

The Kingdom Visions of Revelation

Manitoulin Youth Conference 2001



The above graphic: acknowledgements to *The Bible Magazine*

“Behold, I make all things new.” Rev. 21:5

Workbook Part 1

WORKBOOK INTRODUCTION

December, 2000

Dear Young Person,

Greetings in the hope of Israel! The time has come for us to begin our preparation for another conference, to be held **August 18-25** next year God willing. Our subject is intriguing and very exciting. With God's blessing it can transform our perspective of the Truth. The subject for the 2001 Youth Conference is **The Kingdom Visions of Revelation, "Behold, I make all things new"** (Revelation 21:5). The long awaited 7th Millennium has begun (or is about to begin) and many no doubt will begin to say "where is the promise of his coming?" (2Pet. 3:4). Now is a good time to strengthen our vision of God's coming Kingdom by opening this book which reveals both exhortation and hope to Christ's servants.

This is the first part of the workbook and should provide the basis for our Revelation study over the next few months. Part One is an in depth introduction to our study, covering the first chapter and the important principles that are required in order to appreciate and understand the remaining chapters. Both parts provide a mix of simple and more difficult questions. We will not be able to cover all of Revelation in our personal studies, so will be concentrating on the chapters which focus on the coming Kingdom of God. Bro. Brian Luke will be leading complementary classes intended to help fill in some of the blanks. This approach has been used in past years and has proven to be very helpful.

The introductory project distributed at last summer's conference (also available on the Conference web site: www.youthconference.com) provided the opportunity to begin the Revelation study early. Those who have done this optional work will be at an advantage when starting the workbook study.

The second part of the workbook will guide us through the remainder of the study (chapters 4-5,7,10,14-15,19,21-22) and will include background material to help provide a continuous thread through the book of Revelation. Part Two will be sent to those who register for the conference and will also be posted on the web. As in past years, it is requested that both parts of the workbook be completed before the conference. Thanks should be given to my family, without whose help this effort would have been a great challenge!

The words of our Lord Jesus Christ offer all the incentive needed as we prayerfully begin this rewarding study: "Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand." May the earnest prayer of each one of us be "come, Lord Jesus!"

Love, your fellow servant in Christ Jesus:

Bro. Daniel Billington

Address: *P.O. Box 1312, Grand Island, NY 14072, United States.*

E-mail: *Daniel_Billington@att.net*

Manitoulin Youth Conference Committee

Bro. Joseph Abel (joeabel@hotmail.com)

Bro. Nathan Badger (natebadger@yahoo.com)

Bro. Daniel Billington (Daniel_Billington@att.net)

Bro. Ted Hodge Jr. (tkhodge@hurontario.net)

USEFUL SOURCES and STUDY MATERIAL

When you begin each session of study, first spend a moment in prayer to ask God for his blessing on your studies. Before you start the workbook, carefully read Revelation. You may wish to read Revelation several times using different translations (see our suggestions below). The focus of your studies should then be a Bible, your workbook, a pad of note-paper, and some coloured pencils/pens for Bible marking.

The 'General References' listed below, will help you complete the workbook questions. Should you need to borrow or purchase one, several alternatives are suggested. You may also wish to supplement your studies with the sources listed under 'Other Publications or Study Notes'.

GENERAL REFERENCES:

- Your Bible - King James Version
 - preferably one with marginal references, and a wide margin for Bible Marking
 - alternative translations are useful references: e.g. RV, RSV, NKJV. Literal translations are also helpful: YLT (Young's Literal Translation), The Emphasized Bible (Rotherham).
 - you may wish to obtain a copy of the On-Line Bible Program, available free on the World Wide Web at <http://www.onlinebible.org/> for both Mac and IBM. **Use the Greek and Hebrew lexicon definitions with caution as they are not always completely accurate** (e.g. Gk. *pneuma* #4151, cp. original definition in Thayer's where is no mention of Trinity). Commentaries are not recommended.
- Bible Dictionary
 - Smith, W. (1948). Smith's Bible Dictionary, Peloubet, F., and M. Peloubet eds. Grand Rapids: Zondervan Publishing House.
 - Unger, M. (1988). The New Unger's Bible Dictionary, R. Harrison, H. Vos, and C. Barber eds. USA: Moody Bible Institute of Chicago.
- Green, Jay P. (1986). The Interlinear Bible, 2nd ed. Hendrickson Publishers. Keyed to Strong's numbers with combined Hebrew, Greek and English texts.
- Gesenius, William (1987). Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures, Tregelles, S.P. translator. Grand Rapids, Michigan: Baker Book House.
- Thayer, Joseph Henry (1993). A Greek-English Lexicon of the New Testament, 10th ed. Grand Rapids, Michigan: Baker Book House.
- Vine, W.E. Expository Dictionary of New Testament Words.
- Strong, James. Strong's Exhaustive Concordance.
- Young, Robert. Analytical Concordance to the Holy Bible.
- Englishman's Greek Concordance of the New Testament.

OTHER PUBLICATIONS / STUDY NOTES:

- Banta, Bro. Joseph (1985). The Apocalypse a Background Study. Styles, Don ed. Dearborn, Michigan.
- Billington, Bro. Paul (1994). The Vital Message of The Revelation For Christ's Servants Today. Available from The Bible Magazine: <http://www.biblemagazine.com>.
- Bre. Boulton, W.H. and Barker, W.H. (1977). The Apocalypse and History. Birmingham, England: The Christadelphian.
- Knowles, Bro. John (1984). Hear What the Spirit Saith to the Ecclesias. St. Agnes, South Australia: Menorah Publications.
- Mansfield, Bro. H.P. (1988). The Book of Revelation - Verse by Verse Exposition 2nd Ed., Reprinted from the Christadelphian Expositor. Logos Publications, South Australia.
- The Bible Magazine, Vol. 13, Issue 2, February 2000. 2000 Years of Fulfilling Prophecy Announces Christ's Return.
- The Bible Magazine, Vol. 12 #1 – Vol. 13 #2, 1999-2000. Series: God's Glorious and Fearful Name.
- Roberts, Bro. Robert (1947). Thirteen Lectures on The Apocalypse 6th Ed. The Christadelphian, Birmingham England.

Advanced Studies

- Thomas, Bro. John. Eureka: An Exposition of The Apocalypse Logos Ed. Logos Publications, South Australia.

WORLD WIDE WEB SITES:

- Manitoulin Youth Conference 2001 – The Kingdom Visions of Revelation
www.youthconference.com
- The Bible Magazine – Bible study resources including prophecy and current events.
www.biblemagazine.com

PART ONE: BACKGROUND, OVERVIEW and DISCUSSION

SECTION A: A MESSAGE FROM JESUS CHRIST – Revelation 1:1-9

This first section of our introductory study will provide an understanding of the purpose and intended audience of the book Revelation. Learning about the environment in Asia, during the period when the book was scribed by John, will be a source of exhortation to us. Much of what we read in this book is not new, building on what had previously been shown to the O.T. prophets. The Gospel shown to Abraham and preached by the apostles is the basis for understanding Revelation. The first chapter sets the scene and is a preface to what follows in the remaining chapters. We will first consider how and to whom Revelation was written and for what purpose.

1) Revelation 1:1-2 – “The Revelation of Jesus Christ”

For us to appreciate the purpose of the book, it is necessary from our perspective as readers to first consider its authorship, and second, the character of the audience for which it was written.

- a) The first verse provides us with helpful information about the book’s authorship. Describe the involvement of those listed below in communicating the message. Give the corresponding references to each in chapter 22 and others where applicable (e.g. Hebrews 1) in your answers.

God Ch. 22:6. God has declared the end right from the start, before anything was done! (Isa. 46:9-10). Amos 3:7 tells us God will not do anything he has not previously revealed by His prophets.

Jesus Christ

Angel

Servant John

Servants

“Behold, I make all things new.” Rev. 21:5

- b) Look up the Greek word for *servant* in v. 1 and consider its use elsewhere, particularly in Revelation. It is also interesting to consider *servants* under the law of Moses.

Strong's # _____ Greek word: _____ Meaning:

- c) What do we learn about the type of lifestyle Christ's faithful brethren should lead (after the example of Moses and the prophets)? If we hold back from giving our lives to the Master today, are we likely to be among those who will serve him forever, day and night, in the Kingdom (Rev. 7:15)?

- d) This book is written to the servants of Jesus Christ (v.1). What prerequisite does this suggest is necessary for readers to benefit from its message?

2) “he sent and signified it by his angel...”

This phrase tells us how Revelation was communicated to John in symbolic language providing an important key to unlocking its message.

- a) The word *sign-ified* indicates something which is given by sign. Hos. 12:10 describes how God speaks through the prophets using symbolic language. Read this passage in several translations and note the key words. Young's Literal Translation (YLT) uses the word “similes.” Similes are used throughout Scripture, especially in Revelation. Find as many examples as you can from the first chapter (at least 6).

3) “John to the seven churches which are in Asia.”

Although as we have seen Revelation was sent to all the servants of Jesus Christ, it was initially sent to the ecclesias of Asia. (See also ch. 22:16).

- a) Read Luke 21:24. For the majority of the last 2,000 years Jerusalem has not been the center of a Jewish nation. Where were the Jews during this time and what O.T. prophecy predicted this?

“Behold, I make all things new.” Rev. 21:5

- b) Why do you think this was sent to the Asian ecclesias only? Why not to Jerusalem?
 Note: the answer to this question may become clearer after considering when Revelation was written.

4) “To shew unto his servants things which must shortly come to pass.” v. 1

Now we have considered how and to whom the book was written, we can turn our attention to the question of why it was written? It is important we first consider what is meant by the word *revelation* and how it is used in the N.T.

- a) Using a Strong’s concordance find the Greek word for *revelation* and its related root word. Using two coloured pencils (e.g. light blue and purple) highlight all 44 occurrences of these words through the N.T.

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Greek word: _____ Meaning:

- b) By looking over these verses we quickly find “The Revelation of Jesus Christ” is not the first or only revelation. His first coming was also revealed. Provide two N.T. passages where Paul refers to a revelation which had been given to make known a hidden mystery. In this example, what was revealed?

The fact that the book of Revelation is not the only “revelation” is one reason many have called this book by its Greek name, *The Apocalypse*.

- c) The Revelation enables us to see God’s hand at work and the true character of the world. The earth has not been completely abandoned by God for the past 2,000 years. What is God preparing for since the foundation of the world? Support your answer with verses.

“Behold, I make all things new.” Rev. 21:5

- d) Rev. 1:3 makes this book unique. A blessing is offered by Jesus Christ to those who make an effort to understand and live its message! Look up the meaning of the words *readeth*, *hear* and *keep*. What exhortation do each of these words give to us as servants?

Strong's # _____ Greek word: _____ Meaning/Exhortation:

Strong's # _____ Greek word: _____ Meaning/Exhortation:

Strong's # _____ Greek word: _____ Meaning/Exhortation:

- e) Having considered these things, how do you expect to benefit personally from this study? It would be a benefit to discuss this as a group.

5) The importance and benefit of a vision of the future.

Anyone who wishes to succeed in this world will tell us how important it is to have a vision of where we want to be in perhaps 10 to 20 years. From the perspective of your life in Christ, where do you want to be in the future? If possible discuss this question in a group.

- a) Find at least three verses in Hebrews chapter 11 which demonstrate the importance of having a vision through *faith*.

“Behold, I make all things new.” Rev. 21:5

- b) Find the letter to Laodicea in Revelation 3. Where was the focus of these brethren and sisters? Considering the corrective action Jesus counsels (advises) this ecclesia with, what must we do in order to avoid the problem of being spiritually short sighted?

6) Danger signs: our relationship to the world.

As well as providing us with a vision, Jesus’ Revelation provides us, as it has our brethren and sisters in ages past, with danger signs. These danger signs alert us to hazards in the world in which we live.

- a) Provide at least three examples from Revelation and state the challenges to the early ecclesias.

e.g. Rev. 2:9 Warning against false Christians who were bringing the Truth into disrepute (blasphemy).

1.

2.

3.

- b) This message is to those in the churches or ecclesias, meaning literally an assembly called out (Acts 15:14). As members of this assembly we are described as saints and as being holy. Look up these words, preferably in Thayer’s Greek Lexicon or Young’s Concordance. How do the meanings of these three words (ecclesia, saints, holy) relate to each other?

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Greek word: _____ Meaning:

- c) Believers must overcome the world through Faith (see 1 John 5:4). Color in the allusions to this in Revelation 2 and 3 (or list them on a sheet of paper). If we are to keep our garments, what must we do (Rev. 16:15)?

“Behold, I make all things new.” Rev. 21:5

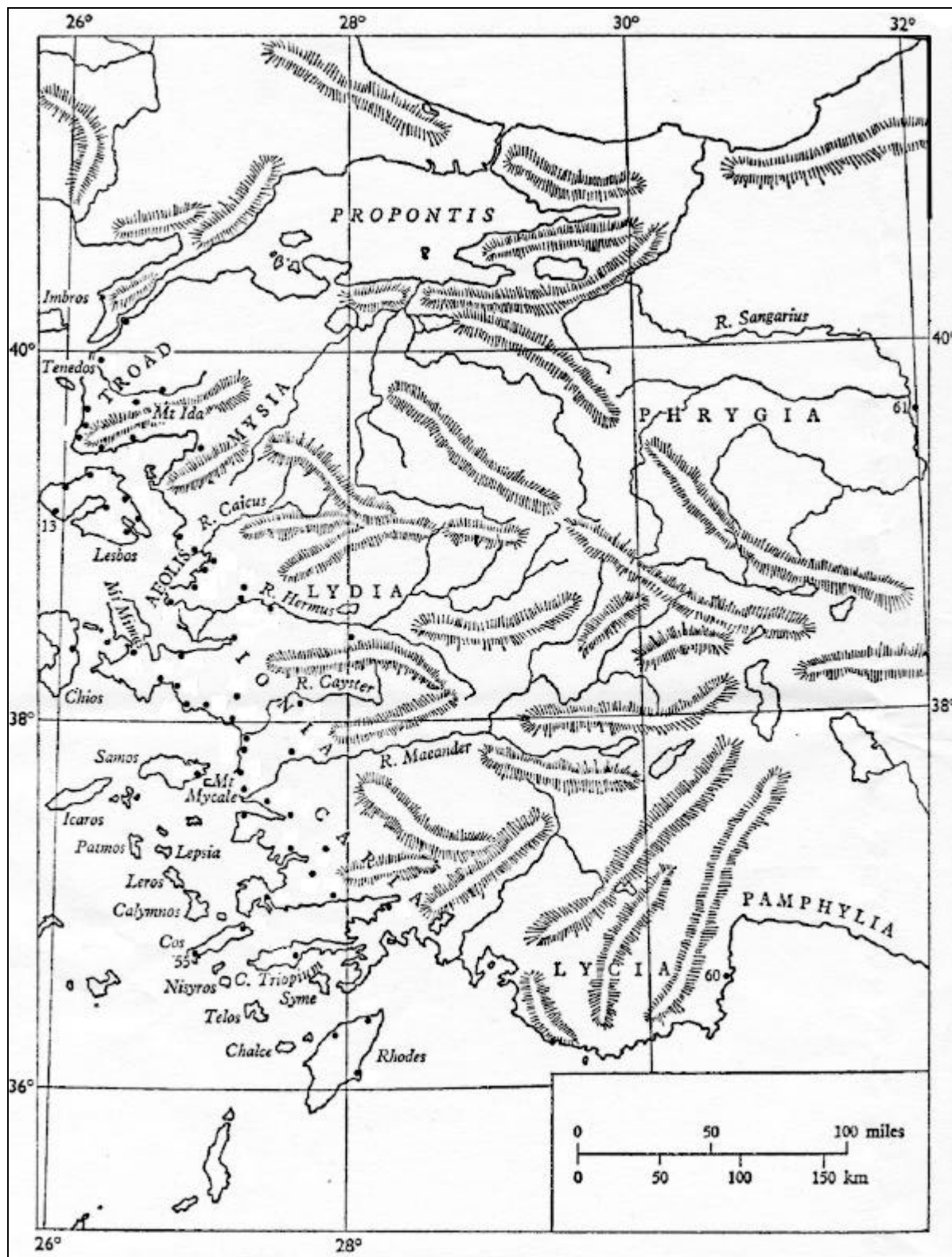
- d) We are not expected to hide from the world so how should we react to it (Jn. 7:7; Jn 17:14-18; Rev. 1:9)? How should we apply these principles to the friends or entertainment we choose?

7) John exiled “in the isle that is called Patmos, for the word of God.”

When John was instructed to record the message of Revelation, we are told he was on “the isle that is called Patmos” (Rev 1:9) as a result of his witness to the word of God.

- a) Find the island of Patmos and the seven ecclesias to whom this message was first sent (Rev 1:9-11) and mark them on the map on the next page.
- b) Look up “Patmos” in a Bible dictionary and write down key points including the island’s connection with the Roman emperor Domitian. What would it have been like to live on this island as an exile?
- c) What impact would this message have had on the brethren and sisters of Asia, being sent to them from their brother in exile only a short distance away? What example did he set?
- d) Think of yourself as a member of an Asian ecclesia. What impact would the message of these letters have had on you? In what spirit would you have accepted it (cp. 2Cor. 7:8-10)?

"Behold, I make all things new." Rev. 21:5



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8) The Date of the Revelation

Although determining the specific date Revelation was written is not essential for understanding this book, it is helpful. Bro. Joseph Banta in his book *The Apocalypse a Background Study*, pp. 11-12 provides a good summary on the question of dating:

"There has been a persistent tradition since very early times that the banishment of the apostle John to Patmos occurred during the reign of the emperor Domitian in about A.D. 95. The date is not important in itself: Dr. John Thomas in EUREKA gives evidence for both an early date (A.D. 66) and this later date of writing. He accepts the later date while making the point that his interpretation is not affected either way. The subject only becomes essential if a particular exposition *requires* one date or the other.

"It is generally agreed by all parties that the Apocalypse could only have been written during the reign of either Nero or Domitian (ca. A.D. 95). References in the book clearly require a time of persecution and only under those two Caesars was there any significant harassment of the followers of Christ in the first century. Nero is perhaps the better known persecutor, but this is because popular history is more concerned with what was going on in the city of Rome itself. In viewing the history of any period it is necessary to look carefully at the whole picture. Nero's persecution flared up as a result of his own caprice and affected Christians primarily in the city of Rome and its environs, without being severely felt in the Asian provinces. The later persecution under Domitian, on the other hand, directly and oppressively affected the brethren in Asia Minor; in fact, his persecution affected the very ecclesias to whom the Apocalypse was addressed. The Asiarchs (local rulers in Asia Minor) under Domitian enforced Caesar worship and carried out the imperial edict against Christians of the area with some zeal. [Chadwick, *The Early Church*, pp. 26-27]."

- a) Demonstrate, using references from Revelation that this book applies to both the ecclesia in John's day and to those alive at the return of Christ Jesus to the earth.

- b) From Revelation 20, what future period of time forms the climax of Revelation. How long will this period last? What is the connection between this period and the seventh day of creation (see Gen. 2:1-3)?

“Behold, I make all things new.” Rev. 21:5

- c) Why do you think Jesus provided visions of this period between visions of judgment and words of warning? How would these visions have helped John and the seven ecclesias and how can they help us?

9) Echoes back to the Old Testament.

Revelation is not a book isolated on its own, but as with other Scripture draws on past events and principles, particularly the prophets. Scan though the book and provide at least 6 clear examples of references/quotations from other books in the Bible:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)

10) The structure of Revelation’s “things which must shortly come to pass.”

In chapter 1, verse 19 we are told the book is made up of three parts. These parts are:

- (1) “the things which thou hast seen” Ch. 1 Opening Vision
- (2) “the things which are” Ch. 2-3 Letters to Ecclesias
- (3) “the things which shall be hereafter” Ch. 4-22 Remainder of Message

“The things which shall be hereafter” are further divided into seals, trumpets and vials. These sections are interspersed with what some have described as snapshot visions of God’s Kingdom. A chart is provided on the next page to assist in the following exercise. You will find the seventh part of each series continues through to the Kingdom and contains the next series of seven. Some chapters, which at first may appear out of place, are provided to amplify particular events. All that John described as the “things which must shortly come to pass” (ch. 1:1), was to occur at a time future to when written.

Read through the book and mark the references which indicate the start of a new vision or the start of each of the seals, trumpets, etc. You may wish to use a separate piece of paper to make notes as you proceed.

Outline of the Book of Revelation

Rev. 1: 19 "Write the things which thou hast seen..."

Chapter 1, Preface vision of one like the Son of Man takes mind forward to coming of Jesus & his brethren in judgement.

"the things which are..."

Chapters 2-3, Letters to Seven Ecclesias of Asia

The message of these letters applies to all who are overcoming this present world...

Chapters 4 - 5, Vision of the Throne in heaven and book unsealed takes mind forward into the Kingdom age.

"and the things which shall be hereafter..."

Chapter 6, Seals 1 - 6

Chapter 8:1-6, Seal 7

Chapter 7, Vision of 144,000 sealed takes mind forward into the Kingdom age.

Chapters 8-9, Trumpets 1 - 6

Chapter 11:14-19, Trumpet 7

Chapters 11-13 provide an amplification of events from Seal to Trumpet period.

Chapter 10, Vision of rainbow angel takes mind forward into the Kingdom age.

Chapters 14-15, Visions of the Lamb take mind forward into the Kingdom age.

Chapter 16, Vials 1 - 6 Ch. 17-22, Vial 7

Chapters 17-19 provide an amplification of the latter Vial judgements upon Babylon & the kings of the earth.

Chapters 20-22, Visions of "the thousand years" and beyond. Sin restrained from political expression.

Political power of flesh "loosed for a little time" (Rev. 20:3) then destroyed. Finally no sin & death.

Kingdom of God established, Christ & brethren reign over nations for 1,000 years. Isa. 2:2-4.

Nations judged by Christ & Saints.

The Return of Christ Jesus to his brethren.

SECTION B: GOD MANIFESTATION IN THE BOOK OF REVELATION – Ch. 1:4-8

Why are we taking what could be conceived as a digression to review the principles of God Manifestation? There is often benefit in taking a step back to consider the real meaning of expressions that we as Christadelphians regularly use. What exactly is God Manifestation and how does it relate to our study of The Book of Revelation? The objective of this second section is not only to answer this question, but also to take a further step. These principles are the key needed to understand what is meant by many of the titles used in Revelation. Although our focus will be on chapter one, these principles will lay a very important foundation to help us understand Revelation as a whole, our participation in the revealed purpose of God, and our obligation as bearers of the Name to live its message.

3) Divine Names & Titles Used In Revelation 1.

In Revelation chapter one there are various names and titles given. Find these in verses 4-18 to fill in the chart.

Reference	Name/Title
Verse 4	“from him which is, and which was, and which is to come...”
Verse 5	
Verse 8	
Verse 11	
Verse 17	
Verse 18	

During our studies we hope to find out who is referred to by these titles. We must turn to the Scriptures to understand and know God. Without the light of Scripture we are in total darkness. The importance of the subject is brought to us by Jesus who said, **“This is life eternal** to know thee the only true God and Jesus Christ whom thou hast sent.” (John 17:3)

“Behold, I make all things new.” Rev. 21:5

4) God manifested in different states, 1 Timothy 3:16.

In 1 Timothy 3:16 we read: “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Here are three states suggested if we analyze the passage carefully.

1. God (He has not always been manifested in flesh).
2. God manifested in flesh
3. God manifested in perfected spirit.

a) Look up the Greek for *manifest* and provide its definition. Look at the uses of this word and its related words. Who do we want to manifest and how can we achieve this goal?

Strong’s # _____ Greek word: _____ Meaning:

b) Look again at 1Tim. 3:16. Who was manifested?

In what medium? **1st** _____ **2nd** _____

The first is seen when...	The second is in Christ being...
“the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” <i>John 1:14.</i>	“received up into glory” or in the words of <i>1Cor. 15:45</i> “made a quickening [life-giving] spirit.”

2) God prior to the Word being made Flesh.

God is the source of all power, energy and life. What do the following quotations tell us about God: Job 34:14-15; Psa. 51:12; Psa. 104:27-30; Jer. 10:12? Add any further quotations of your own. What exhortation can we take from this (e.g. Acts 17:28; Mt. 10:29)?

“Behold, I make all things new.” Rev. 21:5

- a) What can we learn about the nature of God from Paul’s epistles to Timothy? List at least 7 attributes with applicable verses.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

God has always been, and always will be. In the words of Revelation 1:4, 8, He **is, was** and **is to come** (or will be). Hence the basis for the Name revealed in Exodus 3:14,15 (RV mg.) “I WILL BE.” Heb. *Ehyeh*.

- b) In the Old Testament God is often *manifested* through other beings, known to us as Angels. What is the literal meaning of the word *Angel*? What characteristics of God can be seen in the Angel sent in Exodus 23:20-22.

- c) What characteristics should be seen in us as those who are called by His name?

3) The Name or character of God.

God’s Name conveys to us the attributes of His character. What is the common Hebrew word for *name* and what is covered by its meaning?

Strong’s # _____ Hebrew word: _____ Meaning:

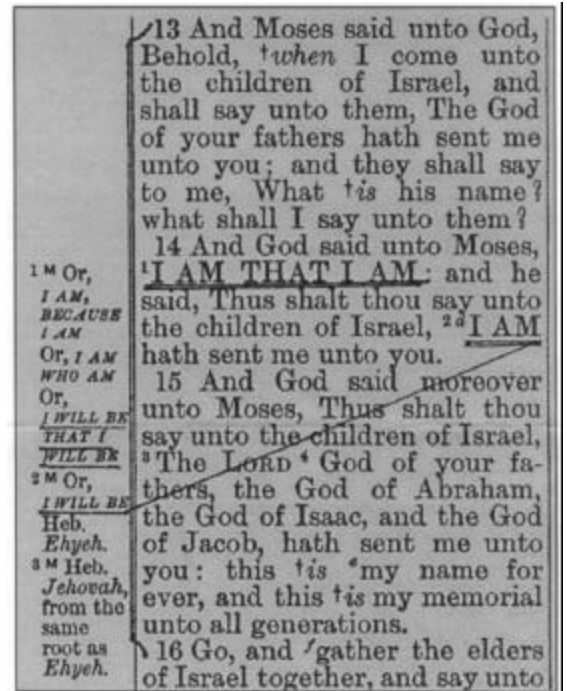
- a) Give examples of how our actions can affect others who share the name *Christadelphian*.

“Behold, I make all things new.” Rev. 21:5

b) Often a name carries connotations of character whether personal, family or even business. Carefully read the dialogue between God and Moses in Ex. 33:13-19 (it may be helpful to compare a different translation, e.g. RSV). Using this reference, equate God’s name to His character in chapter 34:5-7. If we want to be called by God’s name, what character must we have?

c) God’s Name reveals *purpose* and was revealed to Moses in Exodus 3:13-15. Particularly helpful are the marginal notes provided by the Revised Version (reproduced at right). An additional marginal note indicates the noun JEHOVAH (more correctly YAHWEH) is from the verb *Ehyeh*. What is the meaning for the Hebrew root word *Ehyeh* or “I AM”?

Strong’s # _____ Meaning:



d) The value of being able to identify the Hebrew names in our reading will give an added depth of meaning to many Scriptures, especially those referenced by Revelation. The table on the next page is a useful method whereby the names of God may be identified. Look up the meaning for each word noting those which are plural. *An optional, but very useful exercise is to color in the Names of God in your Bible.*

“Behold, I make all things new.” Rev. 21:5

A.V. READING	ORIGINAL HEBREW NAME	MEANING OF WORD	HOW TO DIFFERENTIATE
LORD (of Hosts) GOD JEHOVAH JAH	YAHWEH (TZ’VAOTH) verb EHYEH	He who shall Be (Armies)	Always in capitals
Lord	ADON ADONAY		Color yellow Leave uncolored
God	EL ELOAH ELOHIM ELAH TSUR		Green Purple Leave uncolored Red Brown
Almighty	SHADDAI		Always translated “Almighty”
Most High	ELYON		Always translated “Most High”

e) Write out Exodus 3:15 filling in the meanings of the Names of God.

God had promised to be revealed in Mighty Ones of or from the seed of Abraham. **God’s purpose is to develop a Divine family out of the human race.** We might ask the question: Who will God be? God’s name and memorial is that “He Will Be Mighty Ones of (from) your fathers.”

4) God was Manifest in Flesh.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Preferably, using a lexicon (otherwise a concordance) find the meaning of the Greek for *word* and *God*.

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Greek word: _____ Meaning:

God is not just *Logos*, a mind, but also *Theos*, the substance.

“Behold, I make all things new.” Rev. 21:5

- a) All the wisdom, character and mind of God is involved in this word *logos*. This is the **Word of God, light, life** (John 1:4). This *Logos* (wisdom/understanding) was *made flesh* (John 1:14). So God was now *manifested*, exhibited, made apparent, in flesh—as He had been before in Angelic beings. The Angels were not God, nor was Jesus God, yet God was **in** them. How was God in them?

The key principle is **God manifests Himself in others**—sometimes in *many* others, who are thus His *agents*.

- b) Sometimes when a son is very much like his father it is said, “You can hear his father speaking!” This is what it was like with Jesus and His Father. **Father and son were** (as we say) **“of one mind and purpose.”** The following quotations are key verses. Mark them in your Bible and answer the questions.

- John 5:43 Whose Name had Jesus come in?
- John 12:49,50 Whose words did Jesus speak?
- John 7:14-16 Whose doctrine did Jesus Teach?

The Son was a carbon copy of the Father. **Jesus is now what the Father always was!**

5) Power to become the Sons of God.

In the *Logos* was Life. Explain how this life can become a power in us (John 6:63)?

- a) Believers are baptized *into* the One “Name of the Father, and of the Son, and of the Holy Spirit.” (Matt. 28:19). This is the name of the Father developed in His son by the Holy Spirit (Spirit of Truth) and covers everything to do with the Father and Son. In Acts 15:14 we see a process of separation. What are these people taken out for and what way of life does this require?

“Behold, I make all things new.” Rev. 21:5

b) These believers would develop, through the Logos or Word of God, a frame of mind, an attitude of mind, like that seen in Christ himself. Explain how we are begotten by the Word of Truth, so that the new man is formed in us, and what we can learn from this. Use at least two quotations in your answer.

c) What is the power and privilege the Word of Life gives us (John 1:12)? What was the work God was doing as described in Hebrews 2:10?

6) The First and the Last

“I am the First and the Last, I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen...” (Rev. 1:17-18). From Col. 1:15,18 show how Jesus is **The First**. Can you find a second reference in Paul’s letters to support your answer.

Jesus was the *“Living One,”* who previously *“was dead”* but is now *“alive for evermore.”*

a) **The Last** is a title that includes many. In Isaiah 41:4 Rotherham translates the verse “I, Yahweh, who am First, And with them who are last I am the Same!” Here the last is seen to be plural. The meaning is “Last Ones.” Jesus is a perfect manifestation of His Father, but as we saw he is to “bring many sons *to glory.*” Explain the relevance of John 17:22 to this concept.

7) The Alpha and the Omega

Look up the meanings for *Alpha* and *Omega*.

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Greek word: _____ Meaning:

“Behold, I make all things new.” Rev. 21:5

- a) There are 24 letters in the Greek alphabet. Where does this representative number occur in the rest of the book? *Note: we will consider further in Part 2.*

- b) The price of redemption was the King’s blood, so when Jesus was revealed the first time he was pierced and a man of sorrows. Where is this indicated in Revelation 1?

- c) This is the Alpha condition. Give an example from chapter 1 of how the Body of Christ (the believers) also suffered tribulations.

In Jesus we can see the beginning and the end of God’s work. Here is the prototype of the Alpha and the Omega for he is the Firstborn of the new Creation. **Over centuries** *Logos* (the Word) shone into the hearts of men (John 1:12), Abraham, Isaac, Jacob, Moses, David—a new creation was being formed in those who received him.

- d) Jesus is seen in Revelation 1:4 as the “one who is, and who was, and who is coming” YLT. To summarize what we have considered, complete the following with reference to Jesus Christ:

He was _____ (1 John 4:2).

He is *now* _____ (Rom. 1:4).

He is coming with _____ (Rev. 1:7).

8) The meaning of the Seven Spirits

- a) What is the meaning of the word *spirit* and what does the number seven represent?

- b) Explain Matt 28:18 in the light of the above.

- c) In Revelation 5:6 we see the “Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God.” Seven eyes represent omniscience and perfection of vision. Provide a Scripture reference where eyes represent understanding.

“Behold, I make all things new.” Rev. 21:5

He who was slain is now a perfect manifestation of God—omniscient, all seeing and all powerful—Jesus Anointed, the faithful witness, the Chief Born from among dead ones and the Prince of the Kings of the earth—those Kings who were dead but will awake out of the dust of the earth and reign with him a thousand years.

“I am the first, I also am the last” Isa 48:12

YAHWEH
“He Who Will Be”

“One God and Father of all...” Eph 4:6; Numb 27:16.

“In the beginning was the Word (logos), and the Word was with God, and the Word was God” John 1:1.

“...thy word is truth” John 17:17.

“Mighty Ones”
The angels
(messengers)

ELOHIM

see Exodus 3
verses 2, 3, 4, & 6.
c/p Exodus 23:20-21.

“And the Word was made flesh, and dwelt among us...” John 1:14

JESUS CHRIST
NOW GLORIFIED

“...the words that I speak unto you, they are spirit, and they are life.” John 6:63.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things...” Hebrews 1:1,2.

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” Hebrews 12:25

“receive with meekness the engrafted word” James 1:18

“God at the first did visit the Gentiles, to take out of them a people for his name.” Acts 15:14.

“...be renewed in the spirit of your mind; And... put on THE NEW MAN...” Eph 4:23,24.

SAINTS

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” 1 Cor 12:12.

THE ELOHIM OF AMEN – THE MIGHTY ONES OF THE TRUTH! (Isa. 65:16.)

“I am alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Rev 1:8.

THE ETERNAL SPIRIT OF TRUTH

SECTION C: ONE LIKE THE SON OF MAN – Revelation 1:10-20

Finally we have reached the first vision of the Apocalypse! Before jumping into the vision we will briefly consider verse 7 in reference to Christ's coming. The vision provides us with exhortation and insight into the coming of Christ Jesus with his King Priests, having been brought together out of the lampstand ecclesias for the purpose of establishing God's righteousness in the earth. Are we prepared to make the sacrifices required to be "like him" following his lead as the head of the body?

1) The Coming of the Lord in the New Testament.

The coming of the Lord Jesus in power and great glory is given special place in this book. It is here right at the beginning and also at its close. It is the most exciting theme of the book. The coming of the Lord is prominent in all the New Testament. Analyze these prophecies and answer the questions below.

a) Matthew 19:28

- When does he come?
- What will he do?
- What will the 12 Apostles do?

b) Jude v. 14

- Who comes?
- Who does he come with?
- For what reason?

c) Find two places in the O.T. prophets where this coming is foretold. (Hint: see margin ref. in Jude). What points do you deduce from these prophecies?

“Behold, I make all things new.” Rev. 21:5

2) Paul preached another king was coming.

The preaching of the Apostle Paul turned the world upside down because he taught a king other than Caesar was coming to establish his kingdom. Jesus is to come with great power because there is no way he could take over the rulership of the world without it.

a) Find five references in 1 Thessalonians where Paul mentions this second coming.

-
-
-
-
-

Find three references in his 2nd epistle to the Thessalonians.

-
-
-

b) Read 2Thes. 2:1-8. What does Paul tell them will be developed before the coming of Christ? Was it already at work in his day? Who was to destroy this system and why is it to be destroyed?

3) He is coming with clouds. Rev. 1:7.

Revelation is a book of symbol as we have already considered. These symbols are not new to Revelation but are taken from the Old Testament. The figurative is always based on the literal and not the other way around. Clouds have their beginnings on the surface of the earth. The surface waters evaporate and form water droplets that make up the clouds.

a) The clouds are part of the heavens. Find at least two Old Testament passages which help us understand the symbolic meaning of the heaven and earth (e.g. Isa. 1:2,10).

b) Find at least one verse in Revelation that gives the symbolic meaning of the “waters.” If you wish to extend your search, there are other similar passages in the prophets.

- c) These water particles, representing people, have been evaporated by “the spirit which is the Truth” from past generations. Altogether they make up a great cloud. Where in the New Testament are the saints of past ages described as a great cloud? Putting together what we have learnt, how do we understand the picture in Rev. 1:7?

4) How to answer Evangelicals on the rapture?

The Evangelicals would have us believe the Saints will be raptured in literal clouds to meet the Lord in the literal air. This comes from a wrong surface reading of 1 Thes. 4:17. Look up the meaning of “shall be caught up.” If available, Thayer’s Greek lexicon provides added useful information.

Strong’s # _____ Greek word: _____ Meaning:

- a) How is the word used in the following quotations:
- Acts 23:10
 - Acts 8:39

Compare the following translations with the AV and note the differences.

“...the dead in Christ shall rise first, then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be...” YLT, see also Rotherham.

“...the dead in the Anointed shall arise first; afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in air; and thus we shall be at all times with the Lord...” (Bro. J. Thomas).

Air in 1 Thes. 4 is used in the same sense as Eph 2:2. The course of this world is parallel with the prince of the power (authority) of the air. It is the spirit of disobedience that drives the ruling authorities. In Paul’s day it was the ruling heavens of Rome. Eph. 6:12 shows how Paul and company were in contest with these authorities. In the Kingdom the tables will be turned. The ruling authorities will be the Spirituals of righteousness “in high places” rather than “the spirit that is now working in the sons of disobedience.”

"Behold, I make all things new." Rev. 21:5

5) "Every eye shall see him."

They will see the one who they pierced. This phrase is an echo from an Old Testament prophet. Find this reference and describe the context it is found in. Who does the prophet say was to look on him?

a) Considering the following quotes, who else will see him in that day?

- Luke 13:28
- Isaiah 66:18 (also ch. 40:5)
- Ezekiel 38:22,23.

b) Read Daniel 7, particularly verses 13-14, 21-22, 26-27. In this vision, what will Christ and the saints do when they come "with the clouds of heaven"?

6) "In the Spirit on the Lord's day" v.10.

The phrase "I was in the Spirit on the Lord's day" provides us with two important facts which can help us understand the rest of chapter 1. What does it mean to be "in the spirit"? This terminology is not unique to Revelation as we also find it in 1Cor 15:44; Ezek. 37:1; Ezek. 2:2 etc.

a) Although God's power does not work with us in the same way it did with the apostle John, how can we elevate our minds to see these spiritual things? (Cp. Isa. 55:6-11).

b) Search Scripture for the phrase "day of the Lord." What day or time is being spoken of? Use examples from your search. *Use a Bible computer program to simplify this.*

"Behold, I make all things new." Rev. 21:5

- 7) **It is on this day of the Lord** that John hears a great voice behind him which sounds like a trumpet. The fact John hears this behind him tells us the point in time when he is seeing this vision. In verse 12 we are told John turns to look back.
- a) Read 1Cor. 15:52 and 1Thess. 4:16. What event are we being told has passed in the vision John sees?

 - b) One of the ways the trumpet was used under the Law of Moses was to give warning. As we have seen, this book provides several warnings. What duty do we have to warn others of these coming events (hint: see Eze. 33)?
- 8) **Seven golden lampstands.**
Complete a short study on the *lampstand* (candlestick) and its significance using your Bible and a concordance. Describe how we and the ecclesia as a whole, God's witnesses, should act as a lampstand. What is the significance of the number seven, used frequently of the lampstand? The design of the lampstand and its operation in the tabernacle should be considered in your answer.

"Behold, I make all things new." Rev. 21:5

9) The one perfect body.

As we shall see further, this vision of the "one like unto the Son of Man," is a picture of Jesus Christ and his ecclesia after the time of the resurrection trumpet. In his vision John looks back on this assembly from the time of the Kingdom and sees them having overcome and been made immortal. At first glance this figure appears singular, however upon closer examination we will find it is representative of the one body with its many members (see 1Cor. 12:12). We can see this principle from God calling Israel his firstborn "son."

- a) Where in the O.T. did God use this term to refer to the whole nation?

- b) Look up the following Scriptures and indicate their relevance to the one body:
 - Ezra 3:1 (also Neh. 8:1)
 - Daniel 10:6
 - John 17:21-23
 - Rev 1:15

- c) Summarise the concept that is conveyed to us in the above verses, and compare them to the One revealed in Revelation chapter 1.

- d) Read 1 John 3:2 and ask the question, "am I 'like the Son of Man?'" What exhortation does this give to each one of us?

10) "The one like the son of man."

The vision John sees is not unique to Revelation 1. Complete the chart on the next page (perhaps as a group) observing the obvious parallels with Ezekiel, Daniel and the other prophets. Not all symbols are repeated. It is not necessary to find all parallels, but give a best effort. Many references to ch. 1 are made in the letters (chapters 2 & 3) providing warning and exhortation. This vision is quoted throughout the book of God's judgements. Although it is unlikely we will be involved in literal armed combat, it will be our honour (e.g. Psa. 149:5-9; Zech. 14:1-2, 5) to take an active role establishing God's righteousness in the earth.

“Behold, I make all things new.” Rev. 21:5

Opening vision of “the one like the son of man.”

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

Characteristic (Rev. 1:9-20) Some key words in bold face.	X-reference(s) Rev. 2-22	Daniel 10	Ezekiel 1	Echo(es) in Prophets	Meaning / Spiritual Lesson(s)
seven golden lampstands and in his right hand seven stars	2:1,5; 3:1; 11:4			Zech. 4:2; Dan. 12:3	Rev. 1:20; Dan. 12:3. My ecclesia must show faith to dark world if to be part of the one perfected body.
“one like unto the son of man”					
“ clothed with a garment down to the feet”				Isa. 61:10; Dan. 12:6; Zec. 3:3-5	
“girt about the paps with a golden girdle ” cp. NKJV				Eze. 16:13	
“his head and <i>his</i> hairs <i>were</i> white like wool, as white as snow”				Dan. 7:9; Isa. 1:18	
“his eyes <i>were</i> as a flame of fire ”				Isa. 10:17; Joel 2:3,5; Ob. 1:18	
“his feet like unto fine brass , as if they burned in a furnace”				Eze. 22:18-20	
“his voice as the sound of many waters”				Isa. 17:13; Eze. 43:2	
“out of his mouth went a sharp twoedged sword”				Isa. 49:2	
“his countenance <i>was</i> as the sun shineth in his strength”				Isa. 30:26-27; Mal. 4:2	
“I fell at his feet as dead”					
“he laid his right hand upon me, saying unto me, Fear not”				Isa. 35:3-4; 41:13,14	
“I am the first and the last: I am he that liveth, and was dead”				Isa. 41:4; 44:6; 48:12	

If desired insert a blank page for additional notes.

“Behold, I make all things new.” Rev. 21:5

11) “The voice of a great multitude.”

By putting together all the echoes and cross-references we have found completing this chart, a very exciting picture emerges. We see Christ with his King Priests having been brought together out of the lampstand ecclesias for the purpose of establishing God’s righteousness in the earth.

- a) Why is the voice described as being “of mighty thunderings,” “of a great multitude” and “like the noise of great waters”?

12) “Clothed with a garment.”

Being clothed or covered with a white garment is an important theme in Revelation and Scripture generally.

- a) What is represented by white (linen) garments – give a proof verse from the book of Revelation.

- b) What must we do to become clothed (i.e., put on Christ as a garment)?

- c) How can we learn “to walk with” Christ Jesus? (See Rev. 3:4-5).

- d) To keep our garment unspotted (James 1:27) what should we avoid?

- e) We are priests in training. What additional principles can we learn from the garments of the Levitical priests (Exodus 28)?

13) The golden chest band.

- a) What does the Bible teach us about gold as a symbol?

- b) What would the golden chest band have covered? What can we learn from this symbol? How can we overcome the world in which we live (e.g. 1Jn. 5:4,5)?

- c) Read Ex. 28:15-30 and explain the significance of this to the priest's breastplate. What parallels can you find?

14) His white head like wool and snow.

- a) Who is the head of the body and what is the significance of wool?

- b) Comment on your willingness to follow the sacrificial example of our head.

- c) There is an echo of this description back to Isaiah. Find this verse and explain how it applies to us.

- d) The head leads the body. Using two or three verses demonstrate how we are to follow our head, Christ Jesus (e.g. Rev. 14:4).

“Behold, I make all things new.” Rev. 21:5

15) John fell at his feet.

The impact of this vision upon John was dramatic (e.g. Rev 1:18). From the chart, previously completed, other prophets can be noted which were affected in a similar way. In what way were they affected by what they saw and heard?

- a) How much desire do we have to search out God’s mysteries? When we discover the meaning of a passage does it stir our emotions? This is the power of the Gospel to stimulate us as witnessed near Emmaus. (See Luke 24:32). How can we help each other in this way?

- b) As our brother, John’s symbolic death is a type of all those who will be raised from the dead to be with the Lord (e.g. Dan. 10). There is much needed comfort in the words “fear not.” How would this have provided strength to those who were to suffer great tribulation and even die “for the witness of Jesus”? What strength can we gain from this?

The Kingdom Visions of Revelation

Manitoulin Youth Conference 2001



“Behold, I make all things new.” Rev. 21:5

Workbook Part 2

WORKBOOK INTRODUCTION

April, 2001

Dear Young Person,

Greetings in the hope of Israel! By this time, you should have completed the first part of the study and be ready to begin Part 2. God willing, this part of the workbook will guide us through the remainder of our study: **The Kingdom Visions of Revelation, "Behold, I make all things new"** (Revelation 21:5). Before beginning your study of chapter 4 onwards, it is important the glorious vision in chapter 1 be understood. The first vision provides an introduction to the exciting themes of this book.

Included with this part of the workbook is a copy of The Bible Magazine, "2000 Years of Fulfilling Prophecy Announces Christ's Return." Additional copies of this resource are freely available in electronic format on the Internet at www.biblemagazine.com or www.youthconference.com. Please use this to help gain an understanding of the background to the Kingdom Visions. When studying these visions remember they are not consecutive in time and provide an appropriate vision to those affected by the events of the adjacent chapters.

When studying each vision, it is vital we see beyond the symbols and events to the reality of the things which are soon to happen! The real benefit of the study is realized when we see the visions as John did, with ourselves in the scenes before us. Once these things become a reality to us, the exhortation and comfort given becomes a powerful influence upon our lives. Having a clear vision of what God intends for this earth will give us the much needed strength to "overcome the world," recognizing He has "provided some better thing for us!"

The message of this book provides a wealth of things for bre. and sis. to study, regardless of years in Christ. Therefore, do not be discouraged if you are unable to fully understand each and every detail. Prayerfully put your heart into the study and you will benefit from every hour your mind is focused on these wonderful things. As Jeremiah said, "...let Jerusalem come into your mind" or in the words of Revelation, "come and see!"

As in past years, both parts of the workbook should be completed before coming to conference. Once again, thanks should be given to my family for helping write sections of the workbook and for enduring long sessions of correcting and proof reading! Thanks also to the other bre. and sis. who helped review and proof read this workbook.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

Love, your fellow servant in Christ Jesus:

Bro. Daniel Billington

Address: 608 Lake Street #605, St. Catharines, Ontario, L2N 5S9, Canada.

E-mail: Daniel.Lindsay@sympatico.ca

Manitoulin Youth Conference Committee

Bro. Joseph Abel (joeabel@hotmail.com)

Bro. Nathan Badger (natebadger@yahoo.com)

Bro. Daniel Billington (Daniel.Lindsay@sympatico.ca)

Bro. Ted Hodge Jr. (tkhodge@hurontario.net)

PART TWO: STUDY QUESTIONS – REVELATION 4 - 22

SECTION A: THE THRONE IN HEAVEN & BOOK UNSEALED – Revelation 4 - 5

Revelation chapter four begins a new section of things presented to John in the Isle of Patmos. Christ now turns John's attention to the future. "I will shew thee things which must be hereafter." (Rev. 4:1). In this context John finds himself "in the spirit," he sees a vision of the Kingdom (cp. 1Cor.15:44,45 & Phil. 3:21). How strengthening this must have been after considering the struggles and problems of the seven ecclesias! As you read through chapters 4 and 5 you will see they are one Kingdom Vision, focussed on the covenant throne of David seen in the midst of the Lamb, elders and living creatures.

1) Revelation 4:1 – "a door opened in heaven"

When we studied Revelation chapter one, we considered the symbol of the heavens and earth. *It would be helpful to review and cross-reference those proofs to this passage.*

As an example, note these words from Isaiah 65:17-19:

"For, behold, I create new heavens and a new earth...for, behold, I create Jerusalem a rejoicing, and her people a joy."

So therefore the "heaven" is Jerusalem (i.e. its Administration or government), and the earth represents "her people." In Rev. 21:1-2 this is the new Jerusalem community, Christ and the saints.

- a) What was the first voice, like a trumpet, John had heard? What did we find that it represented in Part 1 of our study?

- b) John sees a door opened in heaven (the government of the Kingdom) and is invited to come up to see a throne. Daniel speaks of these events in ch. 7:22,27 where he describes the saints taking possession of "the kingdom under the whole heaven." Paul also describes this event when he says that we will "meet the Lord in the air." (1Thes. 4:17). Explain how these truths help us understand 2Cor. 12:1-4, a wrested Scripture.

“Behold, I make all things new.” Rev. 21:5

- c) John here represents all faithful saints who will receive the invitation to “come up hither.” What other references can you find which mention the acceptance of Jesus’ faithful servants into his Kingdom?

- d) What verses describe the type of occupations we will be given in Jesus’ government?

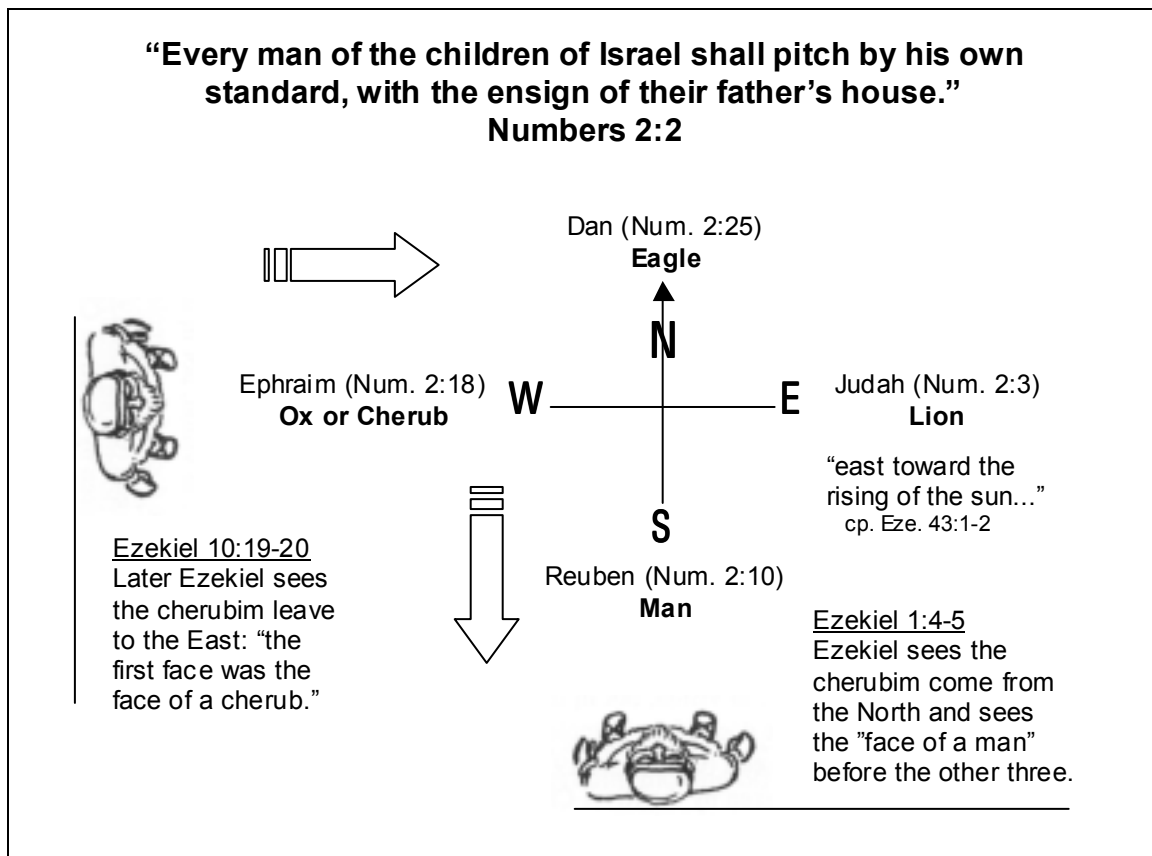
2) One sitting upon a throne set in heaven.

The first thing John observes is a throne set in heaven surrounded by twenty-four lesser thrones (ch. 4:2-4). This throne is mentioned frequently throughout the book. We learn that this is God’s throne, but also Jesus Christ’s (see Rev. 22:1,3).

- a) Read 1Chron. 28:5 and explain how this throne in Rev. 4 can be both God’s and Jesus’ throne?

- b) Consider the phrase “in the midst of the throne” found in ch.4:6. How does this show that the four beasts are involved in the rulership of the Kingdom? See also Rev. 3:21 and 5:6.

“Behold, I make all things new.” Rev. 21:5



3) The twenty-four elders and four living creatures.

Before we consider the throne further, let us turn our attention for a moment to the twenty-four elders and four beasts (which really means *living creatures*).

- a) Read Rev. 4:6-7 and Eze. 1:5-6,10. What is the connection between these four faces and Israel (see Num. 2:2-3,17)?

- b) The twenty-four elders clothed in white raiment are an echo back to the 24 priestly orders established in the nation of Israel. Read 1Chron. 24:4,18 and Rev. 1:6. We are to be the “kings and priests” of the future so what can we conclude from this?

It is interesting to note the fact there are twenty-four letters in the Greek alphabet beginning with Alpha ending with Omega. The twenty-four elders mirror the character of their High Priest, the Word made flesh.

“Behold, I make all things new.” Rev. 21:5

- c) The picture that John sees is of the Kingdom of God or His throne of Israel and His Kingdom of Israel restored! Read Isa. 9:6-7 and explain the significance of the throne with relation to David. What other references can you find which mention this restoration?

4) “He that sat was to look upon like a jasper and a sardine stone...”

Look up the three stones mentioned in Rev. 4:3 in a Bible dictionary and explain their significance to Jesus who manifested God in flesh and spirit (1Tim. 3:16).

Jasper (cp. Rev. 21:11)

Sardine (or Sardius)

Emerald

- a) John sees a rainbow around the throne. Where else in Scripture do we find a rainbow? What was it to represent? Where else do we read about a covenant throne? Who was to sit on it?

5) “Upon the thrones I saw twenty-four elders sitting...”

We are told that the twenty-four elders were wearing crowns of gold (ch. 4:4). Look up the word for "crown" in your concordance and using other N.T. uses of the word, describe the character that this ascribes to the one who wears it. (Cp. the golden chest band, Part I #13).

Strong's # _____ Greek word: _____ Meaning:

- a) What lessons can we learn from this gold crown?

"Behold, I make all things new." Rev. 21:5

- b) What is significant about the fact that the twenty-four elders sit upon thrones and are wearing both a gold crown and white garments (ch. 4:4)?

- c) What is the obvious parallel verse to this later in the vision (Rev. 5)? This group has gained the victory and overcome. If we are to be a part of this glorious picture, what must we overcome? Hint: see Jn. 16:33.

- d) We are given a clue to the identity of this symbol in chapter 5 verses 8-10. What group of people have been redeemed?

- 6) **"They rest not day and night, saying, Holy, holy, holy..."**
Where in Isaiah do we find an echo from the four living creatures in Revelation which say "holy, holy, holy, Lord God Almighty"? What future time is Isaiah speaking about at the start of this chapter? How will we help Christ to fill the earth with Yahweh's glory?
 - a) The four living creatures are described as being "full of eyes." Of what Old Testament reference is this an echo? Our eyes relate to our vision and intelligence. What does this teach us about how we ought to be?

 - b) These creatures "rest not day and night." Consider the use of the phrase "day and night" elsewhere in Scripture. How can we live like this now? Is our life as Christ's servants only part time?

7) “Out of the throne proceeded lightnings and thunderings...”

Using a concordance give other examples of where we read of thunder and lightning in Scripture.

- a) Based on your findings, does this symbol in Rev. 4:5 represent blessings or judgements coming from the throne?

- b) What will the result of these judgements be? Consider Isaiah 26:9 and 32:1,17-18 in your answer.

- c) “Before the throne there was a sea of glass like unto crystal” providing a beautiful image of what the world will be like after the thunder clouds move away. Read Isa. 57:20 and Rev. 21:1, then explain what is represented by the "sea"—seen here to be still like glass (cp. Psa. 107:29).

8) “The living creatures shall give glory and honour and thanks...”

It is worth contemplating the scene we see through faith with John, putting together the various symbols in this chapter. Unless we visualise ourselves involved in this scene it will not affect our lives! The Lord Jesus Christ is sitting upon God’s throne, which is the throne of David in Jerusalem (Rev. 14:1). In the midst of the throne we see ourselves and other saints with him. In number we are “ten thousand times ten thousand, and thousands of thousands...” (ch. 5:11). Think about this picture in your own mind. What will it be like to be one of the faithful saints in this surrounding? With our help the nations have been turned to God’s ways by judgements and preaching. Many who we once knew or read about have been raised and are eager to share experiences with us.

- a) From what we have considered so far, why do you think we will have such a feeling of thankfulness when we see what has been accomplished to the glory of the Father?

"Behold, I make all things new." Rev. 21:5

9) The new creation.

In v.11 we see Jesus Christ proclaimed "worthy" for his creation. Read Col. 1:13-19 and describe what creation is being referred to here. Find additional references to support your answer.

Revelation Chapter 5

In our study of this vision it is helpful to remember that a variety of symbols are used, each with a special significance relating to different times. When put together they form a beautiful picture of God's work through Jesus Christ. Chapter 5 is a continuation of what John saw in chapter 4. The scene is the same, so that the things described are seen from the position of the Kingdom. For those Old Testament characters raised at this time, the book of Revelation and the things accomplished by Jesus Christ will be fresh news!

10) The sealed book in the right hand, Rev. 5:1-3.

The Greek word for "right hand" is *dexios* and here signifies authority (see Vines or Thayer's). Using this word find two or three references to Jesus' exalted position (e.g. Acts 2:32-36; Jn. 5:22).

The book being in Jesus' right hand indicated his authority to reveal the contents of the book and his authority over the events contained in it (see ch. 6:1).

- a) We are told that this book was "sealed up with seven seals"(NASB) so that none could read it (ch. 5:4). Using a concordance, find at least two O.T. references to a book that is sealed in this way. What similarities with Revelation can you find with these verses?

- b) No man, dead or alive since the time of Adam, or angel could open the book (vs. 2-3). What was required to unlock this message? (Hint: see Rom.3:10 and Phil 2:7-9).

11) "I wept much," v.4.

John and Daniel both were distressed as a result of things concerning "the time of the end" being hid from them (see Daniel 8:26-27). John was now old and, like us, waited for the Lord's return; but instead he only saw popular false religion, the downfall of Jerusalem and the unhindered prosperity of Rome. John must have had a very strong desire to know the contents of the scroll as the absence of anyone being able to open it moved him to weep.

- a) What exhortation does this give us regarding our desire to search out answers to our questions?

- b) How interested are we in the purpose of God? How does the prosperity and comfort of our society compete with this desire?

12) "The Lion of the tribe of Juda...hath prevailed," v.5.

Look up the word prevailed in your concordance and explain what Christ Jesus overcame. Consider the other N.T. uses of this word in your answer, e.g. John 16:33.

Strong's # _____ Greek word: _____ Meaning:

- a) Christ Jesus returns as the Lion of Judah, but was a Lamb when he became worthy to open the book. Read Gen. 49:9-10 and Mt. 2:1-6, then explain the significance of the title "the Lion of the tribe of Juda."

- b) As we saw in Chapter 4, Christ Jesus is sitting on the covenant throne, shown to us by a rainbow—this is the throne of David. Using a concordance find the echoes in the prophets to the Root or Branch (see also Rev. 22:16).

"Behold, I make all things new." Rev. 21:5

- c) What do we find in these verses that will fulfill the promises made to David (2Sam. 7)? On what aspect of Christ's coming do they focus ?

- d) Considering their context, what do these verses tell us about the changes the reign of Christ Jesus will bring?

- e) These words would have provided relief, joy and encouragement to John. How can these things encourage us?

13) A lamb in the midst, v.6.

Having shown us the victorious Messiah, John's attention is directed toward the symbol of the Lamb, but not only the Lamb. He is in the midst of the throne, four living creatures and elders.

- a) Using the phrase "in the midst" what verses can you find referring to Jesus in the midst of the ecclesia? (See also Col. 1:26-27 and Jn. 15:5-7).

- b) Why do you think the symbol of the slain Lamb is used in this context? How do we identify with it? Hint: see Rev. 5:9 (see also Gal. 2:20 & Rom. 12:1).

“Behold, I make all things new.” Rev. 21:5

- c) The mission of this one body is represented by “seven horns” and “seven eyes” which are a manifestation or representation of God’s one complete spirit power. A “horn” is a symbol of military power (Dan. 7:24; Zech 1:18-21; cp. Rev 17:12-14) whereas “eyes”, as we have already considered, represent intelligence or knowledge. Read Isa. 26:9 and describe what the purpose of this mission will be.

14) “He has taken the book...” v.7.

In this vision we see the one body, the perfected ecclesia crucified with Jesus (Rom 6:6) “who hath taken” (RV margin, also Weymouth) the book out of the right hand of him who sits upon the throne. The one on the throne is the LORD our Righteousness, God manifest in Christ. These things are seen from the position of the Kingdom.

- a) Look up the word “took” in Strong’s concordance and make a note of its meaning.

- b) What is the amazing exhortation seen here for us as we take the book out of the right hand of him who will sit upon the throne of David?

This is the right hand of authority giving the Christ body instructions for the taking of the Kingdom by faith. See Lk. 19:15-19.

15) “the prayers of the saints,” v.8.

The understanding of this book, brought to light through God’s sacrifice of a Lamb, brings the Saints to their knees in prayer (cp. Rev 6:9-11).

- a) How can this message provoke us to have an earnest desire to pray? Do you think we thank God often enough for His purpose, especially future?

“Behold, I make all things new.” Rev. 21:5

- b) If we are happy with things the way they are, are we likely to pray for anything different?
How can we overcome this complacency?

16) “...thou wast slain, and hast redeemed us to God,” v.9.

In this first song, Jesus himself is seen to be worthy of taking and opening the book. The reason given is his work of redemption calling out a people from the Gentiles and sanctifying them by his blood. In the context of this vision these things are an accomplished fact!

- a) Are our emotions stirred to this extent when we consider what has been done for us or can we take it for granted at times?

- b) In chapter 6 (vs.1,3,5 & 7) we see the four living creatures, the saints, involved in the revealing of the scroll’s message. It is Jesus who opens the seals, and the four living creatures respond “come and see”—how can we practice the saying “come and see” in our lives now?

17) Kings & Priests, v.10.

We are now kings and priests in training. This is the glorious hope revealed to us in this vision!

- a) Where else in Revelation is this referred to? How long are we told this condition will last?

- b) Read Luke 19:15-19 and Micah 4:1-2, then explain how this is likely to be accomplished by the Saints as “kings and priests.”

“Behold, I make all things new.” Rev. 21:5

- c) Why are we to be king priests? In other words, unlike today, why is God’s future government in the Kingdom both a civil and a religious authority?

18) “Worthy is the Lamb!” vs. 11-12.

As we saw in v.9, the appreciation of what Jesus has accomplished causes the saints to sing a new song. Now the angels of God join this joyful multitude crying “Worthy is the Lamb!”

- a) Why is it the angels are not seen in v.9 singing thou “hast redeemed us to God”? (Cp. ch. 14:3).

- b) It is awe inspiring to imagine what it will be like to participate in this scene with our brethren and sisters from previous generations, the angels of God, and our King the Lord Jesus. Surely the heart of the saints will burn within them at this time! (Cp. Lk. 24:32). Where else do we read about songs such as this being sung? How can they encourage us?

- c) Finally this chorus of thanksgiving is heard in a third song which echoes around the world resulting in a global day of prayer! What affect should these things have upon us as we meditate on them in our current position?

- d) Are we thankful enough for what has been done for us? (Read ch.4:9 and 2Chr. 5:11-14). How should we express our thankfulness? Support your answer with appropriate verses.

SECTION B: BACKGROUND & THE SEAL OF THE LIVING GOD – Revelation 7**Background: Revelation 6 – A Living Witness*****Read Revelation Chapter Six***

*These brief notes on the seals complement the chart on page 16 of The Bible Magazine, Vol. 13 # 2 (BM). If you did not receive a copy of this magazine with your workbook, it may be downloaded from <http://www.biblemagazine.com/> in PDF (Adobe Acrobat) format. For further detail and evidence refer to the books in Part I page 3 of the notes. Historical references are from Gibbon's *Decline and Fall of the Roman Empire* (not the abridged edition).*

The Seals

- The Lamb opens **all** the seals (6:1,3,5,7,9,12; 8:1). He is in total charge of world events. The churches worship a dead Christ, pictured on the cross. The book of Revelation presents to us a **living** Christ (1:18). When we look at the fulfilled prophecies we can see his work down the centuries and today, a terrific proof of his resurrection.
- The living creatures—his people—say, "Come and see" the wonderful things that God has revealed (6:1,3,5,7).

The Horse Symbol

- *The Horse requires direction to be useful:* "Be not as the horse...that *must be held* in with *bit and bridle*" (Psa 32:9). "That *led* them... as a horse ..." (Isa. 63:13).
- *Figure employed to illustrate God using men in His purpose:* "...the house of Judah... and *made them as his goodly horse* in the battle" (Zech. 10:3).
- **Point:** God is in control of events using men in various ways to bring about His purpose.

The Time of the Vision

- The coin used in the 3rd seal has the image and superscription of Caesar on it (Mk. 12:16). It is *Roman*. The times of the seals then are *Roman*. They were to come to pass "shortly" after the book was delivered (1:1).

The First Seal- AD 98-324

- The bowman is conquering pagan Rome. The weapons of his warfare are not carnal but mighty to the pulling down of strongholds; casting down imaginations" (2 Cor. 10:3-5).
- He bends his tongue like a bow (Jer. 9:3) to shoot the Word (Hab. 3:9) of the gospel.
- The bowman continues his work during all the seals, a work started by the apostles.
- The white colour of this horse here represents the effect of the gospel upon Roman society as well as a happy and prosperous era (cp. Isa. 32:17).

Fiery Red - Bloodshed and Civil War Characteristic of the times:**2nd Seal AD 183-212**

- The wicked are the sword of the Lord (Psa 17:13; c/p Isa 10:5; Rom. 13:3-4).
- The peace of the first seal was taken away when Commodus came to power.
- He was a monster of cruelty. Amazingly the Christians found relief under his rule, but by the close of the seal they were suffering bitter persecution under Severus. God's judgments came on the apostate Christians as well as the pagans (Rev. 2:16; 1 Pet. 4:17).
- At this time an apostasy began to grow among the Christians. It grew into a powerful political party. They no longer held all the Truth, but they still contended against pagan idolatry. Eventually they would gain enough political strength to take over the ruling heavens.

"Behold, I make all things new." Rev. 21:5

- Gibbon (ch. 15) comments that the Christian republic "gradually formed an independent and increasing state in the heart of the Roman empire."

Black with Mourning and Affliction was the Character of the Times:

3rd Seal AD 212-235

- The Roman coin used here sets the scene of the seal; excessive taxation, extortion and oppression practiced by those who hold the balances of justice (Job 30:26-31; Job 31:6 RSV; Hos.12:7).

The Times were Characterised by the Green Pallor of Approaching Death:

4th Seal AD 235-303, Quotes from Gibbon ch. 15

- "During that calamitous period... every province of the Roman world was afflicted by barbarous invaders (wild beasts c/p Dan. 7:23) and military tyrants, and the *ruined empire seemed to approach the last and fatal moment of its dissolution.*"
- "*War, pestilence, and famine had consumed*, in a few years, half of the human species."

Laws to Destroy the Christian Name: Fifth Seal- AD 303-312

- The focus of this seal is on the believers who are in Christ their altar (Heb. 13:6). Their blood as it were, cries for vengeance like that of Abel (Gen. 4:10).
- Diocletian made an edict to destroy the churches and writings of the Christians. "Many delivered up all the religious books... in order to save their lives..."
- "By a new edict Diocletian ordered all the bishops and ministers... to be cast into prison.
- "a third" and "fourth edict was published ...to force all Christians...to sacrifice to the gods, and to employ all sorts of torments.. to drive them to this apostasy" (Mosheim's Ecclesiastical History).

Revolution Characterised the 6th Seal AD 312-324

- There was a great earthquake - that is a social upheaval of the people (c/p Hag. 2:6-7).
- There was a change in the ruling heavens. See BM
- Constantine championed Christianity. He was victorious over the pagans.
- Gordon Childe in *What Happened in History* comments "The conversion of Constantine is generally hailed as *the final victory* of the new faith. It may equally be regarded as *the triumph* of totalitarianism. The church no doubt *won* not only tolerance and relief from persecution, but also wealth and the right to persecute. The price was clerical endorsement of the existing order on earth."

Summary Question: What did the seals accomplish?

The Seal of the Living God - Chapter Seven

Chapter Seven fits into the time slot between the triumph of the Catholic Church and the trumpet judgments. It opens with the words “After these things...” That is after the amazing events of chapter six. Check out the outline chart in Part I of the workbook on page 13.

1) “the seal of the living God,” vs. 1-3.

There is a messenger who has been engaged in the work of sealing the servants of our God (Rev. 7:2). From the use of the plural in verse 3, “till **we** have sealed the servants of **our** God,” it is clear that the messenger with the mission of sealing represents a group of people.

a) The effort to destroy every copy of the Holy Scriptures under the 5th seal had stirred up faithful men to a diligent study of the Word. What principle is given in 2Tim. 2:2?

b) God requires that His servants are sealed with His own seal. Look up the Greek for the word “seal”.

Strong’s # _____ Greek word: _____ Meaning:

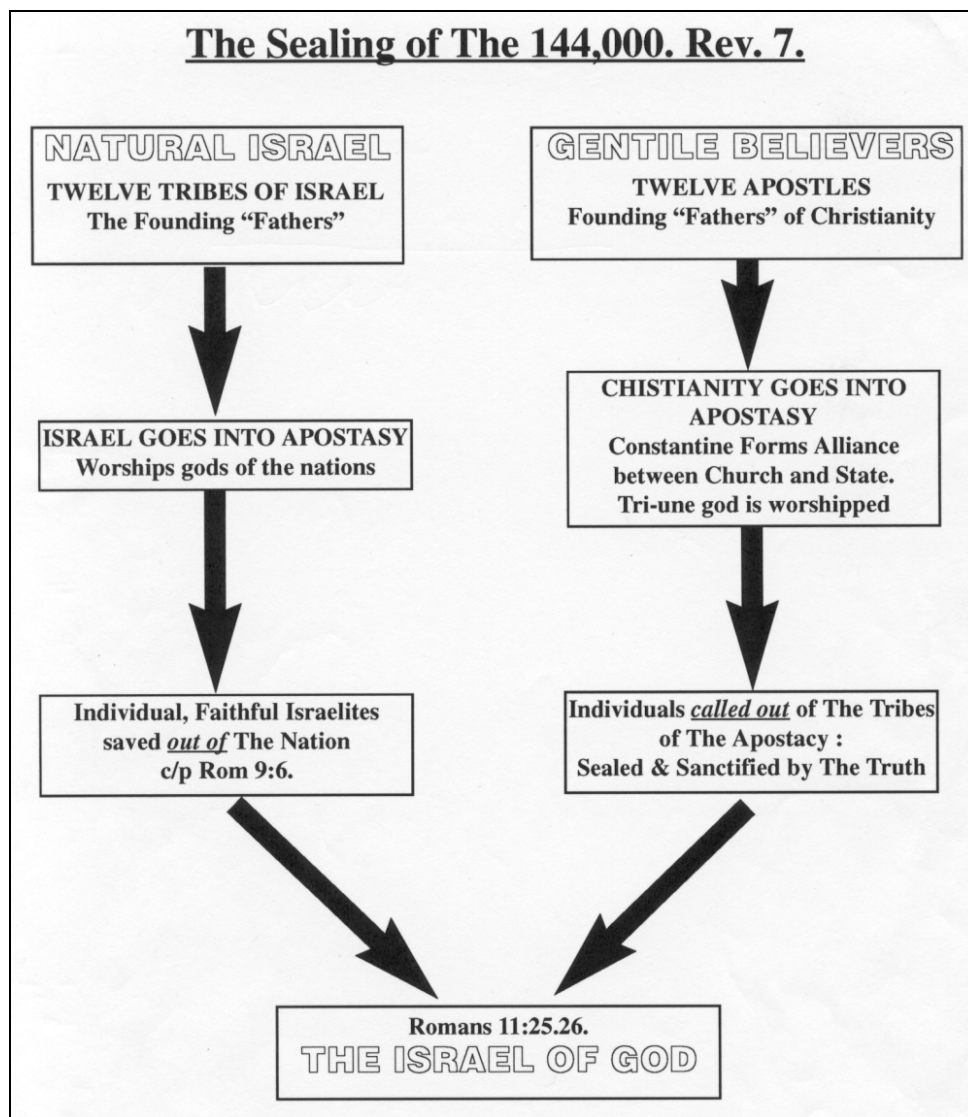
c) They were to have the impression of the living God on their forehead. The forehead often denotes *a state of mind*, sometimes good and sometimes bad. Show this from Ex. 28:36; Jer. 3:3 and Rev. 17:5.

“Behold, I make all things new.” Rev. 21:5

- d) In Job there is a connection between being sealed and receiving instruction (33:16). As a result of being sealed what do the redeemed have in their forehead? (Rev. 14)

From our studies in Part I, on God Manifestation, what does this imply?

2) The tribes of the children of Israel, Rev. 7:4-8



"Behold, I make all things new." Rev. 21:5

- a) Revelation is given in symbolic language (Rev. 1:1). We must see the meaning behind the symbols. The following series of questions should help us come to an understanding of ch. 7:4-8.

For example, in Revelation ch. 1 what does the candlestick signify? _____

For whom was this book written (1:1)? _____

Who is being sealed in ch. 7:3? _____

Where are they from (7:4)? _____ *Remember this is in symbol.*

From ch. 7:9 explain who is represented by this symbol. Why is it not natural Israel?
These are the redeemed of ch. 14:3,4.

- b) A NEW TESTAMENT BACKGROUND

Who are the children of Abraham (Gal. 3:7)? _____

What was preached to Abraham (Gal. 3:8)? _____

How could the nations be part of this (Gal. 3:27, 29)? _____

Whose seed are these believers (Gal. 3:16)? _____

What gospel were they preaching when Paul wrote to them (Gal. 1:6)? _____

What had they done to the gospel (Gal. 1:7)? _____

What were they as a result (Gal. 1:8-9)? _____

What did Jesus Christ call this seed of Abraham in Rev. 2:9 & 3:9? _____

- c) What did Jesus do with those ecclesias who would not repent (Rev. 2:5; 3:16)?

“Behold, I make all things new.” Rev. 21:5

- d) We know that this is not natural Israel because in ch. 7:4-8 the tribe of _____ is missing. The tribe of _____ is included a second time as a son of _____. These tribes represent false Christianity who were once the adopted seed of Abraham, but now have fallen away from the truth. This past connection with Israel is shown by the use of the symbol of the tribes of Israel’s sons.

What has happened to Jerusalem at this time (Lk. 21:24)? _____

What is this time period called by Jesus? _____

How does Paul illustrate this fact in Romans 11?

- As Israel in the past turned apostate (fell away) so now do these spiritual Jews, as Paul had warned (Acts 20:29-30).
- From the time of the apostles faithful believers had been turning people from pagan darkness to the light of the Gospel, but now the work would be to turn them from the darkness of apostate Christendom to the Truth.
- This sealing work was laying the foundation for the witnessing in chapter 11.

A Faithful Witness

- During the time of Constantine the Roman Empire became “Christianized.” From that time forward it was known as *Christendom*. This milestone event set the scene for the following centuries.
- In North Africa there was a large faithful community among the Donatists.
- They made sufficient impact to bring persecution upon themselves.

- e) There is an enmity between the ecclesia and the apostate church. Both are known by various names in the book of Revelation. What do we learn from Rev. 13:7 and 17:6?

- f) Jesus spoke the Truth even though it cost him his life. He is called *the faithful witness* (Rev. 1:5). Look up the word for “witness” in Strong’s concordance.

Strong’s # _____ Greek word: _____ Meaning:

- g) Describe the witness of Jesus. Show how this was fatal to him (John 18:33 - 19:19; 1Tim. 6:13).

"Behold, I make all things new." Rev. 21:5

h) Find other places in the book of Revelation where a testimony was given. What were the results of this?

i) What does this imply for us in our time?

3) The 144,000 taken out of all the tribes of the children of Israel.

a) The 144,000 are seen in two states. Explain what these are from Rev. 7:4 and 14:1.

b) Where have this great multitude come from (7:14)?

c) What principle is brought out in Rev. 7:14-15? Compare this with Phil. 2:8-9.

4) A Vision of the Kingdom, v.9.

A vision of the Kingdom is given to encourage and strengthen those faithful servants of the Living God.

a) How is ch. 7:9 a fulfillment of God's promise to Abraham (Gen. 22:17)?

b) The multitude are seen holding palm branches. This takes us back to the Feast of Tabernacles. From Leviticus 23:39-44 and Deut. 16:13-17 give the main points about the feast.

"Behold, I make all things new." Rev. 21:5

- c) In Nehemiah ch. 8 an account is given of the keeping of the Feast of Tabernacles. What are the main features brought out in this chapter?

- d) We learn from the prophets that this great feast was not only a memorial of the past but also that it looked forward to some great event in the future. What information does the prophet Hosea give us (12:9)?

- e) What does Acts 1:6; 3:20-21 teach us to expect for Israel?

- f) Explain the significance of the throne of Israel using the following quotations, 1Chron. 28:5, Eze. 21:25-27 and Luke 1:32-33.

- g) As we have seen, the Saints will be co-rulers with the King (Rev. 5:10). There will be many nations subject to the King of Israel, but who will be the chief of them? (See Mic. 4:8).

- h) Israel will be the Kingdom of God upon earth whilst the nations will be the empire of the Kingdom--a commonwealth of nations. What picture do you gain from the following verses: Ex. 19:4-6; Mal. 3:3-4; Jer. 33:14-26 and Zech. 9:20-23?

*Israel **will become** the light of the world with righteous king, rulers and subjects taking God's truth to the nations.*

"Behold, I make all things new." Rev. 21:5

- i) God is going to regather the Jews from their dispersion. We see the start of this great work today. It is preparation for the Kingdom of God of which the Jews will be the subjects. What is the next event to be accomplished for Israel? (Romans 11:25-27).

- j) From Jeremiah 31:31-34 and Ezekiel 36:26 show what change there will be for the natural Jew.

- k) Every Israelite will be full of the knowledge of God and faithful like Abraham. They will keep the Feast of Tabernacles in the Land and rejoice before the Lord for all his goodness. They themselves will be a great ingathering. What do we learn from Isaiah 27:6?

- l) The nations will be blessed in Abraham and in Christ. When Jesus expounded his coming in glory, the hearts of the apostles were set on fire. He made these things real to them. Put yourself in the picture. See yourself there with the Lord in triumph. Draw together a few verses to describe the picture of the Kingdom with the nations under the rulership of the King of Kings. Include Zech. 2:11 and Isa. 19:23-25 in your answer.

“Behold, I make all things new.” Rev. 21:5

- m) The nations will also keep the Feast of Tabernacles in the Kingdom Age. Give the details of this from the prophets.

In Conclusion

- This ingathering of a joyful multitude before the King indicates that the time of judgement has passed. Jesus and his brethren have “gotten the victory over the beast” etc. (Rev. 15:2).
- Israel and the nations celebrate with them and rejoice in such a great victory.
- The nations have a righteous government. They are blessed in Abraham and his seed.
- Never before will there have been a Feast of Tabernacles like it! The great celebrations of the Year 2000 will be absolutely nothing in comparison! The huge crowds won't be gathering to honour the pope, princess or rock star. The great hero of the people will be the Lamb in the midst of this palm bearing multitude. The earth will ring with their Hallelu-Yahs (cp. 1Kings 1:39-40)!
- The Feast of Tabernacles will be kept in the Kingdom because it still has a future fulfillment. It looks forward to the end of the Millennium when all the harvest of the earth will be gathered in

SECTION C: BACKGROUND & THE MIGHTY MESSENGER – Revelation 10**Background: Revelation Chapters 8 & 9***Read chapters 8 & 9 in your Bible.**These notes are to be studied with the charts in The Bible Magazine vol.13 #2; pg. 18,19.*

- Judgment is held back until the sealing work is accomplished (Rev. 7:1-3).

Revelation Chapter 8 – Four “Wind” Trumpets (Rev. 7:1)**The First Wind Trumpet A.D. 395 - Alaric and the Goths - Gibbon ch. 31**

- The hailstones of war (Isa. 28:2,17) fall on the people of the earth (Gen. 6:12-13) and on their rulers (Judg. 9:8). These are the wicked who spring as the grass (Psa. 92:7).
- Alaric crossed the Alps with 100,000 fighting men bringing devastation and terror. Rome was given over to their fury (Note the quote in BM). The western *third* of the empire was hit.

The Second Wind Trumpet - The Terrible Genseric, Tyrant of the Sea - AD 429

- Genseric and his Vandals were like a great mountain burning with fire (c/p Jer 51:25) cast into the sea of people who also inhabited the sea coasts (Isa. 57:20).
- Genseric's ships were the terror of the Mediterranean while his light cavalry repeatedly spread devastation and destruction around the coasts of Italy, Greece and Asia.
- When asked by his pilot what course he should steer, Genseric said, "Leave the determination to the winds: *they* will transport us to the guilty coast whose inhabitants have provoked the divine justice" (Gibbon ch.36).
- The terrible Genseric delivered the Donatists of N. Africa from the cruel persecution of the Church (Gibbon ch. 33).

The Third Wind Trumpet - Attila the Hun - AD 451

- Attila the Hun was a meteoric star blazing in a path of destruction (c/p Num 24:17; Jud 5:20).
- "The kings and nations of Germany and Scythia obeyed the warlike summons of Attila."
- In their course they massacred "the priests who served at the altar and the infants who, in the hour of danger, had been providently baptised by the bishop" (Gibbon ch.35).
- Attila (pic. BM) crossed the Alps, the *watershed* of Europe, reducing towns to ashes and causing the slaughter and slavery of the peoples of the waters (Rev. 17:5).

Fourth Wind Trumpet - Roman Empire Darkened in the West - Gibbon ch. 36

- Italy "was exhausted by the irretrievable losses of war, famine and pestilence."
- Theodoric King of the Ostrogoths became sole ruler of Italy, thus darkening the sun, moon and stars of the Roman heavens in the West. (Judg 5:19-20; Isa. 34:5)).

Summary Question: Why did God send the wind trumpets? What did they accomplish?

Revelation Chapter 9 – "Woe" Trumpets (Rev. 8:13)

The Fifth "Woe" Trumpet AD 632 - AD 933 - All quotes from Gibbon ch. 51

- Out of the *furnace* of civil war *isolated* Arabia was united under *one commander*(9:1,2).
- The Moslems "*fought with the courage of lions*," had *long hair, beards and turbans* (v. 7,8). See description in BM and map at the top of pg. 19.
- The faith preached under the name of Islam was "*That there is only one God*." (No Trinity!)
- The Christians had "relapsed into a semblance of paganism ...vows were made to the relics and images... they invested the Virgin Mary with the honours of a goddess."
- Favor was showed to those (with *the seal of God*, 9:4) who were previously persecuted.

The Golden Altar

- The symbol of the golden altar is taken from the Old Testament (Ex. 30:1-10). Incense ascended to God like the prayers of the Saints (Psa. 141:2). In Rev. 9 the golden altar shows the presence of a faithful community of believers.
- The trumpet judgments are an incredible answer to prayer (ch. 8:3-5; 9:13).
- All down the ages of history the prayers of the faithful ascend to God.
- The answer to their cry sets in motion the whole machinery of judgment as shown in the different scenes of the book of Revelation. "All things are for your sakes" (2 Cor. 4:15; Isa 43:14).

Sixth "Woe" Trumpet - Four Angel Powers Chapter 9 v.14-21

- The four angel powers were one by one brought as far as *the Euphrates* (v. 14) and each at their appointed time released (See the center map on page 19 of the Bible magazine).
- They all believed in one God.
- They were hostile to the "Christians" who were Trinitarian and worshipped dead "saints" (9:20-21). Here were powers especially prepared by God for judgment on the apostasy.

The First Angel Power - The Turks

- "The establishment of **the Turks** in Anatolia or Asia Minor was the most deplorable loss which the church and empire had sustained." Gibbon ch. 57

The Second Angel Power - The Moguls and Tartars - All quotes from Gibbon ch. 64

- "**The Tartars** ravaged the countries with equal fury...permanent conquest of Russia... deadly, though transient, inroads into the heart of (Catholic) Poland... as far as borders of Germany."
- "In the Battle of Lignitz... they filled nine sacks with the right ears of the slain."
- "The whole country north of the Danube was lost in a day and depopulated in a summer;"
- "Of all the cities and fortresses of Hungary, three alone survived the Tartar invasion."

The Third Angel Power - Timour and the Moguls - All quotes from Gibbon ch. 65

- " 'You see me here,' said **Timour**, 'a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms'" (His pic. in BM).
- "He erected on the ruins of Bagdad a pyramid of 90,000 heads."

The Fourth Angel Power - The Ottoman Turks -All quotes from Gibbon ch. 68.

- **The Turks** took Constantinople, the capital of the Eastern Roman Empire in 1453.
- The historian Gibbon says: "The incessant volleys of lances and arrows were accompanied *with the smoke, the sound, and the fire* of their musketry and cannon" (Rev. 9:17-18). The Moslems used this cannon with great effect.
- During the siege the Christians "with loud and impotent complaints, deplored the guilt, or the punishment of their sins. The celestial image of the Virgin had been exposed to solemn procession; but their divine patroness was deaf to their entreaties."
- The camp of the Turks "re-echoed with the Moslem shouts of 'God is God: there is but one God...'" It was this God who was standing up for His unity against the Catholic idolaters.

“Behold, I make all things new.” Rev. 21:5

- With the downfall of Constantinople the Roman empire ceased to exist in the East. In the language of Rev. 9:18 “the third part of men were killed.” (See picture of siege p.19, BM).

Summary Question: What was the purpose of these “woe” trumpets? Did the people repent as a result of these judgments? Provide the quotation in your answer.

The Mighty Rainbowed Messenger – Revelation Chapter 10

1) The Time of the Vision

- a) The time period is given in chapter 10 verse 7. What is this?
- b) During this time the dead are to be raised and the vial judgments will be completed. Take a look at the chart given on page 13 of part one of this study. Note where chapter 10 fits into the overall construction of the book. What does its content focus on?

2) The Mighty Angel

The Angel of chapter 10 must not be confused with the trumpet angels of chapters 8 and 9. Chapter 10 commences with “another” mighty angel.

- a) What two features connect this Mighty Messenger with the “One like the Son of Man” (ch. 1)?
- b) What feature connects him with the one on the throne of ch. 4?

“Behold, I make all things new.” Rev. 21:5

- c) Previously, what did we learn about the cloud in Rev. 1:7 and Heb. 12:1?

- d) What is his voice like? Where did we come across this in Rev. 5?

- e) Summarizing these points, what is your definition of the Mighty Messenger?

- What we are seeing is the One like the Son of man from a different viewpoint. His seat of government is in the political heaven (ch. 4). From there his feet as pillars of fire descend in judgment on the nations represented by the earth and sea.
- By the time the Lord Jesus is revealing his power in the earth, the resurrection and judgement will have taken place. From the following passages show who will be with him (1Thess. 3:13; Zech. 14:4-5).
- This is one aspect of the messenger of the covenant (Mal. 3:1).

3) The Resurrection and Judgement

Metaphorically we have seen that clouds represent a mighty host. In Heb. 12:1 they are a mighty host of *witnesses*. All down the centuries there have been faithful men and women who, like Jesus, have given testimony to the Truth at the hazard of their liberty and life. Many have suffered torture and death because they witnessed against the exalted “god of the earth” (Chapter 11:4; cp. 2Thes. 2:4). Before this Mighty Messenger can be clothed with his cloud these faithful witnesses must be brought back into existence.

- a) Read 1Thess. 4:16. What is the first action Jesus will take when he returns to the earth?

What will happen to the living (2Thess. 2:1; Psa. 50:5)?

“Behold, I make all things new.” Rev. 21:5

- b) At the resurrection there will be a living history of all generations. The Apostle Paul encourages us in the faith by giving us examples from the cloud of witnesses (Heb. 11). What will the evolutionist say when Adam walks in on the scene? Or the skeptic with the arrival of Noah? Give a brief description of some of the characters that you will meet at the resurrection. What impact does this have on you? (Consider Isa. 26:21 & Heb. 12:1).

- c) We must all appear before the judgment seat of Christ (2Cor. 5:10). Look up the Greek word “appear” from this verse.

Strong’s # _____ Greek word: _____ Meaning:

What is the implication of this for us?

- d) Remember that Jesus is a personification of the Word of God. To stand before Jesus is to stand before the Living Word. It will be like meeting the Bible as a living personality. Imagine yourself in that situation. What principle do we learn from Heb. 4:12?

- e) There are two stages to the resurrection: first the re-building of the old body followed by judgment, then for the faithful, those accounted righteous, a quickening (Jn. 5:21; Rom. 14:9 A.V.). What does Jesus call this quickening? (Jn. 5:29).

The faithful will then be immortal, like the Angels, never to die. They will be God’s family taken from among men and women all down the ages of time. They will all be the seed of Abraham, Mighty Ones of faithfulness, the Yahweh Elohim (cp. Isa. 30:27).

Revision: What does the name *Yahweh Elohim* mean?

“Behold, I make all things new.” Rev. 21:5

4) The Northern Invader

All the prophets look to the latter-day invasion of Israel (Ezek. 38:17). Ezekiel describes the descent of a great host on the land of Israel. One of the objectives of the northern invasion is to come against “the people”. We see the seeds of this in the rise of anti-semitism today. Everything that the little nation of Israel has built up and striven for will be brought to ruins. It will be reduced to a heap in a day of grief and desperate sorrow (Isa. 17:11).

- a) From Ezekiel 38 and Zech. 14:1-3, explain what God’s response is to this invasion by the great company and mighty army from the north.

5) The LORD Goes Forth

Habakkuk chapter 3 is not all in the past tense. At verse 3 the RV margin says: “Or cometh (and similarly to the end of ver. 15)”. This is a time when the LORD will “revive His work” (verse 2). This gives a future context to the chapter.

- a) Habakkuk also gives the reason why the LORD goes forth. What is this? (Note ch. 3:13).

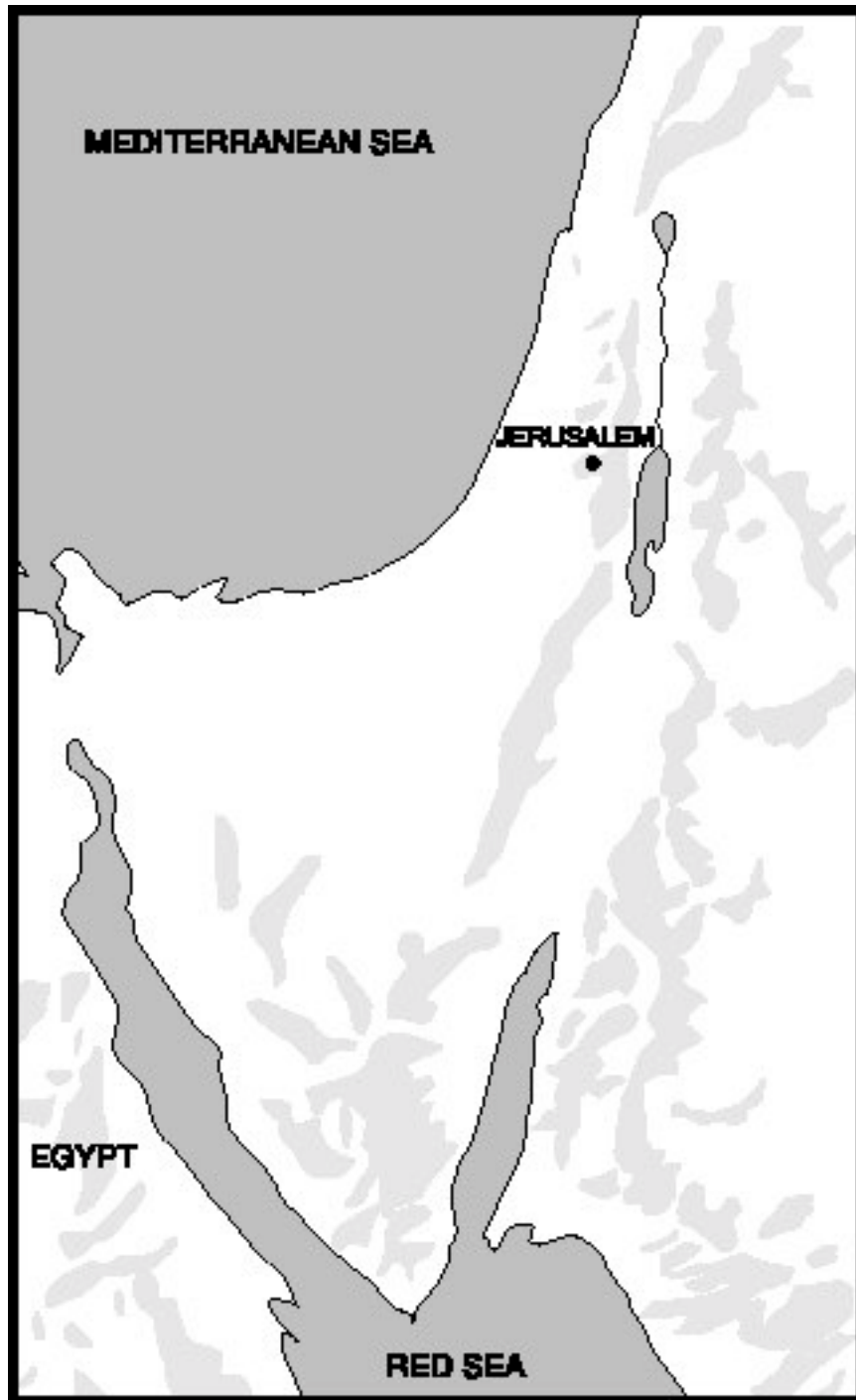
*This indicates that “the people” are not with the Holy One coming from Mount Paran. The Mighty One is going forth to **save them**. This prayer then is not a memorial of the past but a prophecy of the future!*

- b) From the AV margin of verse 3 (or see Strong’s #8486/8487), what is the literal meaning of the word Teman?
- c) Find the area of Teman and Paran in a Bible atlas. Mark them on the map on the next page.
- d) Therefore, we see the LORD will establish his power in the south first. Note Habakkuk 3:7. Look up the word “Cushan” in Strong's concordance.

Strong’s # _____ Hebrew word: _____ Meaning:

Again we are pointed to the region south of the Land. Locate Cushan and Midian and add them to the map.

"The LORD came from Sinai...with ten thousands of saints..." Deut. 33:2



“Behold, I make all things new.” Rev. 21:5

- e) What was the area promised to Abraham? Provide a verse to prove this.

6) Who is This?

- a) Isaiah also sees one coming up from the territory of Edom (chapter 63:1-4).

Answer the question that is asked “Who is this?”

Whose name carries the meaning “Mighty to Save?”

Where is he seen coming from? Mark this on your map.

Again the point is made: “of the people there was none with me” (Isa. 63:3). The Jewish people are the ones needing help and salvation at this time. They have not yet joined the ranks of the One like the Son of Man.

- b) As seen previously Jesus is not on his own when his feet touch the Mount of Olives (Zech. 14:4-5). Who is with him?

What happens to the Mount of Olives at this time? How was this event typified in Israel’s history?

- c) Psalm 24 sees the King coming in his glory. What is the burning question of the day (v.7-10)? What is the answer given in this Psalm?

- d) Look up the meaning of the word “hosts” in Strong’s concordance.

Strong’s # _____ Hebrew word: _____ Meaning:

When we put this together with the meaning of LORD - Yahweh - what do we get? This is another way of saying that “the LORD my God shall come and all the saints with thee.”

“Behold, I make all things new.” Rev. 21:5

- e) So when the Almighty Warrior and his armies arrive at Jerusalem, the great question is, “Who is this invincible Commander and his mighty host? Who is it?” When the Jewish people see who he is, what is the next question asked? What is the response? (Zech. 13:6; 12:9-14; Rev. 1:7).

7) Eating the Little Book, Rev. 10:8-10

- a) John is commanded to absorb the message of the book; to make it part of himself (cp. Jer. 15:16). What prophet was given a similar instruction?

- b) The book was as sweet as honey. The prophet found the book to be soothing and strengthening. That is the effect of the Truth to all who properly absorb it. What comparison is there given in Psa. 19:7-11?

- c) When the book was digested, it brought the prophet bitterness. If you have access to Thayer’s Lexicon, look up the Strong’s # for *bitter* (Rev. 10:9,10). Read Ezek. 3:14 and note the AV marginal note for “heat.” How does Ezekiel help us understand the meaning of bitterness?

The book filled the prophet with indignation against a godless world. In eating the book he endorsed its message.

The Seven Thunders, Rev. 10:4

As we saw in ch. 4, thunder is a metaphor for war (Psa. 18:13-14). These thunders will be written on the pages of history by the amazing exploits of the Saints in subduing the world in righteousness. Until that time they are sealed and the world will know nothing about them.

Prophecy Again (ch. 10:11)- A warning of Coming Judgement

This section will be covered when we consider the everlasting gospel in Rev. 14.

SECTION D: BACKGROUND & WITH THE LAMB ON MT. ZION – Revelation 14**Background: Revelation Chapters 11 - 13**

Revelation Chapter 11 - See chart on P. 15 of BM

- Ch. 11 is concurrent with the trumpet judgments (11:14).
- It includes a long period of 1260 years (on the day-for-a-year principle (Num. 14:34).
- During this time a witness was to be made before the god of the earth (11:3-4; not the God of Heaven - 11:13).
- In pagan Roman times "the god of the earth" was Caesar but when "the son of perdition" was revealed as a result of "a falling away" (2Thes. 2:3) this "Christian" apostate sat in the temple of the Roman god "showing himself that he is God" (2Thes. 2:4).

A Summary of Chapter 12 and 13

- Chapter 12 is an amplification of the 6th seal. In the 6th seal we saw the heavens rolled away. Now a new power is seen in the political heaven (12:1) and it's a woman!
- The Catholic church claims that this woman with 12 stars is herself and she is right!
- We have seen from ch. 6 how she got to this position of authority.
- She is in the same heaven as the Roman dragon (v. 9).
- The woman brings forth a man child (v. 5). This child has Christ-like features but he is not the true Christ. Jesus said "By their fruits ye shall know them."
- First, he engages "in war in heaven" (v. 7).

Summary Question: Trace the child's development through Rev. 12 and 13.

Omitting the italics what has this child become in 12:13? _____

His full identity is given in 13:18. What is he now? _____

If you thought he was Christ, he deceived you! (13:14).

With the Lamb on Mt. Zion – Revelation Chapter 14

1) "Having his Father's name," v.1.

- a) When we believe the things concerning the Kingdom of God and the Name of Jesus Christ we are baptised (Acts 8:12). We have a change of citizenship (Eph. 2:12-19). Explain what this means.

- b) We are adopted into the family of God (v. 19) and become his sons and daughters (2 Cor. 6:18). Baptism is a new birth. In what place does God consider that each of His people are spiritually born? (Psa. 87)

2) "On the mount Zion"

God's people are citizens of Zion. Zion stands for all the holy things of God - His city, His land, His people and His promises (Gal. 4:26). His son is the foundation stone of Zion (Isa. 28:16).

- a) There is also a literal sense to our standing on Mt. Zion. What is the picture given from Psalm 122; Psalm 2:6; Rev. 20:4 and any other verses that you can find?

- b) From Psalm 24 give the answer to the question, "Who shall ascend into the hill of the LORD?"

- c) Those who stand on Mt. Zion have the Father's Name in their forehead. These people have the character and laws of God written in their heart and mind (Heb. 10:16). Jesus came in his Father's Name (Jn. 5:43). What is the result of believing in this Name (Jn. 20:31)?

As certainly as the Lamb was slain, so surely will he appear on Mount Zion with the 144 thousand. In the same place where there was a dreadful clamour for his crucifixion there will be songs of praise and thanksgiving. The Saints themselves will be living harps (cp. Job 30:31), the instruments of God, sounding forth the glory of God.

3) “Not Defiled with Women,” v.4.

The 144 thousand are made up of both men and women. There is therefore a symbolic sense to these words.

- a) Who does the woman represent in 2Cor. 4:2? What might she become?

Name several unfaithful women found in the book of Revelation.

- b) These women represent the unfaithful church. The warning to us is not to be defiled by the false teaching and philosophy of the religious world. False doctrine is a killer! It was so from the beginning when the original serpent questioned God’s Word. What was the teaching of the serpent?

- c) This serpent and all who have taught his doctrine ever since, are “murderers” because the lie breeds death. It is a teaching which is as good as calling God a liar, and is therefore blasphemous. How does this teaching prevent true repentance (see Ezek. 13:22)?

The serpent’s teaching thereby promotes sin which is the cause of death.

4) “Follow the Lamb”

In all the work and operations of the Lord Jesus the faithful follow him.

- a) How is this characteristic of the faithful brought out in Ezekiel 1? Compare this with Rom. 8:14.

“Behold, I make all things new.” Rev. 21:5

b) How must we live this principle now if we want to be with him in the future?

5) “The Everlasting Gospel,” v.6.

In chapter 10 the apostle John represented a class of preachers who would “prophesy again.” This is now further expanded in ch. 14:6-7.

a) What do we learn from Psalm 68:11? Can you find any other similar verses?

- Chapters 4 & 5 inform us of the foothold that will be made in the political heavens by the Lamb and his 144 thousand. The throne will be established on Mount Zion (4:2; 14:1) - the city of David.
- A proclamation is made from here to the rulers of church and state in the midheaven. It is the midheaven because the highest heaven is now occupied by the Lamb who is the new Super-Power!
- Young’s Literal translates ch. 14 v. 6; “And I saw another messenger flying in mid-heaven, having good news age-during to proclaim...” In other words the good news is for the age which will last a 1000 years (ch. 20).

b) Write a proclamation to be announced to the nations introducing to them the King and his faithful followers. Issue, in your own words an invitation to give allegiance to the King of Israel with the blessings that will follow. If this offer is rejected judgment will come. Here are some suggested verses and you should use others of your own: Rev. 14:6-7; Lk. 1:32-33; Psalm 2:6-12; Acts 17:22-31; Rev. 21:4; Isa. 55:1; Mic. 4:4; Rev. 14:9-11.

"Behold, I make all things new." Rev. 21:5

This proclamation will be made with signs and wonders as the message of Moses was to Pharaoh.

- c) There will be those who show faith like Rahab of old. From the following verses describe the reaction of people when they realise that they have been deceived: Jer. 16:19; Zech. 13:3-4; Isa. 2:20,22.

- d) There will be a great stir and commotion in all the news media and government offices around the world! The Pope and heads of state in Europe, US, Canada etc. will get the message from a Jew on Mt. Zion, claiming to be King of Israel and of the world. Are they likely to submit and place their dominions at his feet? Look at the following verses and put together your answer: Psa. 2:1-5; Hab. 3:14; Rev. 19:19-20; 17:14.

- e) This proclamation of Good News will also be a Jubilee trumpet call for the Jew to return every man to his own possession (Lev. 25:9-10). What is the message of Isa. 43:6; Zech. 2:6-7 and Rev. 18:4-5?

- f) What will the attitude of the nations be to these Jews? Compare this with Pharaoh of old.

- g) The faith of the Jewish people will be tried just as it was in the wilderness. From Ezek. 20:33-38, 40-42 and Jer. 31:2 describe how God will deal with the Jews. What will be the results of this?

6) "The hour of his judgment is come," v.7.

The judgment of the nations will proceed on the same principles as the judgment of individuals (Matt. 25:31-46). Jesus Christ is the great shepherd of the sheep (Heb. 13:20). The False Prophet is the shepherd of the "goats." The Judge sets the goats on his left hand. These will include the "Christian" nations of Europe who reject the King of Zion.

- a) In Rev. 19 these nations are "cast alive into a lake of fire." What are the symbols given for these nations in ch. 19?

- b) He sets on his right hand his sheep including the little flock of Judah (Zech. 12:7; 9:16). What do the sheep nations have to display? What becomes of them as a result? (Gal 3:8-9; Zech. 2:11; Isa. 40:11).

- c) The sheep nations will now be on the side of the King. Name some of these nations from Isaiah 60 and Isaiah 66:19.

- d) These nations will already have been subjected to the judgements of God at Bozrah (cp. Isa. 2:12,16). Note Isaiah 66:20 and compare it with Isaiah 60:9. How will the Lord use this great naval power in the work to restore Israel?

- In the Kingdom Age Israel will be the *firstborn* in a *divine family of nations* (c/p Ex. 4:22).
- Abraham will be the national father, and Christ his seed, the King (Gen. 17:4, 8).
- The land of Canaan will be the royal dominion - the place of the kingdom (Gen 17:8).
- It will be so highly civilized that in retrospect the present age will be regarded as intensely dark and barbaric for then the knowledge of the glory of the LORD shall cover the earth.

7) The 2nd Angel Power – Who is represented by Babylon?

a) Detail is given about Babylon and her destruction in Rev. 17 & 18. Identify Babylon from the following features given in ch. 17. The 1st is done for you.

1. A religious system: A whore (17:1); name of blasphemy (17:3).
2. A mother church
3. With daughter churches:
4. Known for her wealth:
5. Persecuting power:
6. International system:
7. Seat of an empire:
8. Seven hilled city:

b) The answer is clear. Babylon the Great is Rome. Today Rome and the Vatican represent not only a spiritual power but also a political power. The Vatican sends its ambassadors to many nations, and has great wealth through its financial interests. This is depicted in Rev. 18.

Rev. 18 is written like a news report. The headline and opening paragraph announce the main news. This is followed by a more detailed report. This feature is used several times in Revelation. Keeping this in mind, what is the outcome of the judgment on Babylon?

c) Rome is the enemy of the Truth down the ages. From Revelation 17 and 18 give the main reasons why God will judge her.

“Behold, I make all things new.” Rev. 21:5

8) The Fall of Babylon

- An opportunity to accept the King of kings has been given to the nations, but the goats are stirred up in rebellion (Zech. 10:3).
 - The fall of Babylon follows this rejection. This is depicted in Rev. 14:8, in the events of the 7th vial (ch. 16:17-21) and in chapters 17 and 18.
 - The “Christian nations” will say that this Jew on Mt. Zion is an impostor and is the Antichrist. Even now they look for the advent of the Antichrist who will convert the Jews and rebuild the temple, things that the Lord Jesus himself will accomplish. This future antichrist theory is false doctrine.
- a) In the 1st Epistle of John, the signs of antichrist are clearly stated. Give 4 ways to identify antichrist from chapters 2, 3 and 4.

A wrong understanding of prophecy will cause these people and nations to come against Christ!

9) The 3rd Angel Power

- a) There are some “standing afar off” who survive the overthrow of Babylon. From Rev. 18 list the survivors.
- b) Has this great overthrow made them repent? Give the verses from ch. 18, and also note the closing verses of ch. 16 which relate to this time.

The 3rd angel judgements are necessary because there are those who will still worship the beast etc. (14:9) after the fall of Babylon. Their destruction is also depicted in ch. 19.

10) The Mark of the Beast

The mark of the beast is not the number 666 as is so often thought. In Rev. 14:11 it is called “the mark of his name.” We must take note of what the Bible is telling us.

- a) What does Rev. 13:1 tell us about his name?

- b) This is his name or character - his reputation. Where does his blasphemy come from (v. 5,6)?
- c) It is therefore what he teaches. We have already seen that false teaching is a killer as well as a deceiver. Evangelicals would have us believe that this mark is a harmless bar code. Scripture teaches otherwise. Who does the beast blaspheme? Give the verses with your answer.

*The beast therefore represents a **Christian power**.*

- d) That which is impressed upon the forehead denotes a certain way of thinking - a state of mind. What would that which is impressed upon the right hand relate to (cp. Part II, Sec. A, #10)?
- e) Today, the Roman Church has harnessed - not only the techniques - but also the technology of the modern world. Papal Encyclical Letters concerning the Media show how the Roman Church has been seeking to use radio, movies and television to influence the minds of men and women over many years. This appears not only sinister, but also transparently evil when the facts are known. A couple of quotations are provided by way of example.

In the papal encyclical titled *Decree of the Means of Mass Communication* (1963) it is stated that:

- "Public opinion nowadays exerts the greatest influence...Therefore, let them strive, with the help, among other things, of the mass media, *to mould and develop a right public opinion...*"
- "All the sons of the Church should endeavour with one mind and one intent to see that the means of mass communication are used effectively...There must be no delay; the greatest zeal is called for."
- "...national Offices for *press, cinema, radio and television* are to be set up everywhere...They will also encourage and *control* whatever is done in this field by Catholics."

What are the aims of the Catholic Church today concerning the mass media?

"Behold, I make all things new." Rev. 21:5

- f) The following extract from a press review of the movie *The Exorcist* will illustrate how modern techniques and technology are harnessed:

"This (film) is a mediocrity crude way of filling folk with religious dread (and putting them in awe of the priesthood), but if you research your superstitions cold-bloodedly enough, as Blatty did...you will impress many millions of suggestible people, and make many millions of dollars. (Anyone who thinks our man Blatty could not possibly be so calculating a tactician should bear in mind that he was once Policy Branch Chief of the United States Air Force Psychological Warfare Division. He knows what he is doing, and how, and to whom)."

How can you avoid receiving the mark of the name of the beast in your forehead?

11) A people called out of darkness.

- a) Using your concordance find a New Testament quotation to show what God requires *before* He will receive us as His "sons *and* daughters" (see also Rev. 18:4 and 1Pet. 2:9). What does God require of us?
- b) From Genesis ch. 6 show how God's sons ignored this principle.
- c) What has happened to God's daughters (Gen. 6)?
- d) How did Daniel cope with living in Babylon (Daniel ch. 1)?
- e) What lessons can we learn from this while living in a world which is spiritually like Babylon?

SECTION E: THE SONG OF MOSES AND THE LAMB – Chapter 15

Revelation chapter 15 serves as an introduction to chapters 16 thru 20. One could argue that to us this is one of the most important parts of the book—if not the Bible to us—as these chapters deal with events that are directly related to the time in which we live. While other parts of the book (including these chapters) confirm our faith as we view the span of history, this part has a particularly striking reference to us—as we see the scroll unfolding before our eyes. We see God working out his purpose as he prepares to gather the nations to Armageddon—and when we appreciate his hand at work, a tingle goes up our spine as we read the next verse: “Behold, I come as a thief...” ...and we ask ourselves: “Am I watching?” These chapters then project us into the near future, to a time when Jesus Christ will be back in the earth, sending his saints—now immortal spirit beings—to complete God’s purpose in the earth, that it might be filled with His glory. (Numbers 14:21).

In the style of Revelation—and many of the other prophets—Revelation 15 introduces the seven vial signs giving us the end result first. It introduces the vials and gives us a vision of what they accomplish. Then the other chapters go on to detail the beginning of the seven-fold vial sign, the “great and marvelous” intermediate developments, and the ending of the sign. Revelation 15:1 introduces the “seven last plagues”. We are then instructed that at the completion of these, God’s wrath will be accomplished. As a result, the inhabitants of the earth will learn righteousness (Isaiah 26:9; Rev. 15:4).

Revelation 15—19 Breakdown

Rev. 15 Introduction to the Sevenfold Vial sign and showing the end result

Rev. 16 Details of the vial of wrath judgments; in breaking down the kingdom of men and preparing for the kingdom of God

Rev. 17 vrs 1—6: Description of the woman and the beast.

vrs 7—14: The mystery of the Beast

vrs 15: The waters

vrs 16—17: The horns their past (v16 refers back to ch16) and future

vrs 18: The woman (great whore) is the great city

Rev. 18 The Judgment of the Great City (great whore) the mystery of the woman

Rev. 19 vrs 1—10: The Alleluia rejoicing

vrs 11—16: Jesus Christ and his armies ride forth against the nations

vrs 17—18: Israel feasts on the spoil of the nations

vrs 19—21: The destruction of the beast and false prophet in the European lake of fire

Revelation 15—part one.

1) “Another sign in heaven” v.1

The word another tells us that we are being directed to see something new and different. Look up the word “another” in Vines and show the difference between the two Greek words translated “another” in the N.T.

2) “The seven last plagues.”

a) What does the end of verse 1 tell us is special about these plagues?

b) Using a concordance, find the Greek definition for “filled up”. Note other places where this word is used, particularly in Revelation. Compare Rev. 10:7 with Rev. 11:14-15. What does this tell us about how the vial signs relate to the 7th trumpet?

Strong’s # _____ Greek word: _____ Meaning:

c) Next, note what is said when the 7th vial has finished being poured out in Rev. 16:17. Compare this with Ezekiel 39:8. What phrase is used in both verses? What does this tell us about when the 7th vial will be poured out? (Hint: look at Ezekiel 38:8).

3) The sea of glass.

The sea here is in the same condition as we saw in chapter 4:6, except here Jesus is telling us that the state of the sea had been recently changed. It is the actions of the vial sign on the sea that have brought it to this condition. J.P. Green’s translation gives us the correct tense of the verse: “And I saw, as a glassy sea *having been* mixed with fire...”

a) In Rev. 17:15 it tells us quite clearly what the waters are. What are they?

When the Kingdom of Men has dominion over the waters, they are as in Isaiah 57:20–21. When Jesus Christ and his Saints (the Kingdom of God) have dominion over the waters they are as in Rev. 4:6 and 15:2. The effect that they have on the waters is summed up in Psa. 65:7.

- b) For light to penetrate through water it must be clear. Using Scripture, such as the following, create a theme based on this statement. (Isa. 26:9; 32:17; 60:1–3; Zech. 2:11; Deut. 32:43).

BM page 14 may be helpful for the following questions.

- c) Rev. 17:1 tells us who had been previously sitting on, or having power over, the waters. Look in Rev. 17:7–8. What is carrying the woman? What do these verses tell us about his previous career?

How many heads and horns does he have (17:3)?

What color is he (17:3)?

What kind of name does he have (17:3)?

Of whose blood is the woman guilty (therefore also the beast carrying her)? (17:6).

With what ancient nation is the woman associated in some way (17:5)?

Who will wonder at, or be dazzled by, these things (17:8)?

What is his end (Rev. 19:20)?

- d) In Rev. 13:1 we were also introduced to a beast. From where had this beast been derived—or come forth? Show that the career of this beast is one-and-the-same with the one we just looked at using these verses: Rev. 13:3; 11:7.

How many heads and horns does he have (13:1)?

What color is the beast he derived his power from (12:3; 13:2)?

What kind of name does he have (13:1; 5–6)?

“Behold, I make all things new.” Rev. 21:5

Of whose blood is this beast guilty (13:7; 11:7)?

From what four creatures is this beast derived (13:2)?

Who will wonder at, or be dazzled by, these things (13:3,8)?

- e) In Daniel 7 we are introduced to 4 beasts. From where were these beasts derived, or where are we told they “came up from”?

How many horns does the 4th beast have (7:7)?

Did this beast blaspheme God (7:25)?

Of whose blood is this beast guilty (7:21,25)?

What four creatures are used to portray these beast/kingdoms? (In Dan. 7:23 beasts are used to represent kingdoms).

What is the 4th beast most well known for and judged for (Dan. 7:8,11,20,25; cp. Rev. 13:5)?

What is his end (Dan. 7:11)? During what period of time was he to come to an end? Hint: see Dan. 7:21–22.

- f) Re-read all of your answers from questions c, d and e. Write a short paragraph showing how this is the same beast in different phases having the same end at the same time. From your answers describe why this system must be judged by the seven vial signs. In Revelation 16 find two things that the recipients of the judgements did which the beast also did. (Hint: one of them is repeated 3 times in the chapter). This will show that those judged are part of the beast system.

- g) Read Rev. 15:2. Why is it important to know what the “beast” and the other things mentioned here mean? You can use Rev. 20:4 & 14:9 to support your answer.

4) The man of war (Exodus 15:3).

- a) What does it say in Rev. 2:26–27 will be one of the privileges for those who overcome? Use Psalm 2; Psalm 149 and Daniel 7:18, 22 to contribute to your answer. *Note: The things that must be overcome have been listed for us in Rev. 15:2.*

Referring back to Rev. 10, those that had gotten the victory are symbolized by the messenger of the covenant. This messenger has wrested dominion over the sea from the beast, and is therefore a “man of war.”

- b) Using these passages, explain how prophesying, war and victory were associated with music in the Kingdom of God in the past: 1Chron. 25; 2Chron. 20.
- c) While the victorious *man of war* stands on the glassy sea, he sings the song of Moses and the Lamb. The Lamb is the prophet like unto Moses (Deut. 18:18). The song of Moses is recorded for us in Exodus 15. Using as many echoes as you can find, show that the song of Moses is prophetic of the time of Revelation 15.

“Behold, I make all things new.” Rev. 21:5

- d) Explain which great and marvelous works they are referring to in Rev. 15:3, by going back to the start of the chapter. Find a verse in chapter 16 which supports that these works are just and true.
- e) As witnesses to God’s truth we have to hold accountable those who have persecuted God’s saints just as He will. This must be part of our preaching. Do we believe that these are true and righteous?
- f) Sometimes when we speak about the Kingdom and its establishment, we tend to forget the role of natural Israel. (*The role of natural Israel will be covered in chapter 19*). Israel as a nation will repent and enter the “New Covenant” in Jesus Christ. From Isaiah 11:11–12:6, find at least four comparisons with what you have learnt concerning the song of Moses and Rev. 15:3–4.
- g) If we are not on the side of the “man of war,” who has achieved dominion over the sea of nations, on whose side are we? (See Rev. 20:15). We need to ask ourselves two questions: Am I watching and keeping my garments? Have I been baptized—do I have garments? Comment on these questions.
- 5) In Numbers 14:21 the purpose of God is stated. Make a connection between the vial signs and the completion of God’s purpose in Rev. 15:4.

Revelation 15—part two.

Our attention is now diverted to different things relating to the vial signs—not so much what the vials signs accomplish, but how they come about.

1) “The Temple of the Tabernacle of the Testimony.”

A. The Testimony

- a) Look up the word “testimony” in your concordance. What does it mean?

Strong’s # _____ Greek word: _____ Meaning:

- b) In Acts 7:44 when it speaks of the “tabernacle of witness”. What word is used for “witness”? Compare this with your answer in the previous question using the Strong’s number. What do you find?

- c) What is the title that is used to describe the tabernacle in the Old Testament in such passages as 2Chron. 24:6? Using these verses describe why is it called by this phrase: Deut. 31:26; Ex. 25:21–22.

- d) Using the verses from the previous question, determine in which part of the tabernacle the law of God, or testimony, was kept.

B. The Temple

- a) Look up the word “temple” in Young’s Concordance. There are two main Greek words used for “temple” in the New Testament. What is the contrast between the two meanings?
Note: Strong’s is not clear on the distinction between the words—if you do not have Young’s, Vines will show the difference between these two words.

“Behold, I make all things new.” Rev. 21:5

- b) Read Rev. 11:19. In this verse the Greek word used for temple is *naos*. To what part of the Tabernacle is the word “temple” or *naos* referring (considering what is seen in it)? It may help to render the phrase from chapter 15 like this: “The *naos* of the tabernacle **where the testimony was kept.**”

- c) Using Rev. 3:12, show spiritually of what part of the tabernacle the word “temple” or Greek *naos* speaks ?

C. The Tabernacle

- a) Look up the Greek word “tabernacle” in your concordance. What does it mean? Also, look up the Hebrew word “tabernacle,” as found in Ex. 25:9. Relate the definition to Ex. 25:8.

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Hebrew word: _____ Meaning:

- b) Relate this to 1Peter 2:5–6, Ex. 26:11,24 and John 17:21. The ecclesia of God is spiritually a tabernacle in an imperfect state. If we were to attain to immortality and be a “perfect man” (Eph. 4:13), what part of the tabernacle would symbolize the perfect state? Hebrews 9:11-12 may help.

- c) In Revelation 15:5, using your answers from A-d, B-b, B-c, C-b, what does it mean that “the temple of the tabernacle of the testimony” is “in heaven”? *Note: referring back to the “heaven” in your notes from Rev. 4:1 will help.*

Jesus Christ is the builder of this living temple. (Heb. 3:3; John 14:1–4.) The book of Revelation gives us the details of how he has been building this temple for the last 2000 years!

“Behold, I make all things new.” Rev. 21:5

The Agents of the Judgement.

Even though the saints are not immortal beings when the majority of the vials are poured out, their witness, their prayers of distress and longing for the Kingdom, and their blood crying from the ground is what causes the judgements to come. In this way the saints are intimately involved in the outpouring of the judgements and are so depicted in Revelation 15. The angels emerge “out of” the temple and are in fact part of the temple (Rev. 21:17). In J.P. Green’s translation it gives the proper tense to the sentence: “And the seven angels having the seven plagues came forth out of the temple, having been clothed in clean and bright linen, and having been girded with golden bands.”

2) “Having been clothed in clean and bright linen.”

- a) When do we acquire our covering or garments in Christ (Galatians 3:27; 1 Peter 3:21)?

- b) The gospel is the “things concerning the kingdom of God and the name of Jesus Christ.” This is what was preached to us and we responded to if we are baptized (Mark 16:15–16; John 6:63, 68). The beast and those associated with him have perverted the gospel of Christ (Gal. 1:7; Rev. 13:6). What does this tell us about the kind of vigilance we should have about guarding our gospel—doctrines—covering? Use Rev. 16:15 in your answer.

- c) What does it mean to have “pure” raiment (Rev. 19:8)?

- d) Look up “white” in your Strong’s Concordance. Using these passages and your definition, determine what is meant by the bright aspect of their clothing: Acts 10:30; Rev. 22:16; 2:28; 2Cor. 5:2-4; Rom. 8:10–11; 1Cor. 15:52–53.

Strong’s # _____ Greek word: _____ Meaning:

2) “Having been girded with golden bands.”

- a) What does it mean to be girded (Psa. 18:39; Dan. 10:18–19)?

- b) For what purpose are those like unto the “son of man” girded (Isa. 11:1–5; Rev. 14:6; Num. 14:21)?

“Behold, I make all things new.” Rev. 21:5

3) The wrath of God and the prayers of the saints.

Refer to Section A for notes on the four living creatures. Refer to the notes on the overview of the trumpets concerning the prayers of the saints in Section C.

a) In Rev. 5:8 the same word “vials” is used. They are filled with the “prayers of the saints” and the four living creatures are holding them. In Rev. 15 the four living creatures give them to the messengers. This shows that these judgements are a result of the prayers of the saints! They are vials of wrath because the saints' blood cries out from the ground. Find at least four places where it speaks of the blood of saints in chapters 16-20. Also, using Leviticus 16:12–13 and Rev. 8:4 determine what the smoke is.

b) Smoke is used in another way in Biblical imagery. Look up these passages: Psalm 144:5–6; Joel 2:30-32. Show the connection with this symbol and the vials.

c) To finish, it is fascinating to see the comparison of this chapter in Revelation with Isaiah chapter 6. Before turning to Isaiah 6, read 2Chronicles 26:16–21 to see the background. What did the high priest have on his forehead? What happened to King Uzziah's forehead? Compare Rev. 14:1,9 and Proverbs 28:9. What exhortation does this give to us?

d) Find five echoes between Isaiah 6 and Revelation 15.

4) None able to enter the temple, Rev. 15:8

Seeing that we have seen how the immortal saints are part of the living temple, use these verses to explain why no man could enter the temple until the judgments were finished: Zech. 2:11; Gal. 3:7-9; Zech. 14:16–17; Micah 4:1–2.

SECTION F: THE MARRIAGE OF THE LAMB & WHITE HORSE – Chapter 19

Read The Bible Magazine, Vol. 13, Issue 2, pages 20-23 to review the preceding vial judgements.

Revelation 19 is a chapter of rejoicing; of praise to God, of victory and conquest by Jesus Christ and his Saints. It brings many chapters of Revelation to a climax and echoes many Old Testament prophecies. It helps us to see ourselves "on the Lord's day" as John saw himself when on the Isle of Patmos. The previous chapters (16-18) were chapters detailing the judgements of the sevenfold vial sign introduced in chapter 15. Chapter 19 begins with the saints rejoicing because of the downfall of "The Great City"—the days of repressing the true gospel concerning the Kingdom and the days of persecution are over. It is a new day, for the Sun of Righteousness has arisen.

The chapter starts with the words: "And after these things..." If it was a play the curtains would close at the end of chapter 18 depicting Rome and would reopen to show a new scene of great rejoicing in Jerusalem. The previous scene had been the destruction of the whore which symbolized the great city of latter day Babylon. This had been the governing power of the many waters or peoples and nations upon which she sat. She had indoctrinated them with her false doctrines, and as a result they believed in heaven as their reward and did not look for the Kingdom of God upon earth. So when Christ returned in all his glory and was manifested in his saints, they preached from their pulpits that he was antichrist. They summoned the nations to war against the Lamb and the faithful with him (Rev. 17:14), but they fell upon the mountains of Israel and the harlot's capital city and government were destroyed. News of this great destruction (Rev. 14:8) has just reached Jerusalem.

1) The heaven rejoices

- a) The last verse of chapter 18 repeats that: "in her was found the blood of prophets, and saints, and of all that were slain upon the earth." Chapter 19 opens with much people in heaven saying: "Alleluia". Find another verse in Revelation where those represented by these symbols "worshipped God," very similar to Chapter 19:4. Using this passage with its context, who are these people in the political heaven?

- b) What does the fact that these people are "in heaven" tell us about the authority that they now have?

"Behold, I make all things new." Rev. 21:5

- c) Find the phrase repeated in Psalm 93:1; 96; 97 and 99. What phrase is very similar to this in Rev. 19:6?
 - i) What are the heavens doing in Psalm 96?
 - ii) What are the heavens doing in Psalm 97:6?
 - iii) Find at least five other echoes between Psalms 96–100 and the time of Revelation 19:1-6.

2) The first Alleluia.

- a) Look up "Alleluia" in Strong's Concordance. What does it mean?

Strong's # _____ Greek word: _____ Meaning:

- b) What does this tell us about whose work this is? Who accomplishes these things?
- c) In Revelation 19:2 it says that he: "hath avenged the blood of his servants at her hand." Find this idea in Revelation 6, 11, 12, 16, 17, and twice in 18. What does this tell us has been a major feature of this system down through the centuries?

3) Corrupting the Earth

- a) Look up Isaiah 1:2,10. What does this tell us "the earth" represents in symbolic prophecy? With that in mind what does it mean to "corrupt" the earth? Use Gen. 6:11–12 in your answer.

“Behold, I make all things new.” Rev. 21:5

- b) Using Strong’s Concordance, find where the English word “whoring” is used in the O.T. Glance through these verses and see how God used this concept with Israel, the natural olive tree (Romans 11:20–21), when they went astray. What did this word mean to them in a spiritual sense?

 - c) After Jesus Christ established the New Covenant, the natural branches were broken off and the Gentiles possessed the truth. Describe what happened to the Gentiles when they went astray. (See 2Cor. 11:2; 2Peter 2:1-2).

 - d) How did the woman or false church “corrupt the earth with her fornication”? You will find some clues in 2Thes. 2:1–3; 10–15.

 - e) How successful has the woman been at corrupting the earth down through the centuries—how many Christians have the truth today?

 - f) During their whole lives, as servants of Jesus Christ, the saints have been in conflict with this harlot system. We should also share this struggle to overcome the world. Consider the words of Rev. 2:6 and Psa. 139:21-22. What exhortation does this give to us?
- 4) Again they say Alleluia**
- a) Compare Rev. 19:3–4 with Rev. 5:13–14. What will the earth be like after the second Alleluia is exclaimed?

“Behold, I make all things new.” Rev. 21:5

- b) Refer back to Section A, #7 on Rev. 4. What do the “mighty thunderings” symbolize (ch. 19:6)? Why is there such rejoicing amongst the saints at the complete destruction of this corrupting and persecuting system?

Chapter Breakdown

Revelation 19:1–10 tells us about the two Alleluia rejoicings, verses 11–21 fills us in on some detail of the judgements that are going to be poured out and who will be involved. Verses 11–16 introduce us to the armies of the Faithful and True one and what they will accomplish in their judgements. Verses 17–19 fill us in on some detail of the intermediary judgement; and verses 20–21 tell us about the final stage of judgment preceding the second Alleluia.

5) The Marriage of the Lamb

J.P. Green’s translation is helpful when considering these verses (7–8); notice the different and clearer tense. “Let us rejoice and let us exult, and we will give glory to Him, because the marriage of the Lamb **came**, and His wife prepared herself. And it was given to her that she be clothed (in) fine linen, pure and bright; for the fine linen is the righteousnesses of the saints.” (*You will find that the Diaglott has the correct and similar tense*). So the marriage (v.7) itself had come and gone at this point, and now was the time for the marriage feast (v.9). This fits in with how biblical weddings took place. Here is a quote from a Bible Handbook:

“First came the formal, and binding, ceremony of betrothal, with an exchange of gifts. When the wedding day came, the bridegroom and his friends went in procession in the evening to the bride’s home, where she and her family were waiting. The couple were blessed, and the bridegroom led the bride through the village to his own home, the invited guests lining the way to make a torchlight procession. There followed a great feast which might last anytime up to a week.”

- a) The wife of the Lamb “made herself ready.” Preparation happens before the marriage. First there is the moral preparation and then the clothing with immortality—this is the first thing that happens when Christ returns (1Cor. 15:51–54). In Revelation 16 find in which vial Jesus Christ returns. In what way is the judgment of believers inferred in this vial?

“Behold, I make all things new.” Rev. 21:5

- b) “The fine linen is the righteous acts of the saints.” (Rev. 19:8 RV). Where else in Revelation do we read about the saint’s garments or clothing? From these passages, explain how the condition of our garment describes our spiritual state or preparedness.

- c) What exhortation does this give to us if we are to be clothed with or “put on” immortality (1Cor. 15:53-54)?

6) “I am thy fellowservant.”

- a) John and the angel represent those rejoicing as part of the new heavens or ruling power—in other words, Christ and his brethren. In the book of Revelation, John and the angel meet in the time of the resurrection of the dead (Rev. 22:8–9), and see and hear the things of the prophecy in their fulfillment. How should this affect us? What kind of vision should this give us?

- b) What Church today promotes worship of man and other supposed immortal beings and not God, such as in Col. 2:18?

- c) If we understand the testimony of Jesus Christ which is the spirit of this prophecy—what kind of responsibility does that give us toward others (see Rev. 22:16-17)?

"Behold, I make all things new." Rev. 21:5

7) **Heaven opened and the armies of the Faithful and True one.**

- a) J.P. Green's translation emphasizes that this is the past tense: *"I saw heaven having been opened..."* Using your notes from Rev. 4:1, define what this means. Find a connection between this and where the 7th vial is outpoured (Rev. 16:17).

- b) Who is the Faithful and True one riding the horse described in verses 11–13 & 15–16? Using your concordance and the questions you have already done, find some verses to support your answer.

- c) Those that follow him are identified by the uniforms that they are wearing (Rev. 19:14). Determine who these are by referring back to verse 8.

The horses.

The Horse Ridden in Battle

- In Scripture, horses are animals used for battle: Prov. 21:31; Isa. 31:1.
- The horse is only useful if it is guided by a rider: Psa. 32:9.
- The horse represents men that God uses to forward his purpose and bring his judgements: Zech. 10:3.

- d) As in Revelation 6, the horse represented a people. Using Zech. 10:3 and Isa. 63:13 find out which people at the time of the re-establishment of the Kingdom of God will be used by him as a horse in the battle. What does this say about the nationality of the horses in Revelation 19?

- e) Using the listed passages explain why the "goodly horse in the battle" is a "white" horse. What is special about the nation that is represented by the horse at this time? (Zech. 12:10; 13:1; Jer. 3:14–16; Romans 11:25–27; Jer. 31:33; Rev. 7:14).

“Behold, I make all things new.” Rev. 21:5

- f) This nation is represented by other symbols in Rev. 19:15. How is this nation represented in these verses: Mic. 4:11-13; Isa. 41:14-15 (cp. Jer. 51:19–20).

- g) Who does this show us, without a doubt, are the parties bringing these judgments upon the nations?

- h) Make a comparison between Psalm 2:9 and Rev. 19:15. Also, compare Psalm 2:2–3 with Rev. 19:19. What can we conclude from this?

8) “Fowls that fly in the midst of heaven,” v. 17-18.

When Israel came out of Egypt they spoiled the Egyptians (Ex. 12:36). This treasure is what they built the tabernacle with! A similar thing will happen again.

- a) In the past Israel has been devoured by ravenous birds of prey (Isa. 46:11). Find a verse comparing an enemy of Israel with the “eagle”. When did we see this happen?

- b) From Eze. 39:4,10 show how this will be reversed in favour of Israel.. (See also Isa. 14:1-3).

- c) Which face of the four living ones (Rev. 4) is also linked with this symbol?

This indicates that the fowls in Rev. 19 represent the Jews under the direction of the saints.

"Behold, I make all things new." Rev. 21:5

9) "The False Prophet," v.20.

- a) What is a prophet? What does he do? (2Pet. 1:21; Jer. 1:7; 1Cor. 14:3).
- b) What is a false prophet? What did they do? (Jer. 14:14–16; 2Pet. 2:1; 1Jn. 4:1).

What does a false prophet pretend to be?

From where does a false prophet originate?

- c) The beast in Revelation 13:11–15 is a continuation of the Roman Beast found in ch. 13:1–2 (which is taken from Daniel 7 as shown in your chapter 15 notes), for he exercises all the power of the first beast before him (v12). The first beast looked more hideous in appearance, but its voice or teaching is the same! Here are three important points about this beast (*see also BM page 15*):
- he looks like a Lamb and so claims to be Christian or HOLY,
 - he is descended from the previous beast who was Roman—he is therefore ROMAN,
 - he exercises *all* the power of the first beast—and so has an EMPIRE.
- Putting this all together we have the HOLY ROMAN EMPIRE. His inherited mouth is described in Rev. 13:5–6. Compare this with Jer. 14:14–16. Apply your answers from the previous question and describe how this political system is also a false prophet.
- d) He is known for forcible conversion to his doctrines (Rev. 13:15–17). He creates a teaching authority (he could "*speak*" v.15—in other words teach) called the "image of the beast" where worship was to be directed. This "image of the beast" had a political aspect. It was an image or reflection of the Roman Beast. This continued for many centuries, but it was removed by God's righteous vial judgements. One of those is described in Rev.16:10–11. The result was that the Church lost its lands and political power, leaving no power to back it's teachings—all that was left was the teaching authority. Due to this change after vial five, a new symbol was needed to describe just the teaching authority. In Rev. 16:13, what symbol do you find?

Historically how this symbol came into being.

The pope was a temporal and spiritual King ruling the Papal states from Rome (the “image” of the Roman Beast) until the time of the French Revolution. By 1870 the pope had lost his temporal power due to these “vial judgements” of God—but “they repented not”, and that year he declared himself an “infallible” teacher of faith and morals! Since that time he has been trying to regain his political power. We are very blessed by the results of these vial judgements today because we can teach the truth, meet together, and preach without severe persecution. The “whore” or “great city”, represents the governing authority of the system that deals in finance etc. This “great city” is gaining more political power as time goes by and will again ride the political empire of the Roman Beast for a short time. This governing power is destroyed first—and the Alleluia is said. The false prophet is destroyed second as this teaching authority permeates all levels of society. After this, the second Alleluia is said.

- e) The false prophet associated with the beast.
 - i) What did the false prophet do (Rev. 19:20) that was reminiscent of his predecessor (Rev. 13:14)?
 - ii) Who did the false prophet deceive? (Rev. 19:20; c/p Rev. 13:15–16).
 - iii) Who is destroyed with the false prophet? In what place are they destroyed?

10) “The Lake of Fire”

Ezekiel 39:6 also describes the lake of fire and where it is located. It is the area where the northern host originated, Russia and Europe. This is the lair of the beast—the territory where he is the political power and the false prophet is the teaching authority. How does this compare to the scene we saw previously in Revelation 15:2?

SECTION G: THE NEW JERUSALEM & FINAL EXHORTATION – Chapters 21-22

We have just seen the complete and final end of the enemies of the truth in Revelation chapter 20 (this chapter should be read prior to beginning this section). We are told that this will take place at the end of the thousand years or Millennium (ch. 20:3,7) at which time death, the consequence of sin, will cease to occur (ch. 20:14; ch. 21:4). Flesh will have been given complete freedom for a short time, resulting in rebellion against God's righteous government (ch. 20:9). Peace and harmony, resulting from the reign of Christ and his brethren for 1,000 years, will have been taken for granted. Revelation 21 begins by portraying a completely new state of things on the earth, resulting from these altered conditions. At verse 9, however, John is brought back to the beginning of the thousand years and is shown "the holy city, new Jerusalem." This is a symbol of the government which will fill the earth with the glory of the LORD, blessing mankind with justice, love, peace, health and prosperity. What a glorious age this will be concluding in all of the earth's enlightened population being at one with God and one another!

1) "a new heaven and a new earth", v.1.

This verse describes the conditions on the earth after the work of the Millennium is complete. This is the time when there is no more sea, or mortal nations, (cp. Part II #1 & 7c) and therefore no death (v.4).

- a) This idea of a new heaven and new earth is not unique to Revelation. Find the 3 references to the new heaven and new earth to be created at the start of the Millennium in Isaiah and Peter.

- b) While conditions during the Millennium will be drastically improved, sin and death will still exist. Read these three references in *context* carefully. What is the difference between Isaiah's and Revelation's new heaven and new earth? Notice the mention of sin and death, etc.

These differences highlight some of the changes which will be made at the end of the Millennium. Finally, all of the faithful will be immortal and God will be "all in all" (1Cor. 15:24-28).

"Behold, I make all things new." Rev. 21:5

2) "New Jerusalem," v.2

This holy city is not a literal city. From the references in Revelation 19 & 21 to the bride or wife of Christ, explain who is represented by the "new Jerusalem." (See also Rev. 3:12).

a) Can you find any other N.T. references which refer to this city that God will build?

b) Why is this city community from heaven? Hint: read Jn. 3:3-13; 6:32-33,63 and 1Cor. 15:47-50.

c) The phrase "prepared as a bride" is better translated "having been prepared..." (JPG). We are being prepared now to be built into this city community. What parallels and lessons can we find from the planning and building of Solomon's Temple to help us (e.g. 1Kn. 6:7)?

d) Using your concordance look up the word "adorned". Where else is this word used, particularly in Rev. 21? What was this bride's adornment?

Strong's # _____ Greek word: _____ Meaning:

e) As Christ's bride what are we to be adorned with? What is the exhortation for us as we prepare for our husband, Jesus Christ?

f) The literal city Jerusalem is to be the future capital of the world. Why is this city in Rev. 21 a new Jerusalem? Hint: see Gal 4:23-26 and Heb. 12:22-24.

“Behold, I make all things new.” Rev. 21:5

3) “the former things are passed away,” v. 3-4

As we have seen, the new heavens and new earth of Revelation indicate a change in the conditions on the earth. The work of the Lamb who came to “take away the sin of the world” (John 1:29) is now complete. As a result, the former things necessary for mortal man have passed away.

- a) In place of mourning, sorrow and crying there will be joy and happiness. Find the echoes from here to other Scriptures (particularly Isaiah) and use them to build a picture of what the Kingdom will be like with these new conditions. Use your margin and a concordance to assist your search.

4) “Behold, I make all things new.” v.5.

Although short, this is a very powerful and exciting statement! This phrase describes new conditions God will put in place on this earth imminently, climaxing with the removal of sin and death at the end of the Millennium. Finally, all of mankind will be reconciled to God through Jesus Christ and will be at one with Him.

- a) This new creation is God’s work in Christ. In what N.T. passage do we find a similar phrase to this and what is it telling us?

- b) This N.T. passage takes us back further to Isa.43: “behold, I will do a new thing...” What new creation is Isaiah talking about? What was God’s purpose with it?

"Behold, I make all things new." Rev. 21:5

5) "He that overcometh shall inherit all things," v.7.

What an amazing promise! These things are certainly the climax of this book. Just think what reading this has meant and still means to those who are overcoming the beast, to those who speak up in defense of their Lord even when persecuted (cp. Rev. 6:9-10).

a) What exhortation does this give us when (at least currently) we can freely speak out "in the defence and confirmation of the gospel?"

b) In our studies we have considered the struggle of the saints to overcome. What must we overcome in our lives now (see 1Jn. 5:4)?

6) "Come hither, I will shew thee the bride, the Lamb's wife." vs.9-10.

Our attention is drawn towards a great contrast by the vial angel who says "Come hither..."

a) What woman is presented in great contrast to "the bride" in another chapter of the Revelation?

b) The city that John sees here (Rev.21:10 KJV) is drastically different to the "great city" he has seen previously. What contrasts can you find with the great harlot city (Rev. 17:18) of Rome described in Rev 17-18 with this "great city", "the Lamb's wife," in Rev. 21?

c) What spiritual lessons can we learn from these contrasts to help us in our walk in Christ (e.g. Rev 18:4)?

“Behold, I make all things new.” Rev. 21:5

7) A great mountain.

Ezekiel saw a vision of the literal future temple to be built in Jerusalem from the same viewpoint (see. Eze. 40:2)! God bases the figurative on the literal as we shall see.

a) What references can you find in the O.T. prophets which refer to the “Mountain” in Zion or Jerusalem?

b) As a result of the work of Christ and his brethren, what will “go forth” from this mountain? For what purpose will the people come to it? What will the conditions be like in this place? The passages from the above question should help provide the answers.

c) What we have seen here is a result of the new Jerusalem community descending. We see a similar idea in Daniel 2:35,44-45. What is the meaning of Daniel’s great mountain filling the whole earth and displacing the Kingdom of Men?

Although the chapter begins by showing us the final picture, “a new heaven and a new earth” having “no more sea,” it will take 1000 years for Jerusalem to establish these conditions. Until then the invitation is for people of all nations to come and take the water of life freely (Rev. 22:1-2,17).

8) “The glory of God did lighten it.” v.11.

The city is said to have “the glory of God” and is illuminated by it (v.23). This is an expression of the purpose of God.

a) Read Hab. 2:14 and Ex. 33:17-19 then explain in real practical terms how God intends to fill the earth with His glory.

"Behold, I make all things new." Rev. 21:5

- b) Rev. 21:23 takes us back to Isaiah 60. Note how Isaiah begins the chapter and find the cross reference later in this chapter to Revelation 21. What work of Jerusalem is being described here?

9) The wall and twelve gates, v.12.

The walls of this city suggest the idea of a building. In 1Cor. 3 Paul tells we are "God's building."

- a) What does Paul teach us in the N.T. about the building of this spiritual house? Use verses to support your answer.

- b) Although we know that there will be a literal temple, how does this explain why there is no temple in John's vision (ch. 21:22; cp. ch. 3:12)?

- c) We are told that the gates through which the city is entered (ch. 21:25,27) are inscribed with the names of the twelve tribes of Israel. What does this mean that the requirement for entering the city is? (See Eph. 2:12-13; Gal. 3:29; 4:5 and Rom. 2:29).

- d) How do these things underline the necessity of baptism?

"Behold, I make all things new." Rev. 21:5

10) The city's twelve foundations, v.14.

Note that the foundations of this city are closely associated with the twelve apostles.

- a) Read Eph. 2:19-22 and explain what our foundation is.

- b) Using a concordance, find other places in Scripture where our foundations are mentioned. What lessons can we learn?

11) The foursquare city, v.16.

The city is said to be "foursquare," as "the length and the breadth and the height of it are equal." The dimensions of the city form a perfect cube. These proportions are also found in God's design of things associated with the tabernacle and Solomon's temple (e.g. 1Kn. 6:20). The high priest's breastplate of judgement is described as "foursquare" in Ex. 28:15-21 and contained twelve stones each engraven with a name of a tribe of Israel. In this symbol we see God manifested, the source of *lights* (the meaning of *urim*), in His people Israel (cp. Jam. 1:17-18). As a result these "precious stones" of Israel shine brilliantly.

- a) Read Psa. 67:1-4. How are God's people, as Israelites by adoption, these stones of the breastplate which shine as *urim*? Look for other verses, such as those which describe how we can "shine," to support your answer.

- b) What similarities can you find between the breastplate of the high priest described in Exodus and the new Jerusalem community in Revelation?

- c) The main dimension of the city is "twelve thousand furlongs" (Rev. 21:16). Where else in Revelation have we seen the number 12,000? What did it represent?

Read Rev. 21:17 without the italics. We are being told the wall is the measure of a man or angel—144 cubits. The wall represents the immortal saints or angel man of Rev. 1 (see Luke 20:36; Eph. 4:13; 3:14-21). It is interesting to note, a wall 12000 x 12000 divided into 144 blocks results in blocks of 1000 x 1000 (cp. Rev. 5:11 and 14:1). And 144 parts of a 1000 citizens each totals 144000!

12) “the building of the wall,” v.18-21.

- a) Read 1Pet. 2:3-10 and identify as many links as you can to the holy city in Rev. 21.

- b) We are told that the city was made of pure gold like clear glass! Review your answers to Part I #13 on the meaning of gold and explain what this is telling us about the character of this community.

- c) Using your Bible, a concordance, and any of the other suggested resources (see the introduction to the workbook), research your choice of at least two of the materials mentioned in Rev. 21:18-21. Concentrate on the spiritual significance in connection with this city of immortal saints as well as any practical lessons. Choose words which we have not considered in our other studies. *Insert blank paper if you need more space.*

“Behold, I make all things new.” Rev. 21:5

13) “they which are written in the Lamb's book of life,” v.27.

What great blessings are offered to those whose names are “written in the Lamb’s book of life”! This, however, is also a reminder to us that God’s mercy does not overlook wickedness. Whether this book is literal or not is less important than the urgent question of whether our name is written in it.

a) Read Mal. 3:16; Heb. 12:23 and Dan. 12:1-3 then explain who it is that is written in the book and will be permitted to enter through the gates into the city (see also ch. 22:14-15).

b) Whose names are not written in this book? (See Rev. 17:8; Ex. 32:33 and Psa. 69:28).

c) What exhortation does this give to all of us, regardless of whether we are baptized or not?

Revelation 22

Revelation chapter 22 concludes the vision of the new Jerusalem and then continues to provide us with a closing exhortation. First we see the effects of the changes we have been considering, to be brought about by the work of Christ and his immortal Saints. This is shown to us by the symbol of “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Finally we are reminded of the blessing offered to those who earnestly read and obey the sayings of this book. Despite what is often suggested, the words of this book are given for us to understand and the book has been opened by the work of the Lord Jesus: “seal not up the words of the prophecy of this book; for the time is at hand” (Rev. 22:10 RV). The invitation and testimony is to all who have open ears and a thirst for the water of life. Today is the time of opportunity, for the Lord Jesus will soon “come quickly”!

"Behold, I make all things new." Rev. 21:5

14) "a pure river of water of life," ch. 22:1.

Once again this life giving river is an example of how God uses the literal to provide a basis for the symbolic.

a) Find the picture that Ezekiel was given of a river like this (see your margin). What healing qualities did it have?

b) Where else in the Bible do we find this idea of trees by a river of water (use your Bible margin and a concordance)?

c) What does the Bible teach that this represents spiritually (i.e. who are the trees and what is the water)? Use the verses you found above to support your answer.

d) What can we learn from this symbol to help us now—what is our life source?

15) "the leaves of the tree were for the healing of the nations," v.2.

The immortal Saints take the life giving water and produce leaves with healing properties.

a) Using a concordance or lexicon look up the Greek word for *healing*. Where else is this word used? What does it teach us about our duties in the ecclesia now?

Strong's # _____ Greek word: _____ Meaning:

“Behold, I make all things new.” Rev. 21:5

- b) How will the nations be healed? Consider the purpose of the temple in Jerusalem in your answer. What passages talk about people from all nations coming to this place (e.g. Jer. 16:19)?

- c) How involved will we be in this work, (see Rev. 14:6-7)? When will it start? When is it likely to end? (See Rev. 14:6-7 and Jer. 3:12-18). How is our work in the ecclesia now helping us to prepare for this time?

16) “Behold, I come quickly,” v.7.

The message of this book requires our urgent attention. Our Lord exhorts us to keep the sayings of the prophecy of this book. We considered this at the beginning of our study in Rev. 1:3.

- a) What lessons have we learnt in our study of this book which should affect the way we live and the choices we make (e.g. we are to overcome the beast and respond to the invitation to “come”)?

- b) Three times Jesus says “Behold, I come quickly”! In what ways might he come quickly? What affect should this have on our way of life (see Lk. 12:41-47; Rev. 3:2-3,20; 16:15)?

17) “I Jesus have sent mine angel to testify unto you...” v.16.

Jesus has sent this message personally to us—being his brethren and sisters, members of the ecclesias. What should our response be (cp. Rev. 5:4-5)?

“The grace of our Lord Jesus Christ be with you all. Amen.” Rev. 22:21.

THE BIBLE MAGAZINE



Vol 13, Issue No. 2.

February 2000

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Publishing Editor: Paul Billington
Phone/Fax: (519) 449-3446

Editorial Address:

The Bible Magazine
LPMPO Box 21047
84 Lynden Road,
Brantford, Ont. Canada.
N3R 6B0

e-mail:

Editor@biblemagazine.com

Subscriptions

North America

As Editorial address Above

United Kingdom

Mrs. A. Barnes
1 Woodrow Lane
Catshill, Bromsgrove, Worcs.
B61 OPS

Phone/Fax: 01527-832639

Nick_Ange_Barnes@csi.com

South Africa

Mr. E. Duckworth
Box 1606
Pinetown,
Natal 3600

Phone: 31-722230

Australia

Aleck Crawford
6 Ingomar Court,
Hallett Cove,
South Australia 5158.
aleck@chariot.net.au

Phone: 08-8381-3616

Christadelphian Scripture Study Service
Local Representatives.

New Zealand

Mr. D Archer
11 Hampton Hill Road.
Tawa, Wellington, NZ 6203

Phone: 232-6192

david.archer@clear.net.nz

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LOCAL INFORMATION



THE BIBLE MAGAZINE

A WITNESS OF BIBLE TRUTH FOR OUR TIMES

John Thomas, over 100 years ago, looks for the kingdom of God to be established through Israel, 6000 years after Creation. This kingdom is to last for a thousand years, or Millennium.

Page 3

"In that Day there shall be One Lord"



In this final article in his series on "God's Glorious and Fearful Name" Ron Kidd looks forward to the day when the glory of God will fill the earth. As he has pointed out, that "glory" is seen in His character, which when manifested in immortal men and women, will fill this earth with righteousness and peace.

Page 4

EDITORIAL: *The Word of Life* has little influence on society today, but it is the means through which we can learn what God looks for in those who seek a relationship with Him.

Page 7

MILESTONES UPDATE

Don Pearce brings us up to date again with events that may be seen as "milestones" in the preparation of the world's stage for Christ's coming. The focus in this issue is Russia and the Vatican. Events appear to be taking place which we have looked for over several years.

Page 9.

THE BIBLE MAGAZINE NOTICE BOARD

A new spot in the magazine where announcements and notices of interest to readers will be posted. As we produce video tapes, new booklets or are aware of events that may be of interest, they will be announced on our notice board.

Page 11.

AN EXTENDED FEATURE ARTICLE SHOWING THE CONTINUOUS & HISTORICAL UNFOLDING OF EVENTS IN FULFILLMENT OF PROPHECY

Page 12.



This article by Paul Billington gives a brief overview of this vast subject in order to convey the general scope of the book of Revelation. Together with the charts and diagrams it will illustrate not only the continuing flow of events, but also their remarkable "fit" with the symbolic language of the Apocalypse.

"Stand still, and consider the wondrous works of God." (Job 37:14.) Our back page feature continues to spotlight some of the amazing things which provide evidence of a wise Creator.

"Sanctify them through thy truth: thy word is truth."— John 17:17.

WRITTEN OVER 100 YEARS AGO

The Coming Millennium on Earth

All things are ordered by the Deity, who has assigned to the SIN-CONSTITUTION OF THINGS upon earth, a limited and definite duration of 7,000 years, commencing from the Creation, and ending with the destruction of “the last enemy DEATH.”

This 7,000 years is the GREAT DEMIURGIC WEEK of that Creation which continues eternally and unchanged; and is typified by the smaller demiurgic week familiarly known as the Mosaic.

It is a very ancient tradition that, as the Deity employed Six Days in fitting up the earth for the indwelling of sinners, and ceased creating on the Seventh, which He hallowed; so He will consume Six Days of a thousand years each in preparing it for the inhabitation of saints; and ceasing therefrom, will hallow the seventh period of a thousand years as “a season and time” of rest and blessedness for the regenerated world. Paul evidently endorses this traditional view in Heb. 4:9.

The Millennium is the Sabbath Day of the previous Six Thousand years.

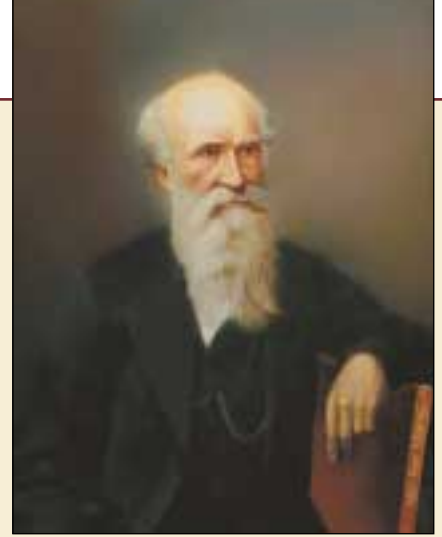
A millennium, or period of national blessedness of a thousand years, is expected by nearly all classes of society. But the kind of millennium, and the *agency* by which it is to be introduced, are matters of disputation. Some regard it as a “spiritual millennium,” that is, a state of church-prosperity unequalled before; when the Jews shall be converted, genuine christianity be diffused through all the nations, and Christ reign by his invisible influence in a glorious manner. This invisible influence is styled his “spiritual presence,” or literally, his personal absence! Others regard the millennium as a state of things to succeed the conflagration of the present earth, in which the Saints only will inhabit the earth made new from the *debris* of the old planet, and reigning with Christ over the beasts of the field, the fowls of the air, etc., which is the original and proper dominion of man, as appears from Gen. 1:28. This they call “Paradise Restored.”

The scriptures, however, reveal a very different millennium from either of these. They set forth a period of one thousand years in which “all people, nations, and languages” shall constitute one dominion or empire; that this empire shall be appended to a kingdom, then existing in the land of Israel; that the *subjects* of this kingdom will be the Twelve Tribes of natural Israel; its *throne*, that of David restored; its *king*, Jesus “the King of the Jews;” and its *peers*, or nobility and administrators of its affairs, those Jews and Gentiles who shall have attained to immortality “by faith,” and “through the faith,” (Rom. 3:30) that is, by belief of the gospel of the kingdom before Christ came; and by belief of the same gospel and recognition of Jesus as the Christ.

These Saints of the patriarchal and Mosaic economies, and of the post-pentecostal times, having risen from among the dead, or been changed, will “possess the kingdom and empire, and the greatness of the kingdom under the whole heaven” (Dan. 7:18, 27). Hence society

in the Age to Come will be mixed. It will not be wholly mortal as now, nor wholly immortal as after the millennium; but a *Theocracy on the earth* in which the *subjects* of the kingdom and empire will be mortal, and their *rulers* living and incorruptible, “equal to the angels” (Luke 20:36)..

During this time the Lord’s nation will be the first-born of this nation-family; so that “the nation and kingdom that will not serve Israel shall perish” (Isa 60:12; 65:18). Jerusalem will then be a rejoicing, and her people a joy; and Jehovah will get them praise and fame in every land where they have been put to shame (Zeph. 3:19). They will be greatly blessed in their own country, then converted into the Paradise of God; and all other nations having prudence enough to submit to the sovereignty of Israel’s king, will rejoice with the Twelve Tribes (Deut. 32:43) in the rest and enjoyments of those peaceful years.



John Thomas: Editor of “Herald of The Kingdom and Age to Come”.
A magazine conducted 1851 - 1861.

“The scriptures... set forth a period of one thousand years in which “all people, nations, and languages” shall constitute one dominion or empire; that this empire shall be appended to a kingdom, then existing in the land of Israel...”

Such is the thousand years, or Kingdom and Age to Come, the gospel proclaims, and which we advocate as the subject-matter of the faith which God counts to men for righteousness in the name of Jesus as its priest and king. Few, we admit, believe in such a millennium as this. That, however, is one scriptural evidence of its truth; for an almost entire faithlessness in the gospel of the kingdom is a recorded sign of the closing up of the time of the Gentiles and the revelation of the righteous judgment of God. Numbers are no mark of truth. We think nothing

of numerical force; one testimony of a prophet outweighs a host, though marshalled by all the divines and philosophers of the age.

These gentlemen have sadly erred respecting *the agency* by which the millennium is to be introduced—as egregiously as they have in regard to the nature of the millennium itself. They suppose it will come on by degrees, and be fully established when the world is seven thousand years old. This coming on, they imagine, will be the result of clerical preaching, of the operation of benevolent institutions for the illumination of the people, the circulation of the Bible, and so-forth! But we need hardly say to those who take heed to the sure word of prophecy, that all this is mere twaddle, and utterly at variance with the Law and the Testimony. The agency is of a very opposite character to this. As a whole it is revolutionary, diplomatic, military, naval, and lastly, supernatural. This agency, which is premillennial, is necessary to effect a political clearance, so as to make room for “*the mountain*” which is to “*fill the whole earth*.”

Extracted from *Chronikon Hebraikon & The Herald*

GOD'S GLORIOUS AND FEARFUL NAME

יהוה אל

PART Seven

“In that Day there shall be One LORD”

By Ron Kidd (Newfoundland, Canada)

Few people would deny that a world free from oppression and war, free from crime and violence, free from suffering and tragedy, is the kind of world that we would like to live in. Yet the same people fail to realize that this is precisely what God offers throughout the pages of His word. Since the creation God's work has been progressing towards a predetermined end and we have tried to demonstrate in these studies that the end product has been revealed in the significance of His Name.

It will be helpful in this final article to summarize our conclusions thus far. We have noted that:

- The phrase “The Name”, referring to God's Name, is prominent throughout scripture and therefore deserves our attention. It is the vital link in our search for eternal life (John 20:31).
- The activity of the angels is an example of God manifestation and in their performance of God's will and good pleasure display unity, harmony and oneness.
- God's Name reveals that He has a purpose—“I Will Be”—that the unity, already enjoyed by the Creator and the angels, He intends to extend to members of Adam's race.
- The name of God reveals the means by which God's purpose will be achieved—that God desires that members of the human race reflect in their lives the attributes of grace and truth as expressed in His name (Exodus 34:6,7).
- God's purpose is centred in the promises

that he made with the fathers of Israel—Abraham, Isaac and Jacob—and the recipients of these promises are described as the Seed of Abraham. They are a “special generation” that constitutes God's divine family.

- Jesus was God's Firstborn in this new family, the beginning of God's creation (i.e. the new creation of believers, 2 Corinthians 5:17). God's purpose was first realized in him, he became the fulfillment of God's intention revealed in The Name — a manifestation of Himself, mentally,

“For 6000 years God has been taking out of the Gentiles, “a people for His Name” (Acts 15:14)

morally and physically. And so we read, “In him dwelleth all the fullness of the Godhead bodily” (Colossians 2:9).

- The death and resurrection of Jesus opened the way for the development of God's family and by tasting death for every man, Jesus has brought “many sons unto glory” (Hebrews 2:10).

The Kingdom of God

But our subject doesn't end there, if it did then God's purpose would be incomplete. We have already noted that the Name of God is

intimately linked with the promises to Abraham and that these promises embrace all nations—“In thee shall all families of the earth be blessed” (Genesis 12:3). This final phase of God's work is reserved for the time of the kingdom of God.

At the outset of this series we stated the declared purpose of God. This is recorded in Numbers 14:21, where we read, “But as truly as I live, all the earth shall be filled with the glory of the LORD”. Ever since creation God has been working towards this desired end and by examining His Name we have gained a better understanding concerning the manner in which that purpose will be accomplished. For 6000 years God has been taking out of the Gentiles, “a people for His Name” (Acts 15:14); these constitute that “special generation” described in Exodus 3:15 (see Volume 12, Issue no.3, page 8). However the apostle James describes this “generation” differently, he says, “Of his own will begat he us with the word of truth, that we should be a kind of *firstfruits* of his creatures”(James 1:18). Under the Law of Moses the term *firstfruits* applied to the Feast of Pentecost and signified the firstfruits of a general harvest (Leviticus 23:17; Exodus 23:16). Later in the year, in the 7th month, the Feast of Tabernacles celebrated the ingathering of the completed harvest (Leviticus 23:39; Exodus 23:16). The kingdom of God will be the time for the final ingathering, when all nations will be introduced to the ways of God as they are revealed in His Name.

The world is about to enter into a new age; one that is completely different from anything experienced since the beginning of creation. For the first time in human history men and women will be able to live in a society which reflects the values of the God of heaven and

Jesus Christ His son.

Psalms 72 paints a glorious picture of the kingdom of God. The earth is described as being filled with the glory of the LORD (an echo of Numbers 14:21) and for the first time in human history all nations are eager to call Jesus blessed because “men shall be blessed in him” (verse 17). We are reminded in this comment of the promise to Abraham and the psalm describes the conditions that will prevail upon earth during this period. It speaks of righteousness prevailing over oppression through the actions of the Son of God; of peace continuing as long as the moon endures and nations benefiting from Jesus’ authority and power. It depicts the poor and needy being treated with equity and the oppressor being finally banished.

His Name One

The above picture summarizes the completed work of the Name of God. It describes conditions that can only prevail if the values or attributes embodied in God’s Name are evident in the earth. The prophets describe the same picture in the following way:

“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles... *for my name shall be great among the heathen*, saith the LORD of hosts” (Malachi 1:11).

“For then will I turn to the people a pure language, *that they may all call upon the name of the LORD*, to serve him with one consent” (Zephaniah 3:9).

“*So shall they fear the name of the LORD from the west*, and his glory from the rising of the sun” (Isaiah 59:19).

“That they may possess the remnant of Edom, and of all the heathen, *which are called by my name*, saith the LORD that doeth this” (Amos 9:12).

In order for God’s Name to be great among the nations they must exhibit the attributes of justice and mercy. When it speaks of the people calling upon the Name of Yahweh, we are being directed to the establishment of one universal religion. And in describing the nations being called by God’s Name, the prophet is referring to the expanding family of God.

When God said to Moses, “I Will Be”, this is what He was referring to. The reference to the “Name” in the above verses signifies the conditions that will prevail during the kingdom— that of unity, harmony and oneness of mind.

God is determined to achieve this (Numbers 14:21). The question of how is answered by the apostle Paul in Acts 17:31— “God has appointed a day, *in the which he will judge this world in righteousness* by that man whom he has ordained (the Lord Jesus Christ)”. Jesus Christ is coming back to purge this world of its godless ways and replace them with God’s righteous ways. The prophet Isaiah spoke of this time when he wrote, “When thy

judgments are in the earth, the inhabitants of the world will learn righteousness” (Isaiah 26:9). Isaiah also said, “The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever” (Isaiah 32:17).

This is the message of the prophets but these conditions cannot be introduced without cost. Sin must be purged by righteousness in order for peace to prevail. In our last article we demonstrated that there is no room for the flesh in the purpose of God (1 Corinthians 15:50) and that a rebirth must take place in order to share a true and lasting relationship with the Creator. This is true, not only for the individual, but also for the nations. Nations are made up of people and change will only occur when the mind is regenerated—when pride, aggressiveness, selfishness and greed are replaced by humility, tolerance, selflessness and temperance.

A Righteous World

Righteousness will be the basis for God’s New World Order. This is the substance of the promises or gospel preached unto Abraham. The apostle Paul declared that the gospel reveals “the righteousness of God” (Romans 1:16,17). The word was originally spelt

“Jesus Christ is coming back to purge this world of its godless ways and replace them with God’s righteous ways.”

“rightwiseness” and is defined as “The character of being right or just” (Vine’s Expository Dictionary), or “doing or being what is just” (Strong’s Exhaustive Concordance). Righteousness, therefore, is God’s supreme standard of right, a standard implicit in His name: “The LORD, The LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation” (Exodus 34:6,7 RV).

The work of righteousness permeates the prophetic picture of the kingdom of God:

- It will be the work of the Lord Jesus Christ, the great king (Isaiah 32:1; 11:4; Jeremiah 23:5,6; Psalm 9:8; 72:2).
- It will be manifested by God’s “special generation” (Psalm 22:30,31; 24:5,6; Isaiah 32:1).

- Worldwide blessings will bear testimony to its presence in the earth (Isaiah 11:1-9; 45:8; 61:11; Psalm 72:3).

Jerusalem is described as “the city of the great king” (Matthew 5:35; Psalm 48:2) and will serve as the centre for worldwide education.

Jeremiah says, “At that time they shall call Jerusalem the throne of the LORD; and all nations shall be gathered unto it, *to the Name of the LORD*, to Jerusalem: neither shall they walk any more in the imagination of their evil heart” (Jeremiah 3:17). The prophet Isaiah (chapter 2:2-4) explains how this change will be accomplished:

1. “And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills
2. “and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob
3. “and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem
4. “And he shall judge among the nations, and rebuke many people
5. “And they shall beat their swords into plowshares, and their spears into pruninghooks
6. “Nation shall not lift up sword against nation, neither shall they learn war any more.”

Again, the picture is that of the nations being influenced in God’s ways, through a process of education that will result in the nations living in harmony.

All these thoughts are captured by the apostle Peter when he wrote: “Nevertheless we, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness*” (2 Peter 3:13). The term “new heavens and new earth” is symbolic language for the arrangement of God’s New World Order, describing a new government (new heavens) ruling over people (new earth) who reflect the righteous ways of the Creator. A short digression will serve to endorse this principle. In Isaiah 1:2, God addresses the heavens and earth “Hear, O heavens, and give ear, O earth...” God is speaking to the nation of Israel — the rulers and the people. This is confirmed in verse 10 where God says, “Hear the word of the LORD, ye rulers... give ear unto the law of our God, ye people...” Here is a phrase that is rooted in the Old Testament. Peter is actually quoting from the prophet Isaiah 65:18,19; there we read: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: *for, behold, I create Jerusalem a*



“Jerusalem is described as “the city of the great king” (Matthew 5:35; Psalm 48:2) and will serve as the centre for worldwide education.”

rejoicing, and her people a joy”. Thus we have a description of God’s New World Order of which Jerusalem is the centre.

The Government of God’s New World Order

But who will make up the government of God’s New World Order? In Revelation 14, John saw a vision of the Lamb standing on mount Zion (Jerusalem) and with him stood a symbolic multitude numbering one hundred and forty four thousand. The Lamb, of course, is the Lord Jesus Christ (John 1:29) and the multitude is described as the “redeemed from among men, being *the firstfruits* unto God and the Lamb” (verse 4). Once again we are introduced to the “special generation” who, since creation, have been taken out of the Gentiles to be a people for God’s Name (Acts 15:14); members of the seed of Abraham who have, as did Abraham, elected to “come out from among them (the world) and be separate” (2 Corinthians 6:17).

God has great things in store for those who choose to follow Him now. He has promised that “if we endure, we shall reign with him” (2 Timothy 2:12 RV). This is no idle promise. The same God that promised a redeemer for this sin stricken world (Genesis 3:15; 22:17,18; 2 Samuel 7:12-14) has spoken through His Son, “for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. (Revelation 5:9,10). Jesus has promised the

believer, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” at which time Jesus will “write upon him *the name* of my God” (Revelation 3:21,12). The prophet Daniel describes this new government in the following way: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3; Matthew 13:43).

Beloved for the Father’s Sake

The manifestation of God’s Name began with Israel in Egypt and Israel is destined to play an important role in God’s New World Order. When Daniel interpreted Nebuchadnezzar’s dream in Daniel 2, he saw a little stone smite the image on the feet (verse 34). This is explained as the God of heaven destroying the kingdom of men and setting up a kingdom which shall never be destroyed (verse 44). But the setting up of the kingdom will be a gradual process, it will commence as a little stone, but will grow until it eventually fills the whole earth (verse 35). Israel is described as the “first dominion” in God’s kingdom (Micah 4:8), thus fulfilling the promise to Mary in Luke 1:32,33—“He (Jesus) 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.”

Initially, Israel will constitute the “earth” or those ruled over in God’s new heavens and earth. Many people believe that the Jews sealed their eternal fate when they crucified the Son of God, but this is not the case. Paul asked the question, “Hath God cast away His people?” and the answer is a resounding No — “God has not cast away his people which he foreknew” (Romans 11:1,2). Israel is at the very heart of God Manifestation. The message of salvation is described by the apostle Paul as “the Hope of Israel” (Acts 28:20) and when Jesus spoke with the woman of Samaria, he said, “Salvation is of the Jews” (John 4:22). Israel is described as “beloved for the fathers sake” (Romans 11:28; cp. Deut. 7:7,8) and when God first moved to fulfill His purpose the cry of Israel brought into remembrance His covenant with Abraham, Isaac and Jacob (Exodus 2:23,24). Israel was called God’s son, His firstborn (Exodus 4:22), but unfortunately Israel’s failure to live up to God’s standard of holiness brought rejection and the privilege of the firstborn was lost. But God has said, “I am Yahweh, I change not; therefore ye sons of Jacob are not consumed” (Malachi 3:6). The burning bush served to emphasize the consistency of God in working out His purpose. Like the bush that was not consumed by the fire, so God promised to preserve Israel

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art

EDITORIAL

The Word of Life

mine. When thou passest through the waters, I will be with thee... *when thou walkest through the fire, thou shalt not be burned*; neither shall the flame kindle upon thee... Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *Even every one that is called by my name*: for I have created him for my glory, I have formed him; yea, I have made him" (Isaiah 43:1-7).

The Israel that dwells in the land today does not appreciate God's way, but all this will change:

- Israel will be educated in the ways of righteousness—Jeremiah 3:14-17; 23:3,4; Isaiah 30:21; 32:1.
- Israel will eventually acknowledge her past sins—Isaiah 59:9-13; Psalm 102:1-11.
- Israel will be restored to divine favour on the basis of faith—Jeremiah 33:33,34; 32: 37-39; Ezekiel 11:19,20.
- Israel will be the vehicle of divine instruction to the nations of the world—Isaiah 61:6,9; 62:3,4; Zechariah 8:22,23.

Eden Restored

God's New World Order is described by the prophet Zechariah in the following terms, "the LORD shall be king over all the earth; in that day *there shall be one LORD, and his name one*" (Zechariah 14:9). In simple but precise language the final picture is revealed. "I Will Be Who I will Be" is replaced by "One Yahweh" and "One Name" and signifies the fulfillment of His promise—God will be manifested in a multitude who will in turn manifest God. King David saw the final consummation in Psalm 8: the enemy of sin having been removed (verse 2), man is eventually crowned with glory and honour (verse 5); the dominion lost in Eden is finally restored and all things are put under man's feet (verse 8). The apostle Paul comments on these verses and reminds us that Jesus "must reign, till he hath put all things under his feet. The last enemy that shall be destroyed is death... *that God may be all in all*" (1 Corinthians 15:25-28).

This was the joy that was set before Jesus when he endured the cross and despised the shame (Hebrews 12:2). And having put all enemies under his feet "He shall see the travail of his soul and be satisfied" (Isaiah 53:11) and pray with David "O Yahweh our Lord, how excellent is thy Name in all the earth" (Psalm 8:1).

This article completes the present series by Ron Kidd on *God's Glorious and Fearful Name*. — Ed.

During that period of history known as "the dark ages" it was difficult for most people to know anything very much about the Bible. It was written—and read to the people—in Latin. Only few handwritten copies were available. Churches had it chained. Sometimes it even had a big metal clasp and was locked! It was illegal to have a copy of the Bible in your own language. In this way society was kept in ignorance and superstition for centuries.

A Reformation that Failed?

In the 16th Century the Bible was translated directly from the original languages into the vernacular. As such it became a source of light, instructing people in the ways of God. It made a tremendous impact upon the society of those days—so much so that the old Roman order was demolished and men began to think in a free environment. This resulted in a surge of activity in many fields of human endeavour—in science (e.g. Isaac Newton), in art (Rembrandt and other masters), music (Handel, Bach, Purcell etc). With the Book of Light open, society became richer—people had a fear of God, they respected the Ten Commandments and the principles taught by Christ in his 'Sermon on the Mount' and elsewhere.

But it was not long before the Church—yes, the *church*—moved against the Book which challenged its authority. The Book of Light was put between black covers. It was called a Dead Letter. It was associated with old people, with funerals and a harsh Puritanism.

As time went on, "alternative translations" were forthcoming—and were vigorously promoted by a powerful media. The people were infatuated with each new translation as it appeared—the Revised Version, then Moffat and so on. It became fashionable to use the New English Bible, Phillips and others which were more paraphrases than translations. Then came the N.I.V. The result of all these has been to cast a cloud of confusion over the Light, and to bury the old Authorized Version of 1611. This is not to say that some other useful renderings cannot be found occasionally but the general affect has not been helpful.

Critical scholarship, the theory of evolution and a general scepticism among academic professionals have turned society further and further away from the Light of the Bible. The Reformation has been turned back so far that society today is largely ignorant of what the Bible (that is, God's Word) has to say. We have returned to the dark ages—and this is reflected in moral standards, crime and collapsing values. The savagery of the jungle is seen everywhere, with its art, carnal beat-

music, nose and other "jewellery" which mutilate and disfigure the young... Yes, the Reformation can now be said to have failed!

What is Knowledge?

It must be said that the problem today is lack of knowledge. Some will argue that there never has been an age so advanced as this one—and as far as technical gadgets are concerned that may be so. But the educational establishments which train people are also little more than brain-washing clinics when it comes to social and spiritual matters. Human minds are fed with a godless humanism which shuts them up in a prison of gross spiritual ignorance—and it is ignorance that alienates from God (and from the Life of God)—Ephesians 4:17-18.

To be alienated from the Life of God is equivalent to being joined to death! As God told His people through Hosea:

"My people are destroyed for lack of knowledge because thou hast rejected knowledge, I will also reject thee..."—Hosea 4:6



Erasmus: His production of the Received Greek text led to translations by Luther and William Tyndale.

The prophet was not talking about technical or scientific knowledge. He was not saying that they were rejected on the basis of inadequate professional qualifications or insufficient university degrees. True knowledge—and the kind of knowledge that the prophet had in mind was that of which we read in John 17:3.

"And this is life eternal, that they might *know thee* the only true God, and Jesus Christ, whom thou hast sent."

This “knowledge” is also referred to in Ephesians 1:17,18, where Paul says:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom and revelation in the knowledge of him*: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,”

True and meaningful knowledge is the knowledge of God; it is *knowing* God. The series of articles by Ron Kidd and concluded in this issue, have explained this more fully.

Giving Glory to God

In seeking a relationship with God, men and women have the short-sighted tendency to consider this from their own perspective rather than from God's. This is due to the old familiar streak in human nature which looks at most things with an eye to personal advantage. “What's in it for *me*” is the well-known approach. We would like to suggest that in this case it may be wiser to find out what God's interest might be in establishing such a relationship. He has clearly stated His preferences thus:

“...to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

From this, it is clear that God greatly appreciates being believed. This is not difficult to understand, for in believing what God has to say we honour Him.

In Romans 4 we read of Abraham:

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.” (verses 20,21).

Abraham gave glory to God, by believing Him! Notice what this meant to God—this faith was imputed to Abraham *for righteousness*.

Now this was not favouritism towards Abraham. As verses 23 and 24 of the same passage make clear, God will respond in the same way towards all those who believe His word. It is important that we realize the value that God places upon those who believe *and accept* what He mercifully condescends to teach them. Conversely, we must consider how the Creator views those who refuse to submit to his word. The apostle John says:

“He that believeth on the Son of God hath the witness in himself: *he that believeth not God hath made him a liar*; because he believeth not THE RECORD that God gave of his Son” 1 John 5:10.

God's Purpose

God takes pleasure in our being interested in, and zealous towards His great purposes. He takes pleasure in those who show faith in Him, being confident that He will bring His Promises to a reality. Without that kind of faith it is *impossible* to please Him, as we are told in

Hebrews 11:6. Those who are captivated by the Promises of the gospel are thus greatly inspired by them, and become “watchmen” upon the walls of Jerusalem so to speak:

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” (Isaiah 62:6,7).

‘Know the Lord’

The time has not yet arrived when it will be no longer necessary to say that (Jer. 31:34).

Today we must continue to emphasise the need of coming to know the Lord through His revealed word. Exodus 34:67 gives us a brief summary of God's character, but it is in seeing the record of his dealings with people in the past that we can see these principles applied, and consequently “know” His mind towards the issues of our day, and towards our personal circumstances.

The Bible *is* the word of God and it is *only*



A Bible with iron chain.

through this that we can come to know His mind. The passage in John 17:3 says that “this is life eternal, that they might know thee the only true God, *and Jesus Christ*, whom thou hast sent.” It is from the same Book—from the same word—that we can learn of and come to know the real Lord Jesus Christ. It is through *the word of the apostles* that we may come to believe on Christ (John 17:20). As John has said:

“...many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, *that ye might believe that Jesus is the Christ, the Son of God*; and that believing ye might have life through his name.” (John 20:30,31).

The Bible then really *is the word of Life*. The task before us is to take the contents of the Book of Light from between its two covers, and get into our minds. This means that we must study the Bible with the object of assimilating *the Truth* that it teaches—and of coming to “know” God.

God's Righteousness

The Bible teaches us that “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”— 1 Corinthians 15:50. What does this mean? It

means, clearly, that *flesh* (in the Bible sense of the term) cannot be saved. No matter how strictly a man may discipline himself to keep God's laws, Paul says: “that no *flesh* should glory in his presence” (1 Corinthians 1:29). In other words there is no way that a man can be saved on the basis of his own righteousness. He must seek God's righteousness.

The teaching of Scripture is that: “This is the heritage of the servants of the LORD, and *their righteousness is of me*, saith the LORD”—Isaiah 54:17. Again, those who are saved say this: “*The LORD hath brought forth our righteousness*: come, and let us declare in Zion the work of the LORD our God.” (Jeremiah 51:10). This is the righteousness that is imputed because of faith. Yes, it is a faith that results in works, but they are works that are promoted by the mind of Christ, as this is assimilated from the word.

This is Your Life!

Human beings are very prone to deafness when they don't want to hear something (Ezek. 12:2). We can put a metal clasp on the Bible and we can chain it up *by not reading it!!* We can take away the key of knowledge, just as affectively by leaving the word of God on the shelf. Consider the words of Jesus in Matt. 13:14,15.

“And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Because the Church did not want to hear what God had to say they burned the Bible. They chained it. Produced it in a dead language. Put it in black covers. Locked it up. Imprisoned and put to death those who translated it and read it out in public. They mis-interpreted it, mistranslated it in— short, they rejected the word of the Lord. Yet this book is the word of Life! It is *not* a dead letter—it is “quick, and powerful”—that is *alive!* (Heb. 4:12-13).

When we come to this Book, we sit at the feet of Jesus Christ—it is *his mind*. He said: “the words that I speak unto you, they are spirit and they are LIFE” (John 6:63 c/p verse 68).

The Bible is the most powerful force in history and has influenced that history more than any other. If we want life—if we want a relationship with God that will last for ever, then we *must* unchain the Bible. We must put aside the time to assimilate its message. The most important appointment in our daily schedule is with Jesus Christ.

Reader: The issue is between life and death.

Your Life! — your Death!

MILESTONES

UPDATE

By Don Pearce RUGBY, UK.

What incredible times we live in, within less than three weeks of *Milestones 1999* being completed, we can write an update! Even more has happened since our September update, which appeared in the October issue. In the anticipation that readers will be seeing a copy of *Milestones 1999*, we shall concentrate on matters unfolding in the past two or three weeks.

Milestones 1999 was able to report on the decision of Mr. Yeltsin to stand down on the 31st of December, ahead of the June election. Its significance is now becoming more and more apparent—is this a great turning point in Russia's history? The collapse of Communism carried with it a collapse in the power of Russia. Yet the scriptures, and Ezekiel chapters 38 and 39 especially, point to Russia being a strong power. Rev. 16:13 describes it as a Dragon power, and Daniel 8 indicates that the little-horn-of-the-goat military power is in existence in the latter-days. In *Milestones 1999* we examine Mr. Putin's determination that Russia should be great again. A further report was carried in the *Moscow Times* 12-1-00; Putin declared that:

"Russia needs to rebuild its military might and its battered economy so the country can regain its powerful position in the world."

"Our country Russia was a great, powerful state and it is clear that this is not possible if we do not have strong armed forces, powerful armed forces. We will not achieve this if we do not solve a range of problems in the economic and social spheres."

In this review we want to concentrate on a related matter. The military invasion of Israel by Gog has a religious side to it—a crusade. In the words of Isaiah 34:8 this future battle in the land of Israel is "*the day of the LORD's vengeance, and the year of recompences for the controversy of Zion.*" In Ezekiel 38 as well as speaking of a great army, it talks of a company (v. 7,13) and a great company (v. 4, 15). The word in the Hebrew is that used for the assembly of Israel, the congregation of Israel. What bound Israel together? God's laws. So it is an appropriate word to use to describe a mighty army that has assembled not only to take a spoil and a prey (Ezek. 38:13) but has come against the Jewish people and the city of Jerusalem to destroy them—a re-run of the Crusades!

We shall first look at the re-growth of the Orthodox Church in Russia and then look at two incredible gatherings of religious leaders at the start of the year 2,000. One took place

in Bethlehem, the other in Rome. We have long looked for a uniting of the many branches of Christendom—it is now happening at speed!

Putin and the Orthodox Church

In *Milestones 1999* we show the increasing power and influence of the Russian Orthodox Church in Russia today. A more recent article by an *Associated Press* writer 21-1-00 carried the headline *Russian Church Gets Closer to State*. It highlighted the apparent piety of



Putin, Russia's acting President: Has regular meetings with Alexy II head of the Russian Orthodox Church.

Putin, despite being 15 years in the KGB.

"It is impossible to gauge how much of Putin's faith is genuine. Some who saw Putin on Christmas Day (Jan. 7th) say he touched an icon in the wrong place and didn't bow when he was supposed to, but they conceded what he did do was unprecedented for a modern Russian politician. "It didn't look forced or unnatural" when Putin prayed, Father Alexander said, "Yeltsin was never so smooth." "It shows that we have reached a new threshold of acceptance, when it's not a surprise when the president goes to church."

"Many Russians have turned to Orthodoxy to fill the ideological vacuum left by the 1991 collapse of the Soviet Union."

Few Russians will forget the image of Orthodox Patriarch Alexy II, in his imposing gold-and-white cape, presiding over Boris Yeltsin as he resigned and handed over Russia's helm to Putin in a Kremlin ceremony on December 31st."

It also quoted from Valery Kichin, a commentator who wrote an article in a Russian liberal daily paper entitled: *Ordered to believe*.

"Orthodoxy is unconditionally recognised as indisputable, and the concept is more and more identified with the concept of "Russian." In place of a red (Communist Party) card in your breast pocket you must carry a holy cross."

The main article concluded with the statement:

"Even today's Communist Party has stripped atheism from its charter and the party chief calls Jesus Christ the first real communist."

The Russian Orthodox Patriarch leader, Alexy II has regular meetings with Mr. Putin. Alexy, like Putin worked for the KGB, his code name was "thrush"—was this an indication that he "sang well"? He attends most big state functions and gives addresses on TV—which would have been unthinkable a few years ago.

There is still a rift between the Roman Catholic and the Russian Orthodox Churches, but this is slowly healing. Last December the Vatican Secretary of State had a meeting in Moscow with Alexy as well as Putin and Yeltsin. At the moment most of the initiative comes from the Pope, as this next item shows.

"Vatican to give Roman Shrine to Russian Orthodox Church."

This was the long headline to a piece in *Russia Today* 10-1-00.

"The Vatican will turn over a church in central Rome to Russia's Orthodox Church in a goodwill gesture, designed to ease tensions between Catholics and the Russian Church."

"Russian Patriarch Alexy II, the head of Russia's Orthodox Church, will take possession of the 17th century Saint Basil church after restoration work, *La Republica* newspaper reported. No date has been set for the ceremony."

"*La Republica* said Putin's rise to acting president after Boris Yeltsin's resignation might help the Pope's plans for a pilgrimage to Moscow."

Now to the first of the two remarkable gatherings.

Orthodox Leaders Gather in Bethlehem

The Orthodox Churches celebrate Christmas on January 7th—they keep to the old Julian calendar, which is 13 days behind the secular Gregorian calendar. Not that Jesus was born on that date or on December 25th—these are dates that have their origins in paganism. The evidence points to a

September/October period—but that’s a different story! Yasser Arafat invited the Orthodox Church leaders and heads of State of Orthodox countries, to celebrate Christmas 2,000 in Bethlehem. What an assembly gathered!

There were the 15 Orthodox Patriarchs, including Alexy, together with 12 Orthodox Archbishops. Then there were the political leaders. Chief was Russia’s “first president,” as Mr. Yeltsin now calls himself after his resignation. This is to emphasise that he still speaks for Russia, indeed he was seen off from Moscow airport by Mr. Putin himself and other top ministers and intelligence chiefs. They wished him “a safe journey on the first visit to the holiest shrines of Christendom by any Russian leader—tsar or communist general secretary.” *DT* 6-1-00. He arrived “for what his staff said would be a very solemn, very special event, with his wife, two daughters, two granddaughters, three tonnes of communication equipment, three armoured cars and half a tonne of food and drink for his three day visit.” *The Times* 6-1-00. The Russian foreign minister, Igor Ivanov, also went with him.

There were also the leaders of other Orthodox countries: President Lukashenko of Belarus (alleged to be anti-Semitic by the Jews of his country), President Eduard Shevardnadze of Georgia, and the presidents of the Ukraine, Greece, Romania and Bulgaria. There were also dignitaries from the EU, Ethiopia, Holland, Bulgaria and Armenia. This was billed as the greatest gathering of Orthodoxy for centuries.

Mr Yeltsin and the other six presidents attended a ceremony at the Greek Patriarchate in Old Jerusalem where they were named “Knights of the Holy Sepulchre”¹, which is one of the highest honours in the Orthodox Church!

On Christmas Eve, before attending “Midnight Mass”, they dined as guests of Yasser Arafat and his wife Soha.

The importance of this gathering was three-fold. Although they still do have their disputes, it showed the Orthodox Church as united and a religious and political force. They had chosen to show this unity in Israel—the place where the future conflict is going to be. Thirdly, it was a great psychological boost to Yasser Arafat’s claims to statehood. The Palestinians considered this gathering “a strong show of support for their statehood aspirations.”

“They are guests of Palestine and its

president. This is a strong affirmation that we are already a state.” Nabil Amr, an adviser to Arafat. *Associated Press* 3-1-00

Yasser Arafat, as we have mentioned in a previous issue, made two trips to see the Pope in 1999—this is itself remarkable as he is a Moslem, and does not have an official state. He discusses the progress of the peace talks and the future status of Jerusalem—matters that will come to the fore as time moves on.

The “ecumenical gathering of the year”—at Rome

The Pope has designated the year 2000 as a “Holy Year”. It was inaugurated on Christmas Eve by the opening of “the bronze Holy Door of St Peter’s Basilica”. This was followed by a “New Year Eve’s Mass” and an opening of a door at the basilica “St Mary Major”. Then on the 18th January, which had been designated “The Week of Prayer for Christian Unity” there was a



celebration of the opening of the “Holy Door at St Paul-Outside-the-Walls.” Pilgrims have to visit these three basilicas plus a fourth in Rome “as part of their itinerary to gain remittance from punishment for their sins”. (It was in protest of such ‘indulgences’ that Martin Luther set out his Theses).

To mark the opening of this third and last door, the Pope had invited representatives of all mainstream churches to attend. “Although only about a third of the Protestant churches took part in yesterday’s ceremony, four-fifths of eastern Christendom were represented,” even Alexy sent a representative. The Church of England, Methodists, Lutherans and

Pentecostals were included. In all, “over 20 Christian Churches and ecclesial Communities attended.” *L’Osservatore Romano* 19-1-00; *Daily Telegraph* 19-1-00.

In the dramatic photographs below, the Archbishop of Canterbury, Dr Carey (leader of the Church of England) and the Metropolitan Athanasios (representing Patriarch Bartholomew of Constantinople—the spiritual head of the Orthodox Church) knelt with the Pope before the newly opened door. Only one cushion had been provided as it was expected that only the Pope would kneel, but when they too fell to their knees, the Pope exclaimed “Unity! Thank you!” *DT* 19-01-00; *BBC News* 18-01-00

The symbolism of opening doors is fascinating to Bible students. Those who have read Hislop’s “Two Babylons”² will know the significance of “St Peter’s Keys”. In ancient

Rome, Janus was the goddess he was always associated with — Cybele —each carried a key. Janus was worshipped in Rome as the god of doors and hinges, and was called “the opener and shutter”. He was also revered as the “Grand Mediator”; the one whose favour must be sought in order for “doors to open”. In this respect he carried the “power of turning the hinge” (Latin *jus vertendi cardinis*)—of opening the doors of heaven—or shutting them. Additionally, he was regarded as “God of gods.”

Cybele, with her key was worshipped as “Domina” or “The Lady” or Mea-Domina—Madonna—“My Lady”. Now the ruler of Rome, the Caesar, was the Sovereign Pontiff or “Pontifex Maximus”. As the earthly representative of Janus and Cybele, he held the two keys. They became the symbols of his authority as Pontifex Maximus. He was known by the Latin title “Pater Patrum” or “Father of Fathers”; he was also addressed as “Your Holiness.” Moreover as the head of Mysteries of the religion that had come from Babylon, he also had the title of “Interpreter”—he revealed the secrets to the initiated. Now in the Chaldee this title is the equivalent of “Peter”! And as chief interpreter his title of “Grand Interpreter” is in the Chaldee the equivalent of “Peter-Roma”!!

We see the modern day equivalent.

Amongst the many papal titles is Pontifex Maximus, and the correct form of salutation is: Your Holiness or Most Holy Father. The two keys are seen on the Pope's badge - the alleged keys of "St Peter of Rome" Peter-Roma. The letter M is for Mary -the Madonna. A door turns on its hinges. The Latin for hinge is Cardo and in the Latin phrase quoted earlier we see where the word Cardinal comes from. It is the College of Cardinals that appoints the Pope, that assists him in running the Vatican, the Pope being the chief Cardinal, or hinge!

How "wonderfully" we see the fulfilment of the words of Rev: 17:5, which describes the Woman rider on the European Beast thus:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Do we not see in this assembly at Rome the "daughters" of this mother acknowledging her as their mother? They all look up to the Pope as leader. What a change in just a few short years. No wonder that the Pope called out, "Unity! Thank you!"

Earlier in May 1999 the joint Anglican and Roman Catholic commission issued a statement after 5 years of deliberations, "recognising the Pope as the overall authority in the Christian World," and described him "as a gift to be received by all Churches." *Daily Telegraph* 13-5-99

In November it was announced that there had been reconciliation with the Lutheran Church.

"The Roman Catholic and Lutheran



Statue of the pagan goddess Cybele

churches signed a declaration yesterday ending the five-century old dispute that launched the Protestant Reformation and led to the Thirty Years War. On the same day that, 482 years ago, Martin Luther is believed to have posted his 95 theses on the door of the Castle Church in Wittenberg protesting against the granting of indulgences, leaders from both groups signed a declaration acknowledging that "in faith in Christ's saving work and not because of any merit on our part we are accepted by God and receive the Holy Spirit". *The Times* 1-11-99

The Pope described this as a "milestone along a difficult path full of joy, union and communion among Christians."

It could be a quantum leap in relations.

The *Catholic Herald* 21-1-00 outlined the

details of the Pope's proposed trip to Egypt. The article carried the sub heading: *Pilgrimage 'in the footsteps of Abraham' could mark a 'quantum leap' in relations between the three great monotheistic religions.* He plans to visit Egypt and Sinai in February, and in March is due to visit Jordan, Israel and the Palestinians, meeting Moslems, and Jews. The vice-president of the Italian Bishops' Conference said he was convinced that in "such a surprising land (Israel), John Paul II may be expected to have in store surprises to give to the world." He also said, "I don't want to play the prophet, but I feel that in the difficult road of ecumenism, the trip could offer the chance to make a quantum leap." Watch this space!

¹ This same title is also bestowed by the Catholic Church, where it takes its origins from the crusaders who defended Jerusalem from Muslim attack. I assume the Orthodox Church takes the same origin, although having been feted by the Palestinians, they must regard the enemy now as not the Muslims, but Israel! Significantly, Yeltsin has stated that he wants to see Russia play a more prominent role in the Israeli-Arab peace talks.

² Also *Mystery, Babylon the Great—The Church of Rome and the European Union exposed to the light of truth.* I.A. Sadler 1999

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HOW 2000 YEARS OF HISTORY FULFILLS BIBLE PROPHECY AS:

“THE TESTIMONY OF JESUS CHRIST”

By Paul Billington (Brantford, Ont.)

As the sun rose over the man-made date line in the Pacific Ocean on January 1st, the man-made calendar rolled over telling the world that the year 2,000 had arrived—and as many of us expected, a lot of man-made theories about Y2K rolled over and collapsed at the same time! Whether or not the year 2,000 had *really* arrived is a debatable point of course—we only know that we are *about* 2,000 years distant from the time of Christ. Yet this fact—approximate though it may be—has a significance that deserves careful and sober reflection.

The history of the past 2,000 years is not meaningless. It has not been a series of chance happenings—for the main events were foretold, providing true believers with signposts down the centuries so that they were able to understand the times in which they lived. Today, and after about 2,000 years of fulfilling prophecy, these sign-posts are telling us quite unmistakably that the return of Christ is very close at hand.

Signs Revealed

In Matthew 24 we have the words of Christ as he told his followers about the coming tribulation and destruction of Judea (see verses 15 to 21). The Jewish “heavens” were about to be shaken by Rome—just as Daniel the prophet had predicted many years before (Daniel 8:10-12).

It is important that we understand the language used here. The “heaven” describes

the ruling powers—as in Deuteronomy 32:1; Isaiah 1:2; also 14:13-14. This is the terminology used by the apostle Paul in Ephesians 6:12 and by Peter in 2 Peter 3:10.

Now notice the sequence given in Matt. 24:29 and 30.

- The Jewish ruling powers darkened and shaken.
- THEN shall appear the sign of the Son of man in heaven.
- And THEN shall the tribes mourn and they shall see the Son of man coming etc.

Luke’s presentation of this seems similar (chapter 21:24-27).

- Jerusalem taken, and to be trodden down for the duration of “the times of the Gentiles” (v. 24).
- Signs in the political heavens affecting the nations (Gentiles), and anxiety over anticipated future events (v. 26).
- THEN shall they see the Son of man coming, etc. (v. 27).

This suggests that “the sign of the Son of man” refers to certain signs which would appear in the political heaven of the Gentiles soon after the fall of Judea in A.D. 70. This does not refer to the presence of the Son of man himself—but a *sign*, or signs from him for the special benefit of his servants.

During the period which Jesus called “the times of the Gentiles” there would thus be a sign from the Son of man informing his followers of “those things which are coming



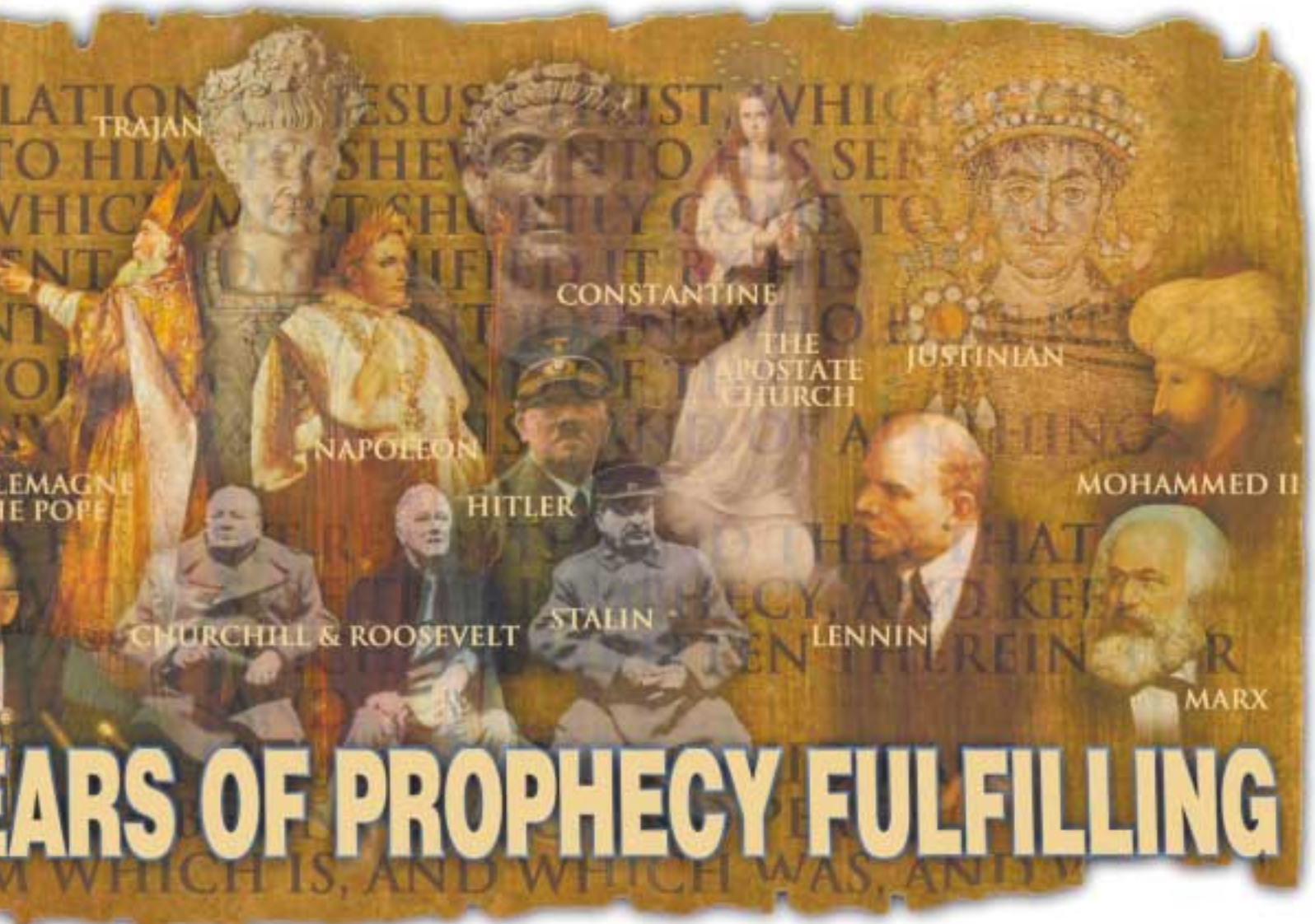
on the earth” (Luke 21:26), or to put it another way: “things which must shortly come to pass”—Revelation 1:1. This we believe to be the correct connection between the prophecy of Jesus given on the mount of Olives and the book of Revelation. It is:

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev.1:1).

The Testimony of Jesus Christ

This remarkable book of prophecy is said by John to be “the testimony of Jesus Christ” (chapter 1:2, 9. See also chapter 19:10). A *testimony* given by someone is the *evidence* that he presents as a *witness* to certain beliefs or propositions. In the book of Revelation this evidence or testimony is “signified” (that is, indicated by sign). It is the *sign* of the Son of man (chapter 1:13) giving *evidence* to the servants of Jesus Christ of his activity in carrying forward the plan and purpose that the Father had given him. As he says in chapter 22:16, “I Jesus have sent mine angel to *testify* unto you

**IT WILL BE PARTICULARLY
READER IF THE SCRIPTURE
ARTICLE AND IN ITS DIA**



these things in the ecclesias.”

This is in harmony with the ways of God as we can see from Amos 3:7,

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

This tells us that true Christians would always have before them the guiding light of prophecy, providing them with “evidence of things not seen” by other men and women (Hebrews 11:1 and 27). As Isaac Newton (1642-1727) wrote: “...the giving ear to the Prophets is a fundamental character of the true Church.” Such would “keep the commandments of God, and have (or hold) the testimony of Jesus Christ” (Rev. 12:17), and so render them his *witnesses* in that they laid the evidence of prophecy before others—Rev. 11:3.

History Fulfilling Prophecy

The book of Revelation was to be sent to seven ecclesias in Asia (Rev. 1:4 and 11). As the individual letters of chapters 2 and 3 show, it had a direct relevance to those believers living in the first century A.D. The prophecy clearly *began* at that time, but continues to unfold until Christ

**EARLY HELPFUL TO THE
RES REFERRED TO IN THIS
GRAMS ARE CONSULTED.**

reigns over the kingdoms of the world (e.g. chapter 11:15 and 20:4). This is generally recognized. The *Larousse Ancient and Medieval History* states:

“The earliest Christian organisation goes back to this time and the followers of Christ (the translation of ‘*Messiah*’) had the Jewish vision of history as a process working towards the redemption of a chosen people. Indeed they expected an apocalypse.”

This vision of history as a continuous process towards a final apocalypse remained among the early christians for some time. Even Augustine (approx. 354-425) taught that the Revelation (or Apocalypse) embraced for the subject of its prophecy the whole period “from Christ’s first coming to the end of the world.”*

The period between the 1st Century A.D. and the present day is now history. If the early Christians were right in their understanding of the Revelation, and if Jesus Christ has given it as *evidence* to his servants—then we ought to be able to demonstrate the fulfillment of the prophecy during the past 2,000 years. To do this will show that modern attempts to discount the prophecy, or suggest that it refers to some as yet future circumstance, is a vain

attack upon the evidence and testimony provided by Jesus himself.

The Prophecy Concerns Christianity & the Roman World

There can be no questioning the clear instruction to John that the Revelation was to be sent to the seven ecclesias in Asia. It was targeted towards Gentile ecclesias and would therefore be concerned with developments affecting them. The prophecy was not sent to Jerusalem or to any of the communities in Judea. Therefore it does not have relevance to Jewish matters as some have claimed—it clearly concerns ecclesias in the Gentile world. When the Revelation was first given to the ecclesias of Asia, it was the time of the Latin/Greek Roman Empire. As the process of history moved forward, that world changed and became known as Europe in its eastern and western sectors. For us today, looking back across the last 2,000 years, we would expect to find the signs of the Apocalypse in the events that have shaped Roman—and later, European—Christendom.

The history of Europe is bound up with the history of Christianity. This link is indissoluble. The Revelation was given in the

*Cited from *Horae Apocalypticae* by Elliot.

1st Century to Christ's servants to show them those things which were shortly coming to pass and therefore *must*, inevitably, have shown them something of the future development of Christianity in the Gentile world. Without this the Revelation would have been irrelevant to them.

Early Christians already had some idea of the future from the New Testament. In Acts 20 they were told by the apostle Paul that some would corrupt the Faith and seek leadership roles for themselves. In his letter to Timothy (1st Epistle chap. 4:1-3) he specifically warned against certain false doctrines that would emerge among the brethren. Again in 2 Thessalonians chapter 2 the apostle wrote:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (v. 3,4).

This “falling away” or defection already began to appear during the lifetime of the apostles (note verse 7). From the apostle John we learn that this movement matured into a break-away group that separated itself from the apostles’ fellowship (see 1 John 2:19 and 3 John verses 9 and 10). John tells us that those brethren had “gone out into the world” (1 John 4:1); that is *out* of the apostles’ fellowship and *into* the world. In this way we can see that a *false* church came into being. It no doubt claimed the name “christian” but had in fact denied the Faith.

It was this “falling away” (Gk. *apostasia*: literally a rebellion from the true Faith) that

would reveal that “man of sin” said Paul. There can be little doubt that in using this phrase the apostle Paul had in mind the prophecy of Daniel, and particularly that prophet’s reference to a development of the Roman power (Daniel’s 4th beast and its “little horn”) which had eyes “like the eyes of *the man*” (*Green’s Interlinear*). Later in Daniel’s prophecy there is another reference to the Roman power as the king that shall do according to his will—“and he shall exalt himself, and magnify himself above every god” (Dan. 11:36); words that are clearly echoed in 2 Thess. 2:4.

This tells us that a false Christian Church would reveal or uncover (disclose) the Roman man. The brethren of those days would surely wonder how this could come about. How would it be possible for false teachers to become so influential in the world that they would eventually reveal “the King” of Daniel 11:36-39, the Roman Man? It was the book of Revelation which showed to them by sign, how it would happen. Today, and from our perspective many centuries later, we can see from history just how it *did* happen—and how a false form of Christianity became involved in the rise to power of a Roman emperor who appropriated to himself the name of Christianity. This of course was Constantine “the Great”. The destinies of “Christianity” and Rome were thus brought together around A.D. 312. The system known as Christendom was then in its infancy—a “child” as it were.

In Revelation chapter 12 it is the Church-woman who gives birth to a man-child (verse 5). Is this Christ or Antichrist? When we come to verse 13 the “child” has matured into “the man” (note that the word “*child*” is now in italics—K.J.V.—as it is not present in the original). The theme of the prophecy continues and the system continues its development until the end of chapter 13 where we learn (verse 18) that the beast and the man share a common identity number, 666; a number which many have interpreted as *Lateinos* (including Irenaeus, 120-190 A.D.). The subject matter of Revelation chapter 12 is discussed more fully in the last issue of *The Bible Magazine* (Vol. 13, Issue No. 1, pages 12 to 17). But let us consider further:

The Roman Beast

The beasts described in the book of Revelation confirm that the prophecy is concerned with the Roman world and its later development in Europe. This is because the features of the apocalyptic beast unmistakably reproduce those

of Daniel’s 4th beast (Daniel 7:7).

Daniel’s 4th beast with its unique feature of ten horns was a symbolic representation of “the fourth kingdom upon earth” (Dan. 7:23). A study of the prophecy of Daniel shows that it is concerned with four Gentile kingdoms, or rather empires. They are:

1. The empire of Babylon. Dan. 2; 7:1; 8:1 etc.
2. The empire of Elam, or Media Persia. Dan. 8:20; 11:1,2.
3. The empire of Greece. Dan. 8:21; 11:2-4.
4. The empire that would take away the daily sacrifice and throw down the sanctuary or temple—that was Rome. Dan. 8:11,12.

Daniel’s 4th beast, Rome, would later break up into a number of other kingdoms (Dan. 7:24) which is a clear reference to barbarian Europe. Another horn-kingdom would arise later and continue until “the Ancient of days came,” at which time the saints will take control—Dan. 7:8,9; 21,22. So the Roman power would continue in some form until the coming of Christ with his saints. This continuous existence is mirrored in the book of Revelation where we see the beast system pass through various forms or phases until it is finally destroyed by the King of kings, and Lord of lords” (Rev. 19:16-20).

It is surely difficult to escape the fact that this beast symbology refers to Rome, and to its later development in christian Europe. There is a connecting link between these apocalyptic beasts as shown by the scriptures referred to on the chart (left). This link is so obvious that it becomes a fundamental consideration in the interpretation of the prophecy. The beast has a long history and it is a continuous story that we can clearly identify in the past 2,000 years history of the Roman Empire and of Europe. The “Holy Roman Empire” which dates from the coronation of Charlemagne in 800 A.D. to the Napoleonic era of 1800 (1,000 years) is a continuation of the Beast-man system in another phase (see chart on opposite page).

Interpretations of the Revelation which look for a fulfillment that is all in the future (and there are many writers today who follow that approach), are selling us a counterfeit message in order to divert the public from the truth. Likewise those who tell us that this beast represents Israel are not telling the truth!

A Connected Whole

The way in which the Revelation is structured (how its parts fit together) demands a continuous and unbroken fulfillment from its starting point in the 1st Century through to modern times. The seals, trumpets and vials form a connected whole.

The seals which begin in chapter 6 follow a numbered pattern. The first seal (chap. 6:1,2) is followed by the second (v. 3,4), then the third (v. 5,6), the fourth, fifth and sixth. This chain is followed by the vision of chapter 7 which looks forward to the kingdom, and then

IDENTIFYING THE MAN OF SIN

2 Thessalonians Chapter 2.

Verse 3 A falling away first (a Christian Apostasy) to reveal “that man of sin.”

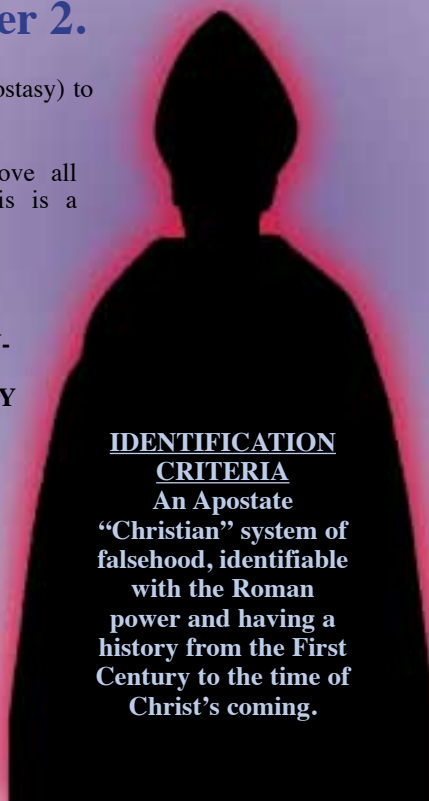
Verse 4 He is one that exalts himself above all (compare Daniel 8:25;11:36). This is a development of the Roman power.

Verse 7 Already at work in the 1st Century AD (Compare 1 John 2:18).

A LONG CONTINUOUS HISTORY

Verse 8 A system that is to be destroyed by Christ at his coming.

Verses 9&10 A system characterised by “signs and lying wonders... deceit” compare Revised Version.



IDENTIFICATION CRITERIA

An Apostate “Christian” system of falsehood, identifiable with the Roman power and having a history from the First Century to the time of Christ’s coming.

CONSTANTINE

gained power by force of arms in the name of Christianity AD 312.

His motto was *In Hoc Vinces*,

In This Sign

Conquer. He used the monogram below.



CHRIST OR ANTICHRIST?

Constantine’s rise to power fulfilled the requirements of 2 Thess. 2 as it was he who established the great false Church: the Roman *Catholic* (or Universal) Church. In the language of Revelation 12, the “man” had been brought forth (verses 5 and 13), so that his empire forms the Beast of chapter 13, which is described as an object of worship (verse 4) in both the east and west of the empire.

THE ROMAN EMPIRE OF THE WEST WAS BROKEN UP BY THE BARBARIANS: SEE CHART PAGE 18

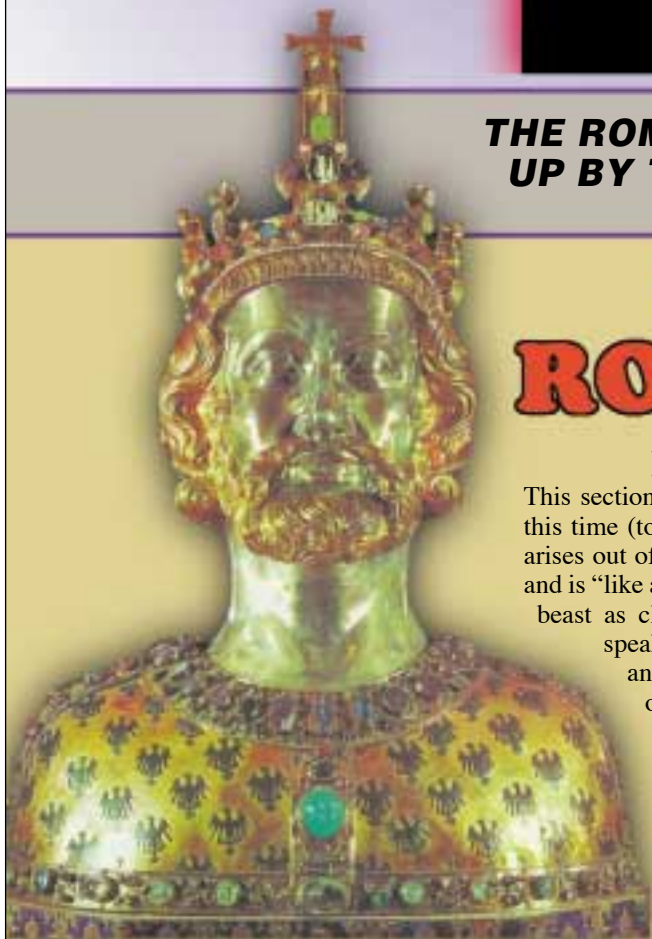
THE HOLY ROMAN EMPIRE

REVELATION 13:11-18.

This section of Scripture requires that a new beast arises at this time (to follow after the sea beast of verses 1 to 10). It arises out of the earth (inland as opposed to the coastlands), and is “like a lamb.” The lamb-like appearance identifies this beast as claiming to be Christian (see heraldry right). It speaks as a dragon (which associates it with Rome) and it exercises the authority of the previous beast of the sea.

The language of this scripture clearly indicates that this is a persecuting power — and it gives “life” (political life) to an image of the Roman imperial power (ie the papacy). Finally, and most importantly, this beast is seen to be THE MAN (verse 18). This is the man child of chapter 12, but now matured into that man of sin. The Holy Roman Empire was demolished by Napoleon but re-emerged as the German Empire. Then again as Nazi Germany. It will be seen again as part of a united Europe,

“Like a Lamb”



Charlemagne, king of the Barbarian Franks becomes the champion of Catholicism in the west—AD 800

SEALS THAT FIT HISTORY AND REMOVED PAGANISM

FIRST SEAL

A.D. 98 to 324

"...Come and see. And I saw, and behold a **white horse**: and he that sat on him had a **bow**; and a **crown** was given unto him: and he went forth **conquering**, and to **conquer**." Revelation 6:1,2.



WHITE HORSE OF PEACE

THE BOWMAN (CHRISTIANITY) CONQUERS PAGAN ROME

Compare
Hab 3:9; Zech 9:13;
2 Cor 10:3-5;
Eph 6: 12-19;
(Isa 32:17.)

LAROUSSE HISTORY

"...to everyone the reign of Trajan seemed like a return to the **golden age**... It was during the reign of Antonius that the Roman Empire reached the zenith of its **power and prosperity**... Marcus Aurelius had absolute need of **domestic peace**..." pages 208/9.



LAUREL CROWN OF VICTORY

SECOND SEAL

A.D. 183 to 212

"...Come and see. And there went out another horse that was **red**: and power was given to him that sat thereon to **take peace from the earth**, and that they should **kill one another**: and there was given unto him a **great sword**..." Revelation 6:4.



ASSASSINATION

EMPIRE DESCENDS INTO CIVIL WAR

A RED HORSE
The wording clearly indicates civil war.

- * Emperor Commodus poisoned & strangled.
- * Emperor Pertinax — stabbed.
- * Julian — beheaded.
- * Civil war — two generals beheaded.
- * Many put to death with wives & children.



THIRD SEAL

A.D. 212 to 235

BLACK PERIOD OF GREAT AFFLICTION

(c/p Job 30:26-31)

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



ROMAN SCALES

LAROUSSE HISTORY

"...The growing cost of the armed forces and the inflation which accompanied it compelled the emperors to increase existing **taxes** and invent new ones.. The spirit of the times was, moreover, very susceptible to the message of Christianity which made great advances..." pages 217/8.



ROMAN TAX COLLECTORS

FOURTH SEAL

A.D. 235 to 303

"And when he had opened the fourth seal... I looked, and behold a **pale horse**: and his name that sat on him was **Death**, and **Hell** followed with him. And power was given unto them over the **fourth part** of the earth, to **kill with sword**, and with **hunger**, and with **death**, and with the **beasts of the earth**..." Revelation 6:7,8.



THE FURY OF THE HUNS

EMPIRE ON VERGE OF COLLAPSE

FAMINE
PLAGUE
SLAUGHTER & INVASION
c/p
Titus 1:12.

LAROUSSE HISTORY

"For nearly half a century the Roman world had been on the verge of chaos, and the consequences were incalculable. The Empire emerged from the period *in a state of collapse*. Wherever the Barbarians had passed they had left behind them **waste and ruin**, while the peasants...were ravaged... Many of them had been slaughtered and many others had **died of starvation**." p. 218/220.

FIFTH SEAL

A.D. 303 to 312



DIOCLETIAN

"And when he had opened the fifth seal, I saw under the altar the souls of them that were **slain for the word of God**, and for the **testimony which they held**: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and **avenge our blood** on them that dwell on the earth?..." Revelation 6:9-11.



PERIOD OF PERSECUTION

LAROUSSE HISTORY

"Diocletian set about the task of restoring the moral unity of the Empire, which at once brought him into **conflict with Christianity**... In 303 several edicts were published ordering books sacred to Christians to be seized. First the clergy and then the faithful were legally obliged to offer sacrifice in the Roman manner." p. 224.

SIXTH SEAL

A.D. 312 to 324

"I beheld when he had opened the sixth seal, and, lo, there was a **great earthquake**... And the **heaven departed** as a scroll... hide us from the face of **him that sitteth on the throne**, and from the wrath of the Lamb..." Revelation 6:12-17.



THE GREAT POLITICAL UPHEAVAL IN THE ROMAN EMPIRE & THE CHANGE OF CONSTITUTION IN FAVOUR OF CHRISTIANITY

The Battle of Milvian Bridge (left) brought Constantine to the throne. Pagans saw their defeat as "the wrath of the Lamb" (Christ) against their gods.
c/p language of Isa 34:4,5; Isa 13:10.



CONSTANTINE

LAROUSSE HISTORY

"At this moment the Empire had finally broken with Roman pagan tradition and a new era was about to begin" page 225.

THE SEVENTH SEAL CONTAINS SEVEN TRUMPETS

continues in chapter 8 with the opening of the seventh seal (see diagram below).

From Rev. 8:1-2 we can see that the opening of the seventh seal introduces the seven trumpets. In other words, the seventh seal *contains* the trumpets, so the chain of events continue.

The trumpets are divided into two main sections: the four trumpets of chapter 8 (which we call for convenience the four wind trumpets), and the three “woe” trumpets (see chap. 8:13) which are detailed in chapter 9.

Following another vision of the kingdom in Rev. 10, there is another view in the

prophecy occupying chapters 11 to 13 (as shown in the diagram below). This section shows us the development of the beast system (seen in the Holy Roman Empire) upon which the vials (chapters 15 and 16) are poured. As these vials include both the coming of Christ and Armageddon (see chap. 16:15,16) we see a clear chain of events that continue to unfold from the 1st Century to the coming of Christ. It is a continuous story. This may also be seen from the simple observation that every chapter in the book of Revelation, from chapter 6 where the seals are opened to the end, begins with the word “And...” It is a continuous

structure.

The Fall of Pagan Rome

The ascension of Constantine to the Imperial throne followed a series of events which—accompanied by the rising influence of the False Church—brought about the collapse of the old pagan system of Roman government. These events began with the reign of Emperor Trajan in A.D.98, soon after the Revelation had been given through the apostle John. From that starting point there is a remarkable parallel between the symbology of the seals and the history of the times. These are shown in our chart (opposite page). It is

HOW THE BOOK OF REVELATION IS STRUCTURED

PREFACE VISION
Chapter 1.

LETTERS TO ECCLESIAS
Chapters 2 & 3.

A CONTINUING APPLICATION OF PRINCIPLES TO ECCLESIAS IN THE GENTILE WORLD DURING AFTER AGES

VISION of Chapters 4 & 5. TAKES THE READER FORWARD TO VIEW THE KINGDOM AGE

- SEAL 1**
- SEAL 2**
- SEAL 3**
- SEAL 4**
- SEAL 5**
- SEAL 6**

CHAPTER 6
For Details see chart on page 16 opposite

SEAL 7 CONTAINING SEVEN TRUMPETS

VISION of Chapter 7. TAKES THE READER FORWARD TO VIEW THE KINGDOM AGE

- TRUMPET 1** (wind)
- TRUMPET 2** (wind)
- TRUMPET 3** (wind)
- TRUMPET 4** (wind)
- TRUMPET 5** 1st “Woe”
- TRUMPET 6** 2nd “Woe”
- TRUMPET 7** 3rd “Woe”

CHAPTERS 8 & 9
For Details see charts on pages 18 & 19

TRUMPET 7 CONTAINING SEVEN VIALS

VISION of Chapter 10. TAKES THE READER FORWARD TO VIEW THE KINGDOM AGE

VISION of Chapters 14 & 15. TAKES THE READER FORWARD TO VIEW THE KINGDOM AGE

ANOTHER VIEW OF EVENTS

Chapter 11.
Witnesses testify against the apostate Church & Beast.

Chapter 12.
How the Man of Sin is brought forth by the Apostasy

Chapter 13.
The Empire of the Beast in two phases of its existence.

AMPLIFICATION VIAL ANGEL SHOWS THE JUDGEMENT OF THE GREAT HARLOT & THE FALL OF BABYLON THE GREAT
Chapters 17,18 & 19

- VIAL 1**
- VIAL 2**
- VIAL 3**
- VIAL 4**
- VIAL 5**
- VIAL 6**
- VIAL 7 & 7 THUNDERS**

CHAPTER 16
For Details see charts on pages 21 & 22.

VISIONS of Chapters 20, 21 & 22.

VIEWS OF THE KINGDOM AGE & BEYOND

THE KINGDOM AGE ESTABLISHED. CHRIST & THE SAINTS ENTHRONED UPON MOUNT ZION FOR 1,000 YEARS REIGN. THE NATIONS HEALED BY DIVINE TEACHING & GUIDANCE.

LITTLE SEASON: THE ADVERSARY LOOSED & DESTROYED

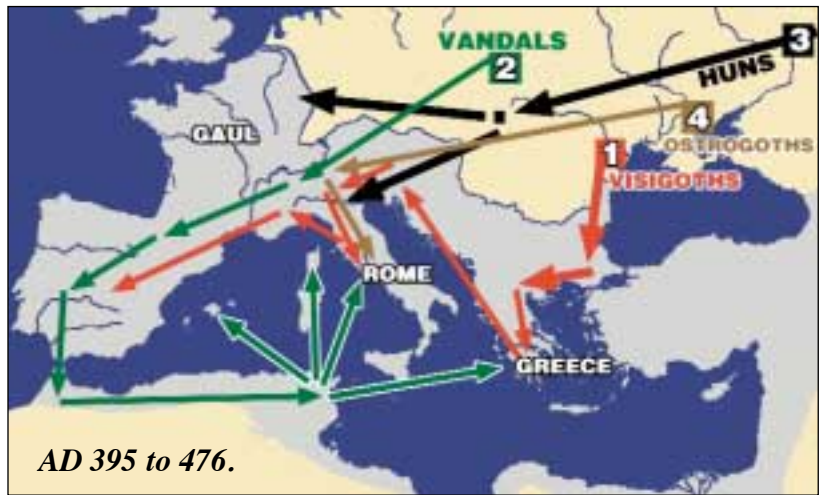
impossible that this “fit” between the prophecy and history can be mere coincidence.

The End of an Empire

After coming to power Constantine moved the seat of his Empire from Rome to Byzantium, which he re-named (rather modestly!) Constantinople. The False Christian Church now became *universal* (which is the meaning of the Greek *katholikos*, or Catholic) and dominated the religious world in both East and West.

It is upon this scene that the seventh seal is opened with its 7 trumpets. Another series of disastrous events was now unleashed upon the Empire. The symbology of the first four trumpets clearly matches the history of the period A.D. 395 to 476, during which time the barbarian hordes invaded and broke up the western Roman Empire (see map on right). The chart (below) affords us a brief glimpse of the parallels involved.

As we mentioned earlier, chapter 8 of the Revelation ends with a prophecy of three coming “woes” connected with the remaining trumpets. It seems that this prophetic testimony was



AD 395 to 476.

Four Barbarian invasions of the Western Roman Empire

TRUMPET BLASTS AS BARBARIANS INVADE THE WEST



“The first angel sounded, and there followed **hail and fire** mingled with blood, and they were cast upon the earth; and **the third part** of trees was burnt up, and all green grass was burnt up.” — Revelation 8:7.

ALARIC KING OF THE VISIGOTHS STORMS ITALY & GAUL AD 395
 c/p language of Isa 28:2; Isa 30:30.31. Affects Western third of the (Catholic) Empire— see map above this chart.



ROME SACKED

GIBBON’S DECLINE & FALL
 “Alaric...marched to the gates of Rome... At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the **Gothic trumpet.**”
LAROUSSE HISTORY
 “For eight hundred years no invader had ever taken Rome, and its fall **echoed from end to end** of the stricken empire” pages 243.



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

THE TERRIBLE GENSERIC & THE VANDALS RAVAGE THE SEA-COASTS A.D. 429...
 c/p language of Jeremiah 51:25. A burning mountain is a **destroying power-** in this case, of sea coasts & the Roman navy.



VANDALS PLUNDER ROME

GIBBON
 “the wind became favourable to the designs of Genseric. He manned his largest ships of war (and) towed many large barks filled with **combustible materials...** these **destructive** vessels were impelled against **the fleet** of the unguarded and unsuspecting Romans.”



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

ATTILA THE HUN TURNS CITIES TO ASHES AD 451
 “THE SWORD OF MARS” Gibbon



“In the reign of Attila the Huns became a terror to the world” — Gibbon



“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise..” — Revelation 8:12.

THE OSTROGOTHS MARCH INTO ITALY: ROME’S RULING POWERS DARKENED & GOTHS BEGIN THEIR 60 YEAR REIGN.



LAROUSSE HISTORY
 “In the course of these endless conflicts, the Western Empire had politically ceased to exist.” pages 246.
 Theodoric (left) was the first Gothic king to reign from Rome. His reign brought the end of Imperial Rome.

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, *Woe, woe, woe*, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” — Revelation 8:13.

5th. TRUMPET (1st "WOE") UPON EASTERN CHRISTENDOM

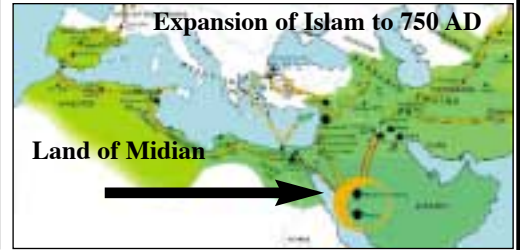
In the language of the Bible, Midianites of Arabia are called "grasshoppers" (or locusts—Revised Version). See Judges 6:1-6 and 7:12. This was the region of Mahomet.

"And the fifth angel sounded... and to him was given the key of the bottomless pit.... And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.... And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men..."— Revelation 9:1-11.



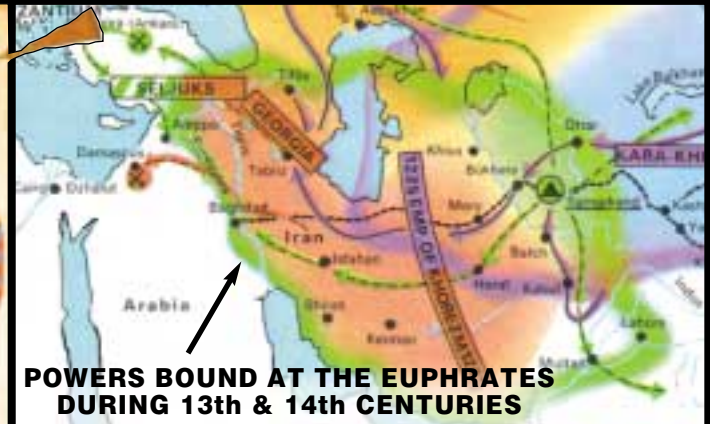
LAROUSSE HISTORY

"Between 674 and 677 Moslem squadrons reappeared each spring... In 737 Leo III suffered several raids from Asia Minor, and two years later, 150,000 Moslems, stripping the country bare in their passage, advanced as far as Nicea..." p. 265.



6th. TRUMPET (2nd "WOE") UPON EASTERN CHRISTENDOM

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed... By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths... And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."— Rev. 9:13-21.



FOUR POWERS were unleashed in 1062. (1) The Seljuk Turks. (2) The Moguls & Tartars under Zingis Khan, and then (3) Moguls under Tamerlane. Finally, Mohammed II (4) besieged and took Constantinople(below) in 1453.

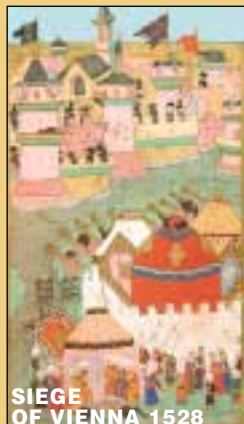


THE SIXTH TRUMPET EFFECTS THE HOLY ROMAN EMPIRE OF THE WEST

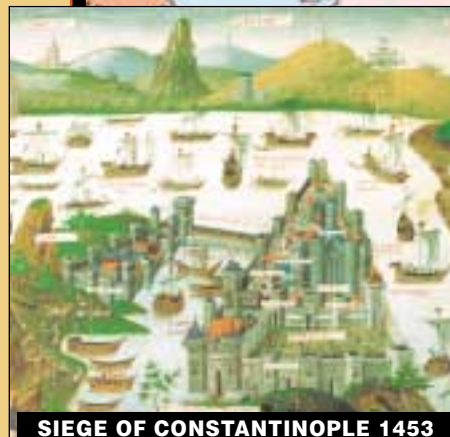
After the fall of Constantinople and the Byzantine Empire, the Ottoman power of the sixth trumpet continued to penetrate north and west. Vienna was besieged in 1528 & again in 1683. These pressures from the east threatened the Holy Roman Empire and were accompanied by the challenge from the Protestant Reformation in the west, bringing the persecutions and death of protesters.



The Inquisition failed to silence the "witnesses" Rev 11



SIEGE OF VIENNA 1528



SIEGE OF CONSTANTINOPLE 1453



Thomas Newton writing in 1754, recognised his own period commenting: "...as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials... (so) they are all yet to come; for the sixth trumpet is not yet past, nor the woe of the Turkish or Ottoman empire yet ended..." It ended 35 years later.

The Sixth Trumpet Ends with A GREAT POLITICAL EARTHQUAKE in France: 1789. See Revelation 11:13,14.

delivered by believers during the 156 year interval between A.D. 476 and 632. The events that followed this (from 632 to 1453) resulted in the end of the Eastern Roman Empire (the so-called Byzantine Empire). The chart (on page 19) gives us the parallels between the prophetic testimony and history.

As the chart shows, the sixth trumpet (Rev. 9:13-21) finds its fulfillment in those events which brought about the fall of Constantinople and established the Muslim Ottoman (or Turkish) empire. The sixth trumpet-sounds continued to reverberate, and in 1529 the Sultan's army besieged Vienna. The Muslims again besieged the city in 1683. Thus Catholic Europe and its "Holy Roman Empire" were threatened by Islam (the Muslims) in the east and by the Protestant Reformation in the west. The Protestant movement *included* the "witnesses" of Revelation 11 who prophesied against the beast-system of the Holy Roman Empire (see 11:7). Thus the 6th trumpet (or 2nd "woe") continued until the great political earthquake of Revelation 11:13. We then read (verse 14):

"The second woe is past; and, behold, the third woe cometh quickly."

The Great Earthquake

The "great city" of the Apocalypse is an expression that echoes Genesis 10:8-12 and indicates what Daniel's prophecy called "the kingdom of men." When the Revelation was given to John, the "great city" which reigned over the kings of the earth was Rome—and it was in this city-empire that "our Lord was crucified" (Rev. 11:8). Revelation 11:13 recognises a division of this "city" into tenths, answering to the ten horn-kingdoms of Daniel 7:24 and Revelation 17:12.

Once this is understood it is not difficult to see the great political earthquake of Rev. 11:13 is to be looked for in one of the 10 horn-kingdoms of Europe. It is remarkable that Peter Jurieu, writing a century before the great French Revolution could identify this.

In 1687 he wrote:

"The (ten) kings, who yet remain under the Empire of Rome, must break with her, leave her solitary and desolate. But who must begin this last revolt? 'Tis most possible, that France shall... It cannot be any country but France... Seeing the tenth part of the City which must fall, is France, this gives me some hopes, that the death of the two witnesses hath a peculiar relation to that kingdom..."

The "great earthquake" of Rev. 11:13, marks the end of the sixth trumpet period and is the signal for the seventh trumpet to sound (verses 14 and 15).

"Thy Wrath is Come"

The seventh or last trumpet will result in the kingdoms of this world becoming Christ's, says Rev. 11:15, but first there is to be anger among the nations and a period in which it is said, "thy wrath is come" (verse 18). This "wrath" is the subject matter of the seven last

plagues (see Rev. 15:1). This is the period of the seven vials (verses 6 and 7). Just as the seventh seal contained the 7 trumpets, we now see that the seventh trumpet contains the vials of wrath. These followed "quickly" (11:14) after the French Revolution. Our chart (pages 21 & 22) gives the parallels between the prophecy and history—again showing the remarkable "fit" which *cannot* be coincidence.

The Empire Fights Back

Daniel's Roman Beast can be seen passing through four different forms in the Revelation (c/p chart P. 14).

1. The pagan dragon stage—chap. 12.
2. The Catholic Beast of the sea—chap. 13:1-10
3. The Holy Roman Empire of the earth—chap. 13:11-18.
4. The 10-horned Beast carrying the whore—chap. 17.

Napoleon brought the third form (the Holy Roman Empire) to an end in the early 19th Century. The effects of this "wrath" being poured out continued however and broke out in the European revolutions of 1848. The face of Europe was changed and the temporal (political) power of the papacy came to its end in 1870.


Strenuous efforts have been made to resurrect the Holy Roman Empire of Germany, and it has been those efforts which have twice plunged Europe into two of the

most terrible wars ever known. First the German Empire resulted in World War One, then the Third Reich (empire) brought World War Two. As Franz von Papen, the Pope's Privy Chamberlain and German Vice-Chancellor expressed it: "Nazism is a christian reaction against the spirit of 1789." (Quoted by E. Paris in *The Vatican Against Europe*). The empire was fighting back against the spirit of the French Revolution. Despite the failure of two world wars in turning back the tide, the efforts to resurrect the Roman beast have continued as obstinately and as determined as ever. The unification of Europe today is nothing less than a means of bringing the beast out of his bottomless pit (Rev. 17:8 and verse 13).

Gathering the Nations


The gathering of the nations together is a work of the sixth vial period (Rev. 16:12-16). It is what we see happening in Europe today. This is the time in prophecy and history at which we have arrived—and it is the time of Christ's coming (see Rev. 16:15). The sign of the Son of man is clearly visible in the political heaven of our time and it is telling us that he is about to return.

We have before us the accumulated signs of 2,000 years of prophecy and history, yet the vast majority of people are blind to it. This continuous historic view of the Revelation was once widely acknowledged and understood in the Protestant world, but the Jesuits of the Roman Church have worked



A DIVIDED KINGDOM

Michael Cerularius, Patriarch of Constantinople (left) and Pope Leo IX (right) divided the Church.



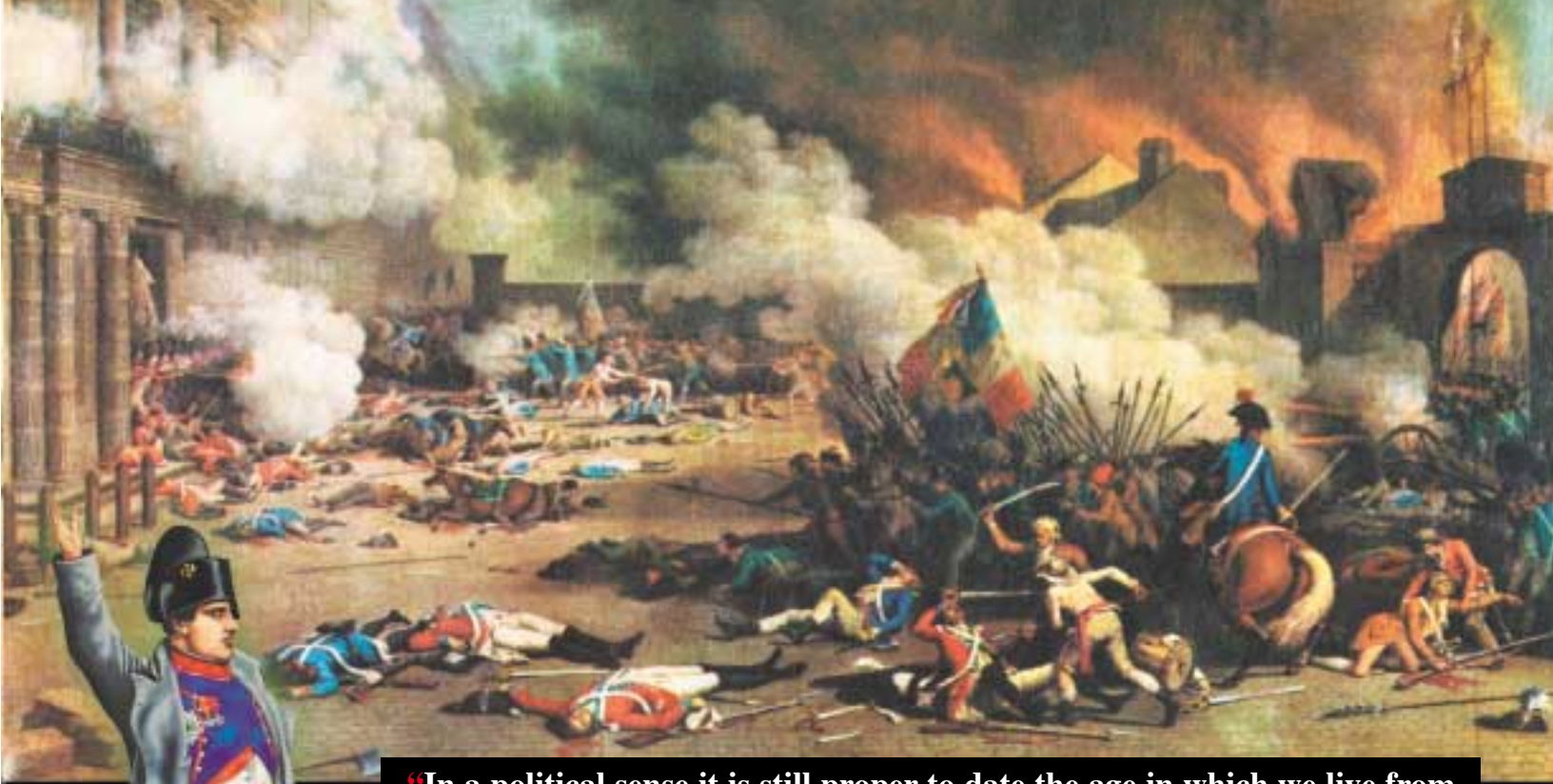
The division of the Roman Empire was foretold in the prophecy of Daniel where, in the image of chapter two, there are two Roman legs of iron. It is also seen in verse 41 of that chapter where the kingdom is to be divided — first in the eastern and western sections of the Empire, and then in the emerging European nations.

The political division of the empire was reflected in the religious division of 1054, when differences between the Latin and Orthodox wings of the Church erupted into split. The two halves of the Church excommunicated one another, initiating a rift that has persisted to the present day.

The division of Christendom into eastern and western blocks has allowed the papal power to mature, whilst the eastern Church suffered considerable curtailment at the hands of the Moslems. The fall of Constantinople in 1453 resulted in Russia becoming the heir to the eastern empire and its Orthodox religion. The effect was to prepare Russia for its role as guardian of Orthodoxy — and eventually of a united Christendom. Russia's historic ambition is to regain Constantinople.

Today, the matured papacy of the west has become "the" False Prophet (the uncontested spiritual leader of Christendom). Through the spirit and policy of ecumenism Rome (as the "mother" Church) is gathering her harlot daughters together — and this is in preparation for a confrontation with Christ when he comes (Rev 16:13 & 14). Churches may well maintain their individual identities as "daughters," but they are being brought to acknowledge papal primacy.

The 6th vial involves both a political and a religious gathering together. Spiritual influence as well as military might will be brought to bear in the final crisis (see also Rev 19:19,20). The *Milestones Update* on page 9 reports some very significant developments in relations between the Churches.



“In a political sense it is still proper to date the age in which we live from the French Revolution. The shock carried by that Revolution and the spread of its principles has produced repercussions ever since.” — Larousse

VIALS OF WRATH

VIAL 1.

“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.”— Revelation 16:2.

Compare *The New English Bible* and *Rotherhams Emphasised Bible*, where the “noisome and grievous sore” is rendered as a **malignant ulcer**. Revolutionary principles began to spread as a malignant ulcer through Catholic Europe during the Napoleonic wars.



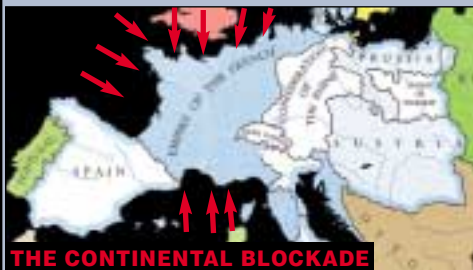
“the French Revolution was to spread out from Paris across the whole continent. **It gave rise to a generation of warfare**, and its echoes reverberated long into the nineteenth century and afterwards.”— *Winston Churchill*.

VIAL 2. 1793 ON

“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.”— Revelation 16:3.

THE SEA TURNED INTO BLOOD

“Napoleon’s plans to destroy the British enemy... were given up. Admiral Nelson... secured British naval supremacy. The blockade of French ports and the seizure of ships... increased the British fleet by several vessels a year” *Penguin Atlas of World Hist.*



VIAL 3. 1796 ON

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

RIVERS & FOUNTAINS OF WATER BECOME BLOOD



Napoleon marched his forces into Northern Italy and the Tyrol. This area had witnessed cruel and merciless persecution of Bible believers by the Catholic powers— they had shed the blood of saints and prophets - Rev 11

VIAL 4. 1805 ON

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



NAPOLEON: “THE KING OF FIRE”

A title given him by the Egyptian Mamelukes because of his expert use of cannon in the battlefield. The “sun” denotes the rulers of the Catholic world: Emperor, kings and the pope.



LAROUSSE

After the Battle of Marengo (above) Austria sued for peace. Napoleon entered Vienna. This led to the end of The Holy Roman Empire. In Milan Napoleon “assumed the Iron Crown which Charlemagne had worn a thousand years previously...” In August, 1806 “Francis II laid down his Imperial title and became simply Francis I of Austria. Thus, unregretted, the Holy Roman Empire passed into history...”

tirelessly and successfully to turn men and women from it. Today, that Protestant heritage has been drowned out by an avalanche of ecumenical views which have rendered the great prophecies of the Bible irrelevant. The futurist views that we hear so much about from Protestant evangelists today challenge no-one. They fail to identify the great spiritual and political enemy of God’s saints with the result that darkness covers the land, and gross darkness the people. This is allowing an ecumenical spirit to gather nations and peoples in preparation for “the battle of that great day of God Almighty” (Rev. 16:14). Under the

VIAL 5. 1809 ON

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



FALL OF THE PAPAL STATES

POPE PIUS VII, ISSUED A BULL OF EXCOMMUNICATION AGAINST THE “USURPER” BUT WAS IMPRISONED BY NAPOLEON.



“In 1809 Napoleon imprisoned the Pope” — Larousse. The Pope and his Papal States were restored later, but it was the beginning of the end of the Pope’s temporal power, which finally ended in 1870.

banners of unity, peace and security, the world is being led to its destruction (1 Thess. 5:2,3).

Waiting in Faith

It is at least interesting to note that Peter Jurieu, whose English translation of 1687 is before me, refers to a Monsieur du Moulin who “thinks that Antichristianism will not be at an end before the year 2015,” “...in his opinion, Antichrist’s kingdom and the Papacy must continue (after 1689) still above 300 years; for he makes them last until the year 2015.”

Robert Fleming writing in 1701 (only 14 years later than Jurieu) had this to say:

“...seeing I have but slightly touched upon the millennium, or the thousand years reign of the saints on earth; I shall desire you to think a little further on this, as the greatest event that is to happen before the end of the world. I dare not, indeed, expatiate upon this vast subject; only I shall suggest a few things concerning it. The first is, that this is to begin immediately after the total and final destruction of Rome papal, in or about the year 2000; and that, therefore, Christ

VIAL 6. 1820 ON

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

THE POLITICAL EUPHRATES DRIED UP: FIRST WORLD WAR



“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.

THE SPIRITS OF BARBARIANISM UNITE EUROPE & GATHER THE NATIONS

An “unclean spirit” *out of the mouth* is a false teaching or philosophy — see Zechariah 13:2,3; 1 John 4:1. That it is *demonic* indicates a madness giving rise to confusion and tumult (see James 3:15,16). C/p *The Bible Magazine* Vol 11 No2. for more details. This teaching & policy is gathering the nations, notably those of Europe and its modern *union*.



“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon..” — Revelation 16:15.16.

ARMAGEDDON

himself will have the honour of destroying that formidable enemy, by a new and remarkable appearance of himself, as I said before."

Elsewhere this writer says that the era of the papal kingdom "will not run out before the year 2018, according to the computation of Julian years."

Furthermore, Thomas Newton in his *Dissertations on the Prophecies* (pub. 1754) says:

"Now the power of the pope, as a horn or temporal prince, it hath been shown, was established in the eighth century: and 1260 years from the time will lead us down to about the year of Christ 2000, or about the 6000th year of the world: and there is an old tradition both among Jews and Christians, that at the end of six thousand years the Messiah shall come, and the world shall be renewed, the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin."

It is remarkable that these men who lived some 300 years ago should have looked so far beyond their own time for the return of Christ. We today have reached the point in history that they looked to and find that the signs in the political heavens all indicate that they were on target.

We do not know the day or the hour of Christ's coming, and we do not yet know how close the above writers came in their attempts to identify the timing of it. They themselves allowed a margin of some years in the words "about the year 2000" and their dating seems to range between 1997 to 2018. All that we can safely say is that we have arrived at the period of history in which the return of Christ has been expected, and that 2,000 years of fulfilling prophecy in so many historical events tell us that he will soon come.

In the summer of 1820 a revolt within the Ottoman Empire began the process of shrinking up that power. Insurrection, revolution and demands for independence began to spread and signalled the commencement of the sixth vial (Rev. 16:12-16). The Ottoman Empire, symbolized by the river Euphrates began to dry up, and by 1918 had vacated the Holy Land leaving the way open for the Jewish Return. Later in the 19th Century came the fall of the temporal power of the papacy. As Rome declined Israel arose; their fortunes were seen to be reversing! What does this mean? It suggests that we are now coming near to the time when Christ will restore again the kingdom to Israel (Acts 1:6). Will he come tomorrow? in ten or sixteen years? We do not know, we wait in faith.

John Thomas in a lecture which he delivered in 1869-70 said this:

"I believe... that the period for Israel's down-treading is at an end, and that we have entered upon a new series of events that will culminate in the cleansing of the Holy. We are not necessarily to look for some great event that will wind-up the

CONTINUING VIAL JUDGEMENTS

It is important to the understanding of events in the world today that we appreciate that the vials continue to pour out wrath upon an unrepentant world until the coming of Christ. Below are some examples of this working out:

VIAL 1 "In a political sense it is still proper to date the age in which we live from the French Revolution. The shock carried by that Revolution and the spread of its principles has produced repercussions ever since." — *Larousse*



- RUSSIAN REVOLUTION.
- DE-COLONISATION & INDEPENDENCE.
- POWER OF THE MASSES: Democracy.

VIAL 2 Maritime powers have continued to prevent Europe from gaining ascendancy, often imposing a blockade of the continent in wartime.



- NAVAL POWER CONTAINS EUROPE** eg:
- Battle of Jutland WW1.
 - Battles of the Atlantic & Mediterranean in WW2.
 - NATO Deterrence.

VIAL 3 Europe has continued to experience war and bloodshed during two terrible world wars. These wars have poured wrath upon those who historically "have shed the blood of saints and prophets." — Rev 16:6.



VIAL 4 The Germanic Holy Roman Empire was re-organised by Bismark as The German Empire and then as Hitler's Third Reich. Germany was "scorched" by the fire of two world wars because "they repented not to give him glory." — Rev 16:9.



VIAL 5 Since 1870 when Garibaldi incorporated the Papal States into a united Italy, the temporal power has remained "darkened." The Proclamation of Papal infallibility (also 1870) has strengthened the spiritual influence of the papal "false prophet."



Garibaldi unites Italy - The Pope claims Infallibility

VIAL 6 The Ottoman Moslem power was "dried up" in preparation for Israel's restoration. Although fiercely antagonistic to Israel's existence the Moslem power remains "dried up" suffering humiliation in many Arab-Israeli wars. When some of them do occupy Israel, it will be in a Russo-European led force.



purposes of God in a flash of lightning. One series of events having come to its close, another series has already begun and will continue to develop more and more largely until the Ancient of Days makes his appearance and takes things into his own hands. That this will be the order in which the events of these latter days will develop, we are justified in saying, because it is the order of all God's past relations with Israel. All His purposes and schemes with them have been gradual in development. God is never in a hurry. He has plenty of time at His disposal. He is not bound to do things according to your speculation or mine as to how long He ought to take. He has fixed the times and seasons. He has commenced the

development of His events, and they will not be interrupted by the policy of men, but on the contrary, the activity of men to carry out their own purposes will only expedite His. He has the controlling power, and what He has decreed will most assuredly come to pass. None can hinder or stay His hand." ■

FOR FURTHER READING

- Revelation Today** by Paul Billington.
- Babylon & Jerusalem** by Graham Pearce
- Eureka** (3 Vols) by John Thomas
- Apocalypse & History** Boulton & Barker

“Stand still, and consider the wondrous works of God.”

Job 37:14.



ACTING DEAD & LOOKING DANGEROUS

In our last issue you may have met the caterpillar that could make itself look like a dangerous tree-snake. Well, here is his cousin (left), a spicebush swallowtail caterpillar who scares away his enemies by putting on a big pair of eyes! Did this just happen? How could blind chance, having no eyes at all think up this idea? Well it couldn't. It is the work of an intelligent Creator who gave the little creature that protection.

The other caterpillar (below left) is called a lobster caterpillar, because when there is an enemy about he raises an ugly looking claw (actually his tail) to warn off the attacker. A smart trick for a grub to think up! But it often works.

“And he (Solomon) spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things...”—1Kings 4:33.



Below is a little guy who has a different approach to the problem of mortal combat: he plays dead! The hand-maid moth caterpillar just droops — and to make the act realistic he drools a slimy liquid from his mouth. Enough to put any old bird off!

Who taught the caterpillars this wisdom? It reminded us of David's act recorded in 1Sa 21:13 “he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.”

