

The Second great Supper was when the Lord Jesus Christ was gathered together with His disciples in the upper room to eat the Passover. Another era was coming to an end — an era which tied Israel to Jerusalem in the bonds of sacrificial death. During the Mosaic dispensation, sacrificial propitiation for sin was confined to the Tabernacle of the Lord which was housed in Jerusalem. Israel, being under the 'bill of divorce', could not return to this place and in consequence was deprived of the mechanism by which God could be reconciled with His adulterous 'wife'. The great supper in the upper room was the prelude to the end of the sacrificial ordinances breaking the tie that bound Israel, now on her way to the 'appointed place' (I Sam. 7:10), to Jerusalem and the Temple ritual.

At this Supper, the Redeemer, after breaking the bread and giving the disciples both bread and wine 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" (Matt. 26:29). This leads one to the Third Supper which is that of the marriage of the Lamb. It is surely obvious that as Israel was intimately involved in each of the two preceding Suppers and as the promise of the Lord was made to His disciples who were Israelites, the same identity must be in evidence in the Third Supper. The Fourth Supper is that to which the fowls of the air are invited that they might '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 ..." (Rev. 19:18). This 'feast' has to do with the 'great and terrible day of the Lord'.

As to those invited to the 'marriage supper of the Lamb' many have indicated that the background to this event is the oriental custom in which the bridegroom entertained his friends to a supper at the end of which, he claimed his bride. Instances of this are found in the story of Jacob who had laboured for seven years for Rachel and it was only after the supper or feast, indeed on the following morning, that he found that Laban had given him Leah in place of Rachel. Another instance of this is found in the story of Samson. After entertaining Philistine guests at his marriage supper, he became incensed at their trickery and left before the conclusion of the supper and so did not take his bride to wife. When he later returned, he found that she had been given to another (Judges 14 and 15). Does this same practice obtain in respect of the 'marriage supper of the Lamb'? It is highly unlikely. It should be recalled that Israel passed out of the sphere of oriental customs when she left the Middle East and to apply the early customs of the East to Israel in the West would merely add chaos to confusion.

This is the time when, in vindication of the words of Gabriel to Mary, the Lord Jesus Christ, the Lamb of God, is given 'the throne of his father David: And he shall reign over the house, of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33). These are indeed the 'true sayings of God' the magnitude of which caused John to fall at the angel's feet in worship. However, the angel restrained him. "See that thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." It was to this end that the Lord God created and formed Israel and the angel exhorted John to worship God for His faithfulness in bringing to pass those things which He had spoken of His people Israel. The Coming Again of the Lord Jesus Christ, in vindication of the word of prophecy, will show that all these things promised concerning Israel were no idle words, but an expression of Divine Intention in the earth.

#### ***THE SECOND COMING OF THE LORD***

*"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"* (Rev. 19:11-12).

One of the greatest triumphs of the trilogy of evil in gathering the nations for their rendezvous with God (Rev. 16:14), is its success in the sphere of the destruction of faith in God and His Word. There was a time in human experience when Israel, God's servant nation, believed, without any mental reservation, that God meant precisely what He said and whose spokesmen refuted any suggestion of ambiguity in terms of God's Covenants. The great king David expressed this faith when he said: "... what one nation in the earth is like thy people, even Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God" (II Sam. 7:23-24).

There is no gainsaying the fact that this faith in God's Word waned as the priestly integrity wilted under the satanic attack (Mal. 2:1-8), but it is equally evident that there were some in the nation who recognised the 'signs of the times' (I Chron. 12:32) and knew 'what

[[IMAGE]]

### *Pagan Rome and Christianity*

Israel ought to do' and consequently, throughout the Old Testament and into the New, there were those who waited for God to manifest His faithfulness (Luke 2:25-32) — not as theology conceived this, but in the precise manner as the Lord had declared it. No better illustration and certainly no more adequate vindication of this is the statement by Zacharias who praised God for doing exactly what He had promised with, and to the people who were the recipients of His promises (Luke 1:68-73).

#### *THE ERA OF DISSIPATION OF TRUTH*

One would have thought that the years immediately after the conclusion of the Lord's First Advent Mission would have recorded a blossoming of faith in the Word of God. However, history records no such event. A mere three decades after the Ascension of the Lord, Jude found it necessary to 'exhort you that ye should earnestly contend for the faith which was once delivered unto the saints' (Jude 3) — an exhortation which arose because of the spread of religious philosophies which, in fact, were displacing the historical reality and the scriptural context of the First Advent of the Lord Jesus Christ.

The Revelation of the Lord Himself makes it abundantly clear that the Truth was in the process of being dissipated and that it was being effected by 'self-appointed apostles' who did not measure up to the yardstick of apostleship (John 15:27 and Acts 1:21-22). The true apostles of the Lord, having been instructed by Him, would not have gone to Ephesus and indulged in the 'deeds of the Nicolaitanes' (pro-selytism) which thing, the Lord said He hated (Rev. 2:6 and 3:15). The assault by these 'apostles' resulted in a religious philosophy which was the very antithesis of the Mission of the First Advent of the Lord Jesus Christ and most certainly derogatory to it. It is small wonder that Jude wrote of ". . . ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4) for the Truth of God and His Word were being subverted by numerous religious philosophies, which all insisted on being a fuller and more expanded version of God's intention in the earth.

When Rome, under Constantine, embraced the Christian faith, God's Truth, or what was left of it after the 'self-appointed apostles' had finished with it, became further subverted by the infusion of Babylonian idolatry. The Pope assumed the role of God's spokesman and whenever\* he spoke 'ex *cathedra*', it was taken as the 'Voice of God' and held as greater in

authority than any of the previously written Scriptures. In the process of time, relics and shrines were venerated and new mediators "whose intercession was sought in some cause or other were invented. The simple Biblical Truth became encrusted with ceremonial ritual to such an extent that the ritual itself became more important than the event which it commemorated.

When the fulness of the time was come which had been written of by Hosea the prophet (Hos. 6:2), the era of the Reformation dawned and God's Holy Truth was freed from the fetters of Papal imagery. However, as the Revelation makes it abundantly clear (Rev. 15), the respite from the religious pretensions of Rome was not sufficient to re-establish God's revealed Truth as this was associated with His Israel people. The demonstration of faithfulness to His words of Covenant Promise in causing Israel to spread abroad, creating a great and mighty nation passed unheeded with the result that Satan was enabled to unleash his trilogy of evil in a mad orgy of destruction. Under the assault which revels in the title of 'humanism', all discipline which is exhorted by the Law of the Lord has disappeared with all humanity cast into the melting pot of universalism ready to spawn racial amalgams which conform to the principles of Satan's kingdom on the earth.

#### *THE NAME WHICH NO MAN KNEW*

The above has been provided as a background which indicates the trend away from God's revealed Truth and the embracing of philosophy as a substitute for this. It is no exaggeration to state that there is an ever-diminishing circle of people who want to know anything about God and an even smaller circle of men and women who are prepared to accept God's Word for what it is. It is becoming increasingly difficult to obtain an Authorised Version of the Bible — the forty-nine other modern English translations, each purporting to be better than its predecessor are more acceptable, not because of Truth, but because they have been translated in a way which is acceptable to modern ethics. Just as man insists on giving God an image which is compatible with what he would like Him to be, so too with His Word which is only acceptable if it teaches doctrines which condone the permissiveness of modern thought.

In the light of this, one may appreciate that the Coming of the Lord is associated with the unknown, particularly in respect of the self-revelation of God Himself. It will be recalled that the Rider of the White horse had a Name written that no man knew but himself and that Name is called *The Word of God* (Rev. 19:13). The Word of God spoken by Peter assures that God will "... send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20-21). At the time of the Ascension, the 'two men in white apparel' said: "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Prior to His Crucifixion, the Lord Himself had spoken about His Coming again in words which are unmistakable. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations . . ." (Matt. 25:31-32). There can thus be no mistaking the nature of the Second Advent nor its consummation in fulfilment of the words of Gabriel when he advised Mary concerning the destiny of the Son about to be born to her. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33).

None of these scriptural statements is accepted today for men have seen fit to place 'private interpretations' on them which, when they fall down, are simply abandoned as irrelevant in the Christian philosophy. The Second Advent of the Lord Jesus Christ, which is the only hope in an otherwise hopeless situation, finds little or no mention in modern preaching and if

it just *happens* to intrude, it is invariably spiritualised in such a manner as to provide no hope for the world. It is taught that the Lord returns every time a believer is converted or, alternatively, when a believer dies — but very few would dare to assert that He is Coming Again to inaugurate the Kingdom of God on the earth. The reason behind this reluctance is that it would involve a revolution in theological thinking — a revolution is surely needed — for it would mean that national and political affairs would have once again to be considered as integral parts of the Bible. The Word of God teaches that, the Lord Jesus Christ will be given 'the throne of his father David.' and that He will 'reign over the house of Jacob for ever' — the 'throne' being a tangible historical reality as is the 'house of Jacob'. The God-proclaimed sphere of the rule of the Lord is utterly rejected today in consequence of which, it is small wonder that the 'Word of God' is an unknown factor at the time of the Second Advent.

"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" (Rev. 19:15-16). There are two features in this quotation to be considered and which centre on the 'sharp sword' which proceeds out of the mouth of the Lord and 'the nations' who come under His rule with 'a rod of iron'.

The Biblical symbolism of the 'sword' is invariably associated with the "Word of God" (Eph. 6:17) — an association which certainly clarifies the 'mystery of iniquity' in II Thessalonians 2:7. It will be recalled that this 'mystery' was already at work in A.D. 54 and as has been stated earlier, the dissipation of God's Truth had already proceeded at an alarming rate by this time (Jude 3). It centred on man substituting for God while his doctrine of lawlessness displaced the Commandments, Statutes and Judgments of the Lord. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming" (II Thes. 2:8). A very rewarding exercise is to examine the Greek text in this context for it will be found that the English word 'destroy' does not impart the same meaning as does the Greek *katargeo*. If total destruction was intended, the Greek word *olothreuo* would have been used for this carries that meaning whereas *katargeo*, meaning 'to invalidate' or 'make of none effect' was written. As the 'mystery of iniquity' is said to operate within the sphere of God and the things of God and as has been shown this is very definitely so, the overall activity of the Lord, at His Return, will be to invalidate the spurious doctrines and the religious pretensions which ravage God's Truth in the lives of His people.

Thus, with the Coming of the Lord, the very Personification of the Word, all theories and interpretations of no matter what source, will be exposed by the Presence of the Living Word Himself. That He is called 'Faithful and True' is an indication that all that is written in the Word of God will be found to be the express Will, Wish and Command of the Ever-living God. No more will preachers and teachers dismiss the Old Testament as irrelevant; no more will they reject the revelation of the God of the Old Testament; no more will they presume to advise God as to how He should go about the business of world rehabilitation; no more will they ridicule the means whereby the Lord has declared He will fulfil His Plan in the earth.

#### *THE NATIONS*

The nations who come within the sphere of the 'sharp sword', i.e., the Word of God, are obviously the nations who are involved in the Bible. The original Greek text here has been literally translated and no manuscript exists which suggests that ALL the nations of the earth are involved. It is common practice among the English speaking nations to scatter the article 'the' throughout their vocabulary as though it were going out of fashion and very few take notice of the word. However, in the Greek and Hebrew languages, the definite article 'the' in front of something indicates speciality and not generalisation. In Luke 18:8 one finds an

example of this for in the Authorised Version it is translated: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" As one examines all the relevant prophecies dealing with the end of the age, the answer to this question would be 'yes' for faith in various things dominates the scene. Man has faith in man; man has faith in his sciences; man has faith in his religious convictions (pretentious though they may be); man has faith in himself — all manner of faith does obtain today and will continue to obtain.

As has been said, the overall situation makes the Lord's question irrelevant but when the definite article which appears in the Greek text is inserted, the question takes, on a new and very definite meaning. "... shall he find THE faith?" - the faith once delivered to the saints. It is that particular and peculiar faith which accepts God without any reservation and with child-like trust, believes "all which the Lord hath spoken." This is THE faith.

Another instance of the omission of the definite article, 'the' is to be found in what is commonly called 'The Lord's Prayer'. In the direct translation of the Greek text of Stephens 1550, the Prayer reads: "Our Father who art in THE heavens, Hallowed be thy THE Name; Thy THE Kingdom come; Thy THE Will be done as in Heaven, so on earth; Give us this day our THE portion of THE bread ..." From this it will be apparent that the article specifies some peculiar something. The Father is in THE heavens; His is THE Name; His is THE Kingdom; His Will is the only One to obey and THE bread is THE specific Word of God.

In like manner THE nations who are to be 'pummelled' (literal translation) by the Word of God cannot be simply any of all nations but some specific nations, i.e., those who were promised to Abraham (Gen. 17:6). As one reads through the New Testament, one finds that unhappily, the translators simply ignored the article 'the' and translated '*ethnos*' as 'Gentiles' thus losing sight of the faithfulness of God to His promises wherein He assured *national continuity to Israel*. The nations who are to be pummelled by the Word of God are the Israel, nations which are to be 'shepherded' with a 'sceptre of persuasion'. It will be noted that the Authorised Version translation "... shall rule them with a rod of iron" has been replaced with 'shepherded' and 'sceptre of persuasion' which are the literal translations of the relevant Greek words and which is confirmed by *Strong's Exhaustive Concordance* and Liddell and Scotts: *Greek-English Lexicon*.

That the Israel nations are to be 'shepherded' by the 'sceptre of persuasion', i.e., the Word of God, is indeed in keeping with the 'faithfulness' and 'true-ness' of Almighty God - the Lord is thus called in the eleventh verse of the nineteenth chapter. This being so, it is incumbent on all believers to 'search the scriptures' and to verify that this particular event is confirmed. "Behold, the Lord God will come with strong hand, and his arm shall rule (shepherd) for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:10-11). "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them: I the Lord have spoken it. And I the Lord will be their God, and my servant David a prince among them ..." (Ezek. 34:23-24).

#### ***THE SHEPHERD - KING***

While the nineteenth chapter of the Revelation deals with the Return of the Lord Jesus Christ in fulfilment of those things which God hath spoken by the mouth of all His holy prophets (Acts 3:21), being a fulfilment cannot be fully appreciated unless *that which is fulfilled is understood*. In other words, it is a consummation of the deliberate Plan of God which had its beginning when He gave His Law to His people at Sinai. It was Jehovah, King in Israel, Who gave that Law and His rule was carried forward in accordance with that Law. When Israel rejected the Theocratic Order (I Sam. 8:7), the King appointed the Davidic household as custodians of His Throne which household represented Jehovah in the sphere of government

in the kingdom.

It is significant that the Lord Jesus Christ, at His Second Advent, is not to be the successor of Jehovah upon His throne but rather that of His father David — "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever" (Luke 1:32-33). Thus reigning or 'shepherding' from the 'throne of his father David', the Lord Jesus Christ will bring in the perfect administration of the Law of the Lord in *Israel*.

This will indeed be the time foreseen by David who wrote of the tremendous activities which would result from the 'shepherding' of the Word of God. "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases: Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel . . . Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul" (Psa. 103). This is that which John saw when the Rider upon the white horse came to *the* nations which He would 'shepherd' with the 'sceptre of righteousness'.

#### THE MILLENNIUM

*"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"* (Rev. 19:19-20).

The above scripture is the sequel to 'the great climax which is written of as the 'battle of that great day of God Almighty' (Rev. 16:14) — a sequel which is written in other parts of Holy Scripture as 'the day of the Lord'. As has already been noted, with the Return of the Lord Jesus Christ, His Name blazoned for all to see — the Word of God — all pretentious claims, whether political or religious in nature, are exposed for what they are — Satan's counterfeit for the Truth. This counterfeit, which currently grips the nations of the world and dominates the intellect of men by reason of incredible propaganda is indeed the bulwark of Satan's claim of the kingdoms of this world.

It will be noted that both the 'beast' and the 'false prophet' fall as casualties in the triumphal Return of the Lord with no mention made of the 'dragon' whose fate is related in the following chapter. Thus, with the assurance of the termination of the outward evidences of two-thirds of the trilogy of evil, one may pass on to consider the twentieth chapter and the inauguration of the Kingdom of the Lord Jesus Christ on the earth.

#### THE NAMES OF THE 'ADVERSARY'

"And I saw an angel come down from heaven, having the key to the bottomless pit 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, 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." In these opening verses of the chapter which unveils the era of Kingdom witness, it is significant that Satan's identity is exposed under his various titles. He is called 'that old serpent' which identifies him as the conspirator in the Garden of Eden who subverted the words which the Lord God had spoken to Adam. Again it is significant that the 'rider on the white horse' is called 'the Word of God' and the first identification is in the context in which he first introduced a note of speculation into what God had said — 'hath God said?'

The second mark of identity is the name 'the Devil' (Greek: diabolos, accuser) — a form which the Old Testament account equates with demonology. In the Hebrew language, the word *saiyr* is translated as 'devil' and literally means 'shaggy; hairy' or as a noun, a 'he goat', the worship of which animal followed the Israelites in their exodus from Egypt (Jos. 24:14

and Ezek. 20:7).

The term *satan* is used extensively in the Old Testament in its generic sense as for instance in the account in I Kings 11:14. "The Lord, stirred up an adversary (*satan*) unto Solomon, Hadad the Edomite ..." However, the name is also used as the personality of the Evil One; the Angel of the Bottomless Pit; the Prince of this World; Apollyon; Abaddon; Belial; Beelzebub; and the Devil. He is, as the name indicates, the 'opponent and adversary' and does not hesitate to enter into argument with God on the matter of true faith as the story of Job confirms. In Zechariah 3:1 one finds Satan as a person who sought to introduce a hindering mechanism within the true remnant of Israel which returned from the Babylonian captivity and who asserted that 'a just God' could not reconstitute the unworthy Israel as a 'kingdom of priests'. God's answer to this however, was that the 'filthy garments' of Israel were to be removed and the nation to receive reinstatement according to His Covenant Promises. From this account in Zechariah one may perceive that though Satan never appears openly as the enemy of God, his works, through devious channels, are to be seen in a negating aspect designed to destroy what God had built. A testimony to this may be seen in the history of the remnant which returned and the incredible metamorphosis in Truth which surrounded the Jews' claim to Israel identity and mission.

Another name, which although not mentioned in the Revelation, equally relevant in this context, is that of Lucifer. The Lord Jesus Christ, in His First Advent Ministry once said: "I beheld Satan as lightning fall from heaven" (Luke 10:18) — a statement which could allude to Isaiah 14:12 in which Lucifer (brightness), 'son of the morning' fell from heaven. Isaiah's account is a symbolical representation of the king of Babylon in his pride, splendour and fall but the passage goes infinitely deeper in revealing Satan and his power-system as motivating the successive world rulers of Tyre, Babylon, Persia, Greece and Rome.

Ezekiel, too, uses the same analogy although he does not use the name Lucifer when, under the figure of the king of Tyre, he writes of Satan in his glorious and splendid unfallen state until evil was found in him. In both Isaiah's and Ezekiel's writings the representation is not of Satan as confined to his own person, but as working in and consummating his plan through earthly kings and potentates.

His right to appear before the Throne in Eternity as the 'accuser of our brethren' (Rev. 12:10) appears to have ended when he entered into conflict with Michael and his angels but this did not constrain him insofar as his perversion of the nations of the earth was concerned. It is only with the commencement of the thousand year reign of the Lord on the earth that Satan is restrained from 'deceiving the nations of the earth'.

#### *THE THOUSAND YEARS*

As one considers the first three verses of the twentieth chapter, an unusual feature insofar as time factors are concerned, emerges. In the previous chapters of the Revelation, time is communicated in the prophetic scale. In Revelation 2:10 for instance, the tribulation of the assembly at Smyrna was revealed as obtaining for 'ten days'; in Revelation 9:10, the 'first woe' was for 'five months'; in Revelation 11:2, the 'holy city' was trodden underfoot for 'forty-two months' and the 'two witnesses' would remain dead for 'three and a half days' (verse 9); in Revelation 12:14, the 'woman' was nourished for 'a time, times and half a time' — all factors given in the prophetic chronological code of a 'day for a year' (Ezek. 4:4-6). Now, however, years are mentioned by name for the first time and the specific number of years is mentioned no less than six times in this chapter.

#### *CONCEALMENT NO LONGER NECESSARY*

The reason for the departure from the previous symbolism in terms of time factors is simplicity itself when one considers the facts. The need for concealment would now be past for the Lord Himself will have returned as the Word Personified with all being made clear. Gone will be the need for the 'day-year' time scale as will be the need for the enigmatical

'time, times and half a time.' All will, from this moment in time, be under the direct control of the Lord Who shall order events within His Kingdom according to His Infinite Wisdom. There are, of course, those who are opposed to a Personal Reign of the Lord on *the earth* and who insist that His Kingdom must be either up in the clouds or in heaven itself. It is contended that the earth, during this period of a thousand years, will be a charred mass — the domicile of Satan himself who will have no one to tempt nor any works to destroy. This theory arises out of the statement by Peter who wrote in his second epistle: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10). However, as always, texts should not be removed from context and very definitely should never be isolated from the general body of revealed Scripture.

### *THE REVEALED SCRIPTURE*

That a 'charred and devastated earth' would be the very antithesis of the Old Testament preview of God's Kingdom on the earth is all too obvious. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in *the earth*" (Jer. 23:5). "They shall not hurt nor destroy in all my holy mountain: for *the earth* shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "And the Lord shall be king over *all the earth*" (Zech. 14:9). Thus, in the Old Testament narrative, *the earth* is the projected sphere of the 'reign of righteousness' — an overall picture which is diametrically opposed to the imagined burned-out mass of this globe.

In answer to this, some may be tempted to aver that all this will take place after the thousand years are ended and that it will be a 'new heaven and a new earth' in which 'mine elect shall long enjoy the work of their hands' (Isa. 65:17-25). In answer to this contention one is tempted to ask the reason why *the earth should lay waste (or a thousand years* and for whose benefit this will be so? With Satan's fate irrevocably sealed (Rev. 20:10) the purpose of the whole thousand year exercise is undeniably man who, if he is no longer on the earth, ceases to be concerned with time factors and is certainly not limited to the twenty-four hour day nor the 365 day, 6 hour, 9 minute, fifty-three second sidereal year which obtains on the earth. Significantly, Peter's writing which forms the basis for the 'charred earth' theory, i.e., II Peter 3, throws one back into the Old Testament in such a manner as to elucidate the true meaning of his description of the 'day of the Lord'. The object of his writing was directed against the 'scoffers, walking after their own lusts' in the last days who would become the casualties in the propaganda war by the trilogy of evil. He wrote: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished" (II Peter 3:5-6). The 'world' that then was and which perished could not have been the terrestrial ball on which God Created man in His own image for the world has continued down the centuries and remains the habitat of both the Adamic as well as the non-Adamic creation. There are three Greek words which have been translated as world and which are (1) *aion*; (2) *Oikoumene*; and (3) *kosmos*. *Aion* or 'age' is a dispensational word and may be found at the commencement of the Olivet Discourse (Matt. 24:3) where it appears in the question by the disciples to the Lord: "... what shall be the sign of thy coming, and the end of the world (Greek: *aion*, age). *Oikoumene* is found in the context of the decree by Augustus Caesar who demanded that "... all the world (*oikoumene*, the inhabited world under Rome's control) be taxed" (Luke 2:1), and thus refers to literal territories inhabited by man. *Kosmos*, as is found in II Peter 3:6 reads: "Whereby the world (*kosmos*, world system or arrangement) that then was, being overflowed with water, perished." If one re-reads the original account of the Flood, it will be noted that the permissive structure of Adam's society was the cause for the

judgment by water as ". . . *all flesh* had corrupted *his way* upon the earth" (Gen. 6:12). The whole subject is one which reflects the 'imagination of the thoughts' of men's hearts which was 'only evil continually'. While the scripture undoubtedly makes references to changes which took place after the Flood, the world, in the accepted meaning of the word, remained the same. It was the 'arrangement' or 'system' of life by which the Adamic race lived which passed away leaving the eight survivors of *that family* to face a new order of authority which was bestowed on them by God (Gen. 9:1-6). The 'world that then was' is Peter's phraseology in describing a system of politics which arose in the Adamic family as a direct result of Satan's psychological assault in distorting and perverting the Commands of the Lord.

#### *THE 'ELEMENTS' WHICH PASS AWAY*

By directing attention to the 'kosmos that then was', Peter provided a background to the events as they culminated in the 'day of the Lord' or the Return of the Lord Jesus Christ. In this, he provided the second of the legal requirement of two witnesses for it will be recalled that the Lord, in His Olivet Discourse, had also drawn attention to those far-off days of Noah. He had stated: "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

Just as the perverted Adamic order of life perished and passed away, so too a similarly perverted way of life would pass with the Return of the Lord.

This fact has already been stressed when dealing with the Coming of the Lord as the 'Word of God' and His impact on the 'mystery of iniquity' which gave rise to both religious and political philosophies which were in opposition to the Truth of God's Holy Word. However, as one continues with Peter's writing, the word 'elements', which are to be dissolved, appears to strike a discordant note. This word conjures up a picture of earth, water, air and fire including the seventy or more other chemical substances which are opening new horizons in scientific fields of research. If these 'elements' are to be dissolved (II Peter 3:11) then it would appear that the need for the nullification of the current doctrines of men becomes irrelevant. In a charred and burnt-out earth mass, doctrine, sound or otherwise, would be a valueless commodity with no human sphere to operate in. As has been stated previously, the Old Testament does not support the picture of the earth as a devastated mass which immediately places Peter at variance with the Scriptures which the Lord Jesus Christ endorsed as Truth (John 17:17).

This being so, one is directed to an investigation of the Greek text of Peter's writing for a possible clue as to this apparent contradiction. As always, such an investigation reveals that when the New Testament appears to be at variance with the Old Testament, it has arisen because of translators' errors. In this instance, the word 'elements', in its accepted meaning, is a very poor and definitely misleading one. In the Greek, the word is *stoicheion* from the base *steicho* which means 'to range in regular line'; 'to conform' and 'orderly arrangement', or in other words 'rules'. In other portions of the New Testament, this word has been translated in the context of 'principles' which is in keeping with its true meaning.

In Hebrews 5:12 the same word *stoicheion* appears in the Greek text and has been translated within the context of teaching. "For when the time ye ought to be *teachers*, ye have need that one *teach* you again which be the first *principles (stoicheion)* of the oracles of God". In Galatians 4, *stoicheion* is again translated as 'elements' and as such, is left for readers to note how obscure the translation makes the statement. "For so we, when we were children, were in bondage under the *elements* of the world (kosmos, world system) . . . But now, after that ye have known of God, how turn ye again to the weak and beggarly *elements*, whereunto ye desire again to be in bondage? " If the word 'principles' was inserted in place of 'elements', the whole message would fall into its correct perspective.

#### *NATIONS DECEIVED NO MORE*

In returning to the twentieth chapter of the Revelation, and the 'sealing' of Satan, at the commencement of the thousand year period, it is stated that the binding of the adversary is for the express purpose of ending his deception of 'the nations'. This means, unless words have lost their meaning, that there will still be nations in existence which immediately precludes 'heaven' as the scene of the thousand year reign. Angelic beings are spoken of as being both sexless and raceless. Further to this, the Greek word used here is *ethnos* which, according to Dr. Strong, means 'race' — a subject which has no meaning in the heavenly spheres. The 'nations' in this context are all the nations of the world for it should be remembered that Satan's activity, while being primarily directed against Israel, God's Witness nation, has also encompassed all nations in his bid for absolute sovereignty over all God's Creation.

However, in the binding of Satan, God's promised 'covenant of peace' comes into action and once again, while this covenant is made with, and embraces Israel (Ezek. 34:24-26; Isa. 9:7), the satanically engineered animosities between the families of the earth will cease and they too will know peace. This is the beginning of the Kingdom Age when Israel acts as the Kingdom nation and lives and moves and has its being in the 'Son of David', now the King. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever" (Isa. 9:7).

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[[IMAGE]]

*Cemetery on the slopes of the Mount of Olives*

## CHAPTER 11

### *THE RESURRECTION OF THE DEAD*

*"And I saw thrones, and they sat upon 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 right hands; and they lived and reigned with Christ a thousand years" (Rev. 20:4).*

Having first dealt with the destiny of 'the dragon, that old serpent, which is the Devil, and Satan' in terms of the thousand years, John then proceeded to record the details of the Administrative body which would operate during this period. Two points immediately thrust themselves to the fore and demand attention and are (1) *the plurality of thrones*, and (2) *the identity of those who sat upon them*. The fact that John saw more than one throne in his vision establishes that Heaven, as this term is usually understood, is not the locale of the events about to be unfolded. In Heaven, *there is only one throne* and this is occupied by the Father. The Son, it will be recalled, was 'set on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1). Thus the scene of the thousand year Reign of the Son which is associated with the plurality of thrones, is obviously some other sphere and which, although having relationship to the Heavenly throne, in no way diminishes the August Majesty of the Father on High.

Further light is thrown on this when the identity of the occupants of the thrones is considered. The word 'thrones' (Greek, *thronos*) literally means 'a stately seat of power' and of which, John records that there will be a plurality exercising the function normally attendant on sovereignty. This function is recorded as 'judgment' (Greek, *krima*), a word which covers a considerable field including that of 'administration'. This, together with the fact that no positive identification is given to these occupants of the thrones, demands that one searches the Scriptures in order to ascertain precisely who shall be seated upon them.

In turning back the pages of Holy Scripture, one finds the Promise of the Lord made to Israel through Isaiah the prophet in which something of the nature of the events recorded by John may be seen. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; And I will restore *thy judges* as at the first, and thy counsellors, as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city" (Isa. 1:25). This statement, it will be found, is in the same context as those events previously discussed and which lead up to the thousand year reign of the Lord in the earth. It will be recalled that comment has already been made on Peter's record as to the passing of the 'elements' which, as has been noted, has a direct reference to the passing of the 'rules' or 'principles' which are accepted as the norm in the society at the end of the age. The Greek word *stoicheion* translated as 'elements' does not mean the physical world of this planet called the Earth. The purging of Israel's 'dross and tin' is in the context of refining — the process of which removes all impurities and leaves one with a pure object. The point to note here is that Isaiah points unerringly to the reinstatement of the Theocracy in which the kingdom was administered by 'judges' — a picture identical with that presented by John in the Revelation. While this information provides light indicating the reinstatement of the Theocracy in which a plurality of 'judges' would be involved in administration, it does not answer the question of the identity of those 'judges'. Bearing in mind that the Lord Jesus Christ was the Revelator and John merely the chronicler, it is inconceivable that He would have made a statement which was not readily and easily understood by John and those for whom the Revelation was written. It will be recalled that John was numbered among those to whom the Lord, during His First Advent, had said: "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" (Matt. 19:28). Here indeed is a momentous Promise which not only confirms the Promise made through Isaiah the prophet, but also shows that despite modern censorship of the Word of God and the spiritualising of its contents, God will be proved Faithful to His Words of Promise made to the patriarchs concerning the perpetuity of Israel.

#### *THE SIGNIFICANCE OF NUMBERS -THE TWELVE THRONES*

Dr. Bullinger, in *The Companion Bible*, devotes considerable space to a consideration of the significance of numbers in the Bible with particular reference to the figure *twelve* which dominates the last two chapters of the Revelation. Of this number, Dr. Bullinger writes: "Twelve. Denotes *Governmental Perfection*. It is the number or factor of all numbers connected with government: whether by tribes or apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth." Thus, when the Lord promised His disciples that they would 'sit upon twelve thrones (Greek, *thronos* as in Revelation 20:4) judging the twelve tribes of Israel', He indicated that the 'regeneration' would be in Israel and that *Governmental Perfection* would operate within that nucleus. While on the subject of numbers, Dr. Bullinger's comment on the figure *thirteen* is of such importance that it deserves comment here. "Thirteen. Denotes *rebellion, apostasy, defection, disintegration, revolution*, etc. It, and its multiples, are seen in all numbers, and in the Gematria of all names and passages that are associated with rebellion etc." This, of course, is very interesting particularly when considering the 'Governmental Perfection' which is symbolised in the *twelve thrones* which administer the kingdom in Israel. If one adds the Lord's Throne, i.e., the 'throne of his father David' to that number, it makes *thirteen* — a number which would immediately detract from the perfection embodied in the figure twelve. However, this contingency had been foreseen and as one considers the story of Judas Iscariot, one is able to realise that the 'throne of David' of the tribe of Judah, would replace that of Judas which was forfeited because of his transgression.

## JUDAS ISCARIOT

It is impossible to trace the tribal origins of each of the twelve apostles — the only exception being Judas Iscariot whose name, for some strange reason and of all the apostles, carries his tribal identity and city of birth. His first name, Judas, is written in Greek as *loudas* which is the equivalent of the Hebrew *Judah*. His surname was Iscariot (Greek, *Iskariotes*) and literally means 'an inhabitant of Kerioth' — a southern town in the territory of Judah. Thus, no matter in which way one may look at the man and his name, it is an inescapable fact that the tribe of Judah is thrust into one's consciousness.

The Promise made to Mary was that her Son would be given 'the throne of his father David. And he shall reign over the house of Jacob for ever ...' (Luke 1:32-33) and as the genealogies of both the Old and New Testaments confirm, the Davidic household was drawn from the 'sceptre tribe' of Judah (Gen. 49:10). Thus, in order to maintain the number of Governmental Perfection in the Kingdom Age, it is quite possible that the twelfth throne of Administration will be that of David and occupied by David's Greater Son.

## THE ADMINISTRATIVE BODY

While John saw the Administrative Body as a *fait accompli*, i.e., the thrones and their occupants plus those who 'were beheaded for the witness of Jesus, and for the word of God' and merely sums it up by calling it 'the first resurrection' (Rev. 20:5), he leaves the student to once again search the Scriptures for the account of the resurrection of the dead. It is most significant that in the Olivet Discourse, and as the consummation of the signs of the times, the Lord revealed His Second Advent at which "... shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. 24:30-31). A literal translation of the last portion of this statement according to *The Greek Text of Stephens 1550* reads: "And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from the extremities of the heavens and to the extremities of them."

Once again two points of extreme interest emerge from this portion of Scripture and are (1) the sound of a single trumpet, and (2) the extremities of the *heavens*. The sound of a single trumpet is for the gathering of the 'elect\*' and while theology is more than content to identify the 'elect' as all and sundry 'saved persons', the Bible categorically asserts that Israel is the elect of God (Isa. 45:4). The Trumpet, too, has a meaning which is only elucidated when considered in the context of the Israel people.

The Egyptian oppression and tribulation through which Israel passed, was followed by the Divine Instruction as to the pattern of events which preceded the setting up of the Israel kingdom. "And the Lord spake unto Moses, saying, Make thee *two trumpets* of silver; of a whole piece shall thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble, .themselves to thee at the door of the tabernacle of the congregation" (Num. 10: 1-3). From this, one may gather that the sound of *two trumpets* at that time, had a specific meaning which was not to be confused with later trumpet calls. In II Chronicles 5:12 the number of trumpets was enlarged to one hundred and twenty and were used for war and for the announcement of feasts. However, the two silver trumpets were used specifically to call the whole congregation of Israel into 'assembly', i.e., a context in which one may recognise the people in their civil character.

However, the sound of one trumpet had a different meaning. "And if they blow but one trumpet, then the princes, which are the heads of the thousands of Israel, shall gather themselves unto thee" (Num. 10: 4). If one projects this into the New Testament and the statement by the Lord concerning the gathering of His elect, one is given to understand that

the 'princes' or the 'heads' from among the elect shall be gathered first.

The statement concerning the 'extremities of the heavens' can only be fully appreciated if one accepts that the phraseology covers time *and not space*. The subject of 'heaven'; 'heavens'; 'the heaven and the heavens' is too vast to be included in this study but the student is asked to note that throughout the New Testament and in the Greek Text which is most emphatic in all that it says, these terms are not interchangeable nor do they mean the same thing. Two illustrations should serve to confirm this and stimulate the student into further research into this subject.

The literal translation of the Greek Text of The Lord's Prayer reads: "Our Father, Who art in *the heavens*, Sanctified be Thy the Name, Thy the Kingdom come; Thy the will be done, As in *heaven*, so on earth ..." The first reference here in respect of 'the heavens' has to do with the Omnipresence of God, i.e., He is not limited to time as are inhabitants of the earth. The Son, the Lord Jesus Christ, being the 'express image of the Father' (Heb. 1:3), introduced something of this Omnipresence when He said: "... Before Abraham was, I am.'" (John 8:58). Thus, in the Lord's Prayer one is -acknowledging God's Presence in all the ages and paying tribute to His great Omnipresence. The reference to His Will being done on earth as in heaven (singular), is a petition that the perfection of God's Law, as it obtains in the Universe, should operate in the earth and so bring in the Kingdom.

The second illustration designed to create interest and stimulate further research, is found in Matthew 5:20: ". . . For I say unto you that unless your righteousness shall abound above the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of *the heavens* (note plural)." This 'kingdom of the heavens' is obviously the goal for which men have been striving but its plurality need not cause dismay nor confusion. If one reflects on II Peter 3 again, it will be noted that he provides the key when referring to the passing away of the first 'heavens' and which, as he elucidates, was the world system as it obtained in the days of Noah — a system which ended in the judgment by water. This was the 'first heavens'. The second 'heavens' covers the period from the time of the Flood, from the time when the Noahic family was endowed with the authority to administer judgment (Gen. 9:5-6), until this authority would be removed and placed on the Shoulder of the 'Prince of Peace' (Isa. 9:7). This second 'heavens' — or day of man — ends with the Day of the Lord Who shall inaugurate the 'third heavens' to which Paul made reference in II Corinthians 12:2, and what is commonly called 'the Millennium'.

Having thus provided the basis for a sincere scriptural research for the diligent student, attention is once again drawn to the phraseology used by the Lord concerning the gathering of the 'elect' from the 'extremities of the heavens'. This has to do with all those who, down the ages and through the various periods of time, died in the Service of God's Kingdom. These are to be the 'princes' or the 'heads'. In respect of the others, i.e., ". . . the souls of them that are beheaded for the witness of Jesus, and for the word of God" and all those who have died doing the 'will of my Father' (Matt. 7:21), will "hear his voice. And come forth; they that have done good, (the first resurrection) unto the resurrection of life; and they (after the Millennium) that have done evil, unto the resurrection of damnation" (John 5:28-29)- The first of these are the overcomers in Israel who shall live and reign with Israel's King for a thousand years (Rev. 20:4). This will be the time when the fulness of God's Covenant Promises, made to the Patriarchs, shall be realised in their entirety.

#### *ANTI-MILLENNIALISTS*

There are, of course, those who are vigorously anti-Millennialists and who aver that this era has already passed into history. However, if one reckons the thousands from the time of the Ascension of the Lord Jesus Christ or if, as Grotius avers, from the time of Constantine, it will be seen that neither of these periods corresponds with the character of the Millennium as depicted in the Revelation. If one thinks back over this study commencing with the pagan

Roman persecutions of the Truth and continuing with Papal Rome, the Saracens and their bloody conflicts and the subsequent idolatry and cruelty of the Church of Rome; the Reformation era, the period of the Vials of the Wrath of God; the emergence of the Trilogy of evil — one fails to find anything remotely like the picture of the Revelation as it depicts the Day of the Lord or the thousand year reign over Israel. In Daniel 7:27,

[[IMAGE]]

*Sculpture depicting Daniel the Prophet*

it is stated: "... the kingdom and dominion, and the greatness of the kingdom under the whole heaven (literal) shall be given to the people of the saints of the Most High." *This has not happened.* It yet remains for the future — a hope for the present generation which, through the ministration of Satan and his minions, has been bereft of any faith in the future.

"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 corners of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Rev. 20:7-8). As has been noted previously, the reason for the binding of Satan is that he should 'deceive the nations no more' — the nations *have* been deceived right through the Christian dispensation and this once again refutes any contention that the Millennium is past — but during the thousand year Israel witness, the nations are 'on their own' as it were without Satan's bias against the things of God injected into their general behaviour.

There are, however, as Scripture makes abundantly clear, those who are inherently evil and wicked (Isa. 26:10), a fact which is confirmed by the Lord Jesus Christ Who charged: "O generation of vipers, how can ye, being *evil* speak good things ..." (Matt. 12:34). It is patently obvious that even the 'children of the devil' (John 8:44) are not all destroyed in the Battle of the great Day of God Almighty and even they are offered the opportunity of accepting the rule of God's Kingdom during that Millennium.

The sorting out, which is what the Millennium is all about, will continue for the thousand years and while it is not specifically detailed as such, it would appear that this will follow the line of the principle of genetics. It would appear, too, that life expectancy during this period will be extended from the present three score and ten to one hundred years (Isa. 65:20) and with the cleansing of the effect of miscegenation requiring ten generations, one may see the thousand years as a logical and very necessary period in which to invalidate Satan's mongrelisation campaign.

At the end of this period, Satan is again loosed to make one more effort to re-establish his kingdom and significantly the names of Gog and Magog are once again mentioned. This is not a reiteration of the Ezekiel chapters where these names are recorded for while Ezekiel pinpoints the locale of Gog and Magog specifically in the *north*, the Revelation account puts them in the four corners of the earth. Gog and Magog together with the other nations who, despite the glory of the Kingdom demonstration, align themselves against this Kingdom thus showing an inherent antagonism which can never be removed. Satan's brood thus persists throughout the Millennium and are found as supporting Satan in his last bid for dominion.

"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" (Rev. 20:9)- The 'camp' of the saints is that 'city of righteousness' — a polity based on the implementation of God's Laws — which is not limited to one particular geographical area on the earth for, it will be noted, this polity is to be ~ upon 'the breadth of the earth'. The evil nations and people thus identify themselves as outside the bounds of conversion and fittingly are destroyed. "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 for ever and

ever."

The long and bitter conflict of the ages now comes to an end and while men may speculate over the ultimate fate of Satan, the beast and the false prophet in terms of the epilogue just quoted, one should be content to note that in the succeeding verses wherein is recorded paradise regained, no evil intrudes itself nor is there any wickedness to mar its perfection.

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[[IMAGE]]

## ANCIENT HEBREW SCROLLS

### CHAPTER 12

#### *THE BOOKS OPENED*

*"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, 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" (Rev. 20:11-12).*

With the opening of the 'books' one is confronted with the subject of 'judgment' in which — thank God — human values and concepts play no part. Down through the ages, men have devoted their lives to 'good works' in the sincere belief that they have worked within the compass of God's Will. Through the era of the dominion of Rome and notwithstanding the Biblical condemnation of *that system*, men and women *believed* without any mental reservation, that their lives conformed with the Commandments of God as these embraced human living. This falls within the sphere which one may categorise as 'the faiths which men live by'. Were they wrong? Was the Roman centurion wrong when he hurled hundreds of Christians to the lions? Were the Saracens wrong in committing atrocities in their 'holy war' against Rome generally and Roman Christianity specifically? These are extremely sensitive questions which the average human conscience of today is incapable of answering — in the context of *righteous judgment*. The Roman centurion — the Saracen warrior — these took human life within the framework of their faith. The Roman believed in the divinity of the Caesar; the Saracen believed in his 'holy war' and it is pointless to argue that human conscience should have mitigated against the horrors perpetrated by both Roman and Saracen. Human conscience today is incredibly inactive when one considers the behaviour of the World Council of Churches in their sponsorship of terrorism, which terrorism has left trails of mutilation and misery which, compared with Roman times, shows a devolution to the status of beasts.

Paul wrote: ". . . for whatsoever is not of faith is sin" (Rom. 14:23) and it should be noted that he did not specify which faith — the article 'the' does not appear in the Greek text making it a specific faith — thus denying his converts the right to point an accusing finger at the behaviour of others. The Roman did his duty within the framework of his faith — is he to be condemned for this? Christian judgment will demand punishment and the Roman, in the second resurrection, will be utterly bewildered at such castigation because *what he did, he did within the framework of his faith*. Had he not done so, and according to Paul, he would have been guilty of sin — an act which *would* demand punishment.

According to the Lord Jesus Christ, there would also be many Christians who would do 'works' which they considered as 'good' but who would not be acceptable as participants in the First Resurrection. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, i.e., the 'day of the Lord' or the Millennium); but he that doeth the

will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). It is only as one accepts the true meaning of the phrase 'the kingdom of the heavens' is one able to understand what otherwise appears to be a total rejection of works done in the Lord's name. The 'works' enumerated by the Lord are not denounced as evil but are done within the framework of a mental attitude or belief that the Law of God has no validity. The Lord said: ". . . depart from me., ye that work iniquity" or literally: ". . . ye who work lawlessness." The 'good works' are not lawlessness but because they are done without the guidance of the Law, they earn the disapproval of the Lord voiced above.

However, having been thoroughly convinced that the Law was invalidated by the Lord through the teaching of men and having been persuaded that they are under a nebulous 'grace', the judgment of the Lord — "depart from me" — merely disqualifies participation in the First Resurrection. At the Second Resurrection, they, and all the dead will be judged *according to their works*. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell 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" (Rev. 20:13-15). It will be noted that those who have already partaken of the First Resurrection do not come within the scope of the Second, which, of course, is the last judgment.

The Second Resurrection is not only the Resurrection to 'damnation' — this applies to 'whosoever was not found written in the book of life' from which one may gather that there will be those who, because of 'their works', pass into the fellowship of the Kingdom. However, there is an ominous warning for those whose names are not written in the 'book of life' and those who deliberately reject the Kingdom Message that "It shall be<sup>1</sup> more tolerable for the land of Sodom and Gomorrha . ." than for those in that day (Matt. 10:15). They shall be aligned with the 'angels which kept not their first estate' and who had been 'reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

Thus, those who are not found worthy, in the judgment of God, are to be cast into the 'lake of fire' into which are also cast 'death and hell'. This is merely another way of saying that *temporal death* which has exercised dominion over the inhabitants of the earth will be totally abolished and in respect of those judged as unworthy, converted into eternal death.

#### *John and the New Order of the Ages*

In the first chapter of the Revelation, John very clearly establishes the point in time from which the Revelation was given to him. He was 'in the Spirit on the Lord's day' and by reason of no further elucidation as to whether this 'day' was either the first or the seventh day of the week, one may only assume that he had been transported in time, to the 'Day of the Lord' (II Peter 3:10) in which all the events leading up to this passed in historical parade before him. Having now seen the consummation of the 'Day of the Lord' and having witnessed the sequence of events in which 'Death is swallowed up in victory' (I Cor. 15:54), John then saw "a new heaven and a new earth" — terminology which was used in Old Testament times by Isaiah the prophet who wrote the words of the Lord Who Promised: "... there shall be a new heaven and the earth shall be new: and they shall no more remember the former things, nor shall they ever come again into their mind" (Isa. 65:17, Sept.). Whether or not John's reference "... and there was no more sea" is to be taken as literal or symbolic remains for the future to reveal. Seas, in the Revelation, usually represent people in agitation and may indicate that this disrupting factor will no longer intrude itself into the order of things but while this point may be open to speculation, it is patently obvious that 'seas' in a literal sense, obtained immediately prior to the Second Resurrection. It will be recalled that the 'sea gave

up the dead which were in it' in the context of the 'judgment' which presupposes that literal seas will be in existence up to that time.

Apart from the bare mention that 'there was no more sea', John concentrates on a definition of life in the new order. This is preceded by the 'holy city, new Jerusalem, coming down from God out of heaven' — phraseology which implies that the new order in the earth originates from God and has a very tangible and physical impact upon people. "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." This glorious state of existence is to be achieved by the deliberate action of God and not as the end product of man's technology. There are, of course, those who aver that God will use man to bring about a Utopian existence on the earth but the Revelation makes it abundantly clear that God will achieve His Goals in the earth and that these will be finalised by Him exclusively. John records the words of the Lord Who said: "Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Throughout the Scriptures, in both Old and New Testaments, one is confronted by statements which are made by non-Israel nations and even individuals within the nation to the effect that they are doubtful of the reality of the God of Israel - "Where is their God?" (Joel 2:17) say the 'heathen'; "Where is the promise of his coming?" (II Pet. 3:4) says the Israelite 'scoffer'. These are but two out of the many instances in which the Israel people permitted the Name of God to be in jeopardy through their loose living and association with other people. The Lord, through the prophets, accuses them of 'profaning' His Holy Name (Ezek. 36:23) — an act which destroys faith in God when it is perpetrated by the nation which He constituted as 'his witnesses' (Isa. 43:10). "Write: for *these words are true and faithful*" - as though to emphasise this 'faithfulness', this statement was made immediately after the Lord had promised to remove 'tears, suffering, sorrow and death' — a promise which He had made to Israel in Old Testament times when the nation was fully conversant with this situation (Isa. 65:18-19).

#### *The Mountain of the Lord*

"And there came unto me one of the seven angels which had given the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God ..." (Rev. 21:9-10). It has been suggested that this portion is out of context in the Authorised Version and should be a portion of the nineteenth chapter. However, it is where it is for a very good reason. It will be noted that John refers back to the 'seven angels which had the seven vials full of the wrath of God' — an angelic company which was mentioned in the fifteenth chapter dealing with the direct intervention of God because of Israel's blindness. In the eighteenth chapter, one of this angelic company carried John into the 'wilderness' and showed him the 'woman' seated on the 'scarlet beast' and the 'abominations' which emanated from this situation. In the symbolism of the harlot of Rome, the Lord unveiled something of the nature of Satan's working as it affected nationally blind Israel. Israel, too, it will be recalled, had been drawn into the 'wilderness' (Rev. 12:14 and Hosea 2:14) — the place prepared for her by God where Satan's counterfeit for the Israel woman — the Papal Church and his imitation of Israel's political system — the beast, are seen as devastating Israel.

Now, and as a result of the Second Advent of the Lord, the situation changes. John is taken, by another of the angelic company on to a 'high mountain' and that which he sees in detail, is that which the prophet Micah saw in general. The Old Testament prophet wrote of the time when ". . . the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it" (Mic.

4:1). This is the very antithesis of the picture which John saw in the 'wilderness' for it indicates a situation in which people are not coerced as in the rampage of the 'mother of harlots' but in a deliberate and voluntary action 'flow' into it.

The 'mountain of the house of the Lord' has nothing to do with the so-called 'church universal' but specifically with the Israel nation. In the first instance, and as has been stated throughout this study, the word 'mountain', when not associated with an outcrop of rock, is invariably indicative of a 'kingdom' or 'an empire of great power'. The phrase, the 'house of the Lord', is elucidated by first examining the Name to which the 'house' belongs — Jehovah. It will be noted that the Name 'Lord', in the Authorised Version, is written in capital letters — a practice observed throughout the Old Testament whenever the Name Jehovah is used. The word 'house' — Hebrew: *bayith* — indicates a 'household' or 'family' as distinct from a building constructed of bricks and mortar. Further, as the context reveals, this 'household' is not a heterogeneous family of faith, but one specific family for the Name of Jehovah was only put upon the Israel people (Num. 6:23-27) and to associate It with all and sundry is to do violence to the whole body of revealed Scripture.

That John was taken to a 'high mountain' confirms the Micah prophecy for in the latter, it will be noted that 'the mountain of the Lord' was 'established in the top of the mountains'. In the same vision John saw nations walking in the light of this 'mountain' (Rev. 21:24) — yet another confirmation of Micah's statement concerning the 'people' who would 'flow into it'. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

The 'great city, the holy Jerusalem' which John saw is very definitely equated with Israel. The Apostle described it in its initial aspect as "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." As has been noted above, Micah projects Israel into the 'mountain of the Lord.' and in similar vein, Isaiah the prophet does likewise. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as the lamp that burneth . . . Thou (Israel) shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:1-3). In later verses, the prophet equates Israel as Jerusalem which, says the Lord, He would make 'a praise in the earth' (vv. 6-7).

As John proceeds with his description of the 'city' or 'polity', he wrote that it had "... a wall great and high, and had twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and *in* them the names of the twelve apostles of the Lamb" (Rev. 21:12-14). The first point which emerges here is the figure twelve which, as has been noted previously, has to do with perfect government. The fact that the gates bore the names of the twelve tribes of Israel, plus the twelve foundations bearing the names of the apostles, plus the overall arrangement once again draws Israel into the picture. The twelve gates, three on each side of the square, is identical with the pattern of Israel around the Tabernacle of the Lord in the wilderness. In the second chapter of the Book of Numbers, it will be noted that Judah occupied the eastern position with the tribes of Issachar and Zebulun in attendance. In the south, Reuben dominated this region with Simeon and Gad while in the north, Dan, together with Asher and Naphtali and in the west, Ephraim with Manasseh and Benjamin completed the national arrangement of order around God's Tabernacle. The picture as seen by John was identical with this.

The foundations of the walls bore the names of the apostles and, as one appreciates, these

men were sent to the 'lost sheep of the house of Israel' (Matt. 10:6) and passed the commission on to 'let all the house of Israel know assuredly, that God hath made this same Jesus . . . both Lord and Christ' (Acts 2:36). Through Isaiah the prophet, the Lord drew Israel's attention to the then far distant time when "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:18-19)-The Message of God's 'Salvation' (deliverance) centred as this was in Christ Jesus the "Lord, was the Message taught by the apostles although, because of the 'mystery of iniquity' (II Thes. 2:7) it became distorted and misdirected and in consequence, Israel was lost sight of and remained in obscurity until the 'times of the restitution of all things' when they could see the structure of their witness being laid on the Message of the apostles.

As has been intimated at the commencement of this study of the Book of the Revelation, while the apostles themselves were undoubtedly faithful to their commission, the succeeding generations saw fit to intrude their own interpretations of this commission which resulted in a 'darkening' of God's revealed Truth as this embraced His Plan and Purpose in Israel. The whole emphasis of God's dealing in the earth was swung away from what He had declared, to embrace the purely individual sphere in its personal relationship to the Father. In the light of this, the *nation Israel* forgot its commission of 'blessing all the nations of the earth' and became a fragmented and aimless entity. Significantly, John records the reversal of this when he wrote: "And the city (Greek — polis) had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

As has been noted in previous chapters, the 'sun, moon and stars' — in the Revelation symbolism, indicate government and general civil direction (Rev. 8:12). In the Kingdom Age and under the Personal Reign of the Lord Jesus Christ, as *institutions*, these fall away. The Law of the Lord — the Kingdom Constitution - written on the heart and in the mind of the Israel people in terms of the New Covenant (Heb. 8:10), will become operative and no other mechanism will be able to guide and direct them. Isaiah, in his writing on the same subject, also drew on the same symbolism and used the personal pronoun as this applied to Israel: "*Thy* sun shall no more go down; neither shall *thy* moon withdraw itself: for the Lord shall be *thine* everlasting light, and the days of thy mourning shall be ended" (Isa. 60:20).

#### *The Dimensions of the 'City'*

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." The first point to be noted here is that the 'city' is presented as a cube which is the highest geometric expression of perfection. The next point of importance is the actual size of the 'city\*'. If it is to be a literal city, it is patently obvious that Palestine, even with the additional land promised to Abraham, i.e., 'from the river of Egypt unto the great river, the river Euphrates' (Gen. 15:18), would not be big enough to hold it. A 'furlong' (Greek: stadia) is generally accepted as being one-eighth of a mile which would then imply that the 'city' would be one thousand, five hundred miles long by one thousand, five hundred miles broad and one thousand, five hundred miles high! Even, if as some writers contend, the furlong in Biblical days, i.e., New Testament times, was one-tenth of the present mile, this would constitute an incredible structure which few lands could house.

However, all such problems cease to be problems when one considers that the 'new Jerusalem' is a 'polity' or an arrangement of perfection which is ushered in when the Lord God Almighty 'tabernacles' with His people, in the earth.

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[[IMAGE]]

*The Story began with the expulsion from the garden of Eden.*

## CHAPTER 13

### THE END

As the prodigious Revelation of the Lord to John drew to its close, the 'apostle whom the Lord loved' was more than a little moved to see the writings of the prophets of his people vindicated. If there had been any doubt in his mind as to the veracity of Peter's statement that 'holy men of God spake as they were moved by the Holy Ghost' (II Peter 1:21), that which he saw in the closing stages of the Revelation dispelled it. The prophet Isaiah had written concerning the things which John now saw and being a man well versed in the Scriptures — it will be recalled that the Lord had 'opened their understanding that they might understand the scriptures' (Luke 24:45) — John would recall that the prophet had written: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1-2). This is precisely what John saw for he wrote: "And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

Isaiah had written of the sequel to the Glory of the Lord as this rose on Israel: "And the Gentiles (Hebrew: Goy, nations) shall come to thy light and kings to the brightness of thy rising" and John now saw 'the nations' (the words 'which are saved' are not in the original text) walking in the light of this Glory. The Holy Spirit moved Isaiah to continue with the prophetic preview: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces (wealth) of the Gentiles shall come unto thee . . . Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces (wealth) of the Gentiles, and that their kings may be brought" (Isa. 60:5 and 11). This again was the picture which John saw in which 'there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.' This was indeed the summing up of Isaiah of "The city of the Lord, The Zion of the Holy One of Israel" in which 'violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise . . . Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified' (Isa. 60:14,18,21).

*The last chapter - Revelation explained*

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." As the penultimate chapter of the Revelation ends, and as has been stated above, prophecy is seen, not as 'cunningly devised fables', but as the faithful account of the revealed foreknowledge of God — a fact now established in the last chapter of the Revelation. The Lord foreknew precisely how men would handle the subject of prophecy — He foreknew that men would introduce the doctrine of Praeterism or a contention that all the events of prophecy were fulfilled in the time in which they were uttered; He foreknew too that another school, known as Futurism, would arise in which it would be taught that all prophetic fulfilment would be held in abeyance until the appearance of 'the man of sin' whose covenant with the Jews would trigger off the fulfilment of each and every one of the, as yet, unfulfilled prophecies of the Bible. The Revelation of the Lord Jesus Christ refutes these teachings and provides a continual flow of historical fulfilment, without interruption, from the dawn of the

Christian dispensation until the establishment of the Kingdom at His Second Advent. It is more than merely an interesting exercise to note something of the circumstances as they provided the foundation for great deceptions against which the Lord countered with His Revelation to John on the isle of Patmos. It will be recalled that what is referred to as 'the mystery of iniquity' arose subsequent to the Ascension of the Lord into heaven. While this is a specific term related to 'lawlessness\* — Dr. James Strong, in his Concordance, emphasises that 'iniquity' is, in fact, 'lawlessness' — this was not the only form of the Satanic attack on the Truth as this was centred in the Person of the Lord Jesus Christ. It was thus against this background that the last verses in the Gospel of John were written.

In His Glorified, Resurrected Body, the Triumphant Lord Jesus Christ re-affirmed His original Commission to the disciples concerning the 'lost sheep of the house of Israel' when He said to Peter: "Feed my lambs . . . Feed my sheep . . . Feed my sheep" (John 21:15-17). Having thus received the renewal of his appointment and for some strange reason, Peter then asked concerning John, the apostle 'whom Jesus loved'. ". . . and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but., If I will that he tarry till I come, what is that to thee?" (John 21:21-23). This statement can only be fully appreciated when one realises something of the magnitude of the events as they would develop and crystallise as a result of Satan's counter to the Plan of the Lord. The whole of Palestine became a veritable 'babel' with false claims to apostle-ship (Rev. 2:2) which resulted in doctrines, two of which were singled out for special mention because of their particular abhorrence in the sight of the Lord. These were the 'doctrine of Balaam' (Rev. 2:14) which involved miscegenation (Num. 25) and the 'doctrine of the Nicolaitanes' — proselytism. This doctrine had its foundations in Nicolaus, a native of Antioch who was converted to Pharisaism and later to Christianity which then invented a 'grace' which invalidated the Law in order to accommodate this proselyte. Nicolaus is mentioned in Acts 6:5.

John was thus to 'tarry' while the multitudes of doctrines wreaked havoc with the Truth and in A.D. 96, during the reign of Domitian, the apostle was given the Revelation in order to provide a faith-sustaining mechanism against the spurious pretension of men and the arrogance, of the 'mystery of iniquity'. He was transported in time, into the 'Lord's Day', i.e., the Millennium, and was permitted to look back in time over the centuries and see the events which would lead up to the necessity of the Second Advent. He was privileged to see the Kingdom Age in all its perfection and witnessed the new order, the New Jerusalem, filling the earth with its beauty and peace.

#### *John and A.D. 96*

As one studies the last chapter of the Bible, it is clearly evident that John is once again on the isle of Patmos and still a prisoner. In the last few chapters, i.e., from the nineteenth to the twenty-first, the account of the Revelation is written from a point in time when the Lord has come and His Millennial Reign is on the earth. However, in the last chapter, this event is still in the future for the promise is: "*Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book*" and in verse, twenty: "He which testifieth these things saith, Surely I come quickly." It is thus very evident that John, having been granted the prodigious preview of events as they culminated in the Mighty Second Advent of the Lord at some future time and as the result of desperate necessity, now found himself with the problems of his then immediate present.

In the first instance he was told: "Seal not the sayings of the prophecy of this book: for the time is at hand." Secondly, John was told: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me to give every man according as his work shall be."

This was John's return to the cold reality of his present time in which unrighteousness was still the order of the day as was the 'filthiness' of those who permitted Satan to have his way in their lives. However, the Divine invitation which is certainly not extended at the end of the Millennium, is there: "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Conversely, and as a result of the 'mystery of iniquity', there is the grim warning to all irrespective of status: "For I testify unto every man that heareth the words of the prophecy of this book (The Revelation), If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." If there had been no meddling with the Scriptures and if this had not been the main objective of the Satanic attack, there would surely have been no reason for such an ominous warning concerning the contents of the Revelation.

As one looks at the Bible again as a whole, while it may not have occurred to John, his record provides the conclusion of the Plan of God which was originally recorded in the first Book of the Bible, Genesis (Gen. 3:15). Very briefly, Genesis is the history of the creation of the world, the sun, moon and stars and the various forms of life which inhabited the earth. Man (adam) was created in the image of God (Gen. 1:26) and later, 'the' adam was placed in a 'garden' (Gen. 2:8) which was watered by a river (Gen. 2:10). This 'adam' was commanded not to eat of the tree of knowledge of good and evil (Gen. 2:16-17) and was subsequently given a 'helpmeet' to assist in the task of tending the 'garden'. Satan entered the garden and injected a rebellion against God (Gen. 3:1) and sin entered, the tree of life being denied to them (Gen. 3:24). Sorrow, suffering and death became the adam's experience — an experience which all his descendants have passed through since then.

However, in the Revelation recorded by John, one finds the complete reversal of the evil which followed transgression. A new heaven and a new earth is recorded (Rev. 21:1); Satan's last rebellion and defeat is recorded (Rev. 20:3,7,10); a pure river of water of life is given (Rev. 22:1); no more curse (Rev. 22:3); no more sorrow (Rev. 21:4); no more death (Rev. 21:4) and the right to the tree of life is bestowed (Rev. 22:14).

Between the first and last Books of the Bible, the Lord has caused to be written the many vicissitudes which attended His Plan for the rehabilitation of the earth and while the retarding mechanisms receive considerable prominence, His promise has remained sure throughout. He has promised that His Word would not return unto Him void but that it would prosper in the thing whereunto He sent it (Isa. 55:11) and in the Revelation, with all the conviction of having witnessed, not the words of prophecy, but their *actual fulfilment*, John could only pray: "Even so, come, Lord Jesus."

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