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What Time

is it, World?

A TIMETABLE OF PROPHECY

By

WILBERT W. SUNDERWIRTH, B.S., LL.B.



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P R E F A C E

*T*HIS little book is not a commentary on Biblical prophecy. It does not aspire to such a dignity. It is designed primarily as a study of some of the outstanding prophecies of the Bible, to determine, if possible, their scope and application to the course of world events, past, present, and future. The writer is not a minister, but a lawyer, and does not import to present a minister's view of the gospel. Reading it, however, from childhood on, he has from time to time sought to solve some of the seemingly hidden mysteries contained therein. Studies of recent years have served to shed light on many dark passages and to reveal much of what had heretofore appeared to have been sealed.

The chief aim of this book is not to present a work free from human error, but rather to counsel and warn the reader of the tremendous potentialities of the prophecies contained in the books of Daniel and The Revelation and to secure to those, who will read them, the benefit of a foreknowledge that will serve as a shelter against those things which must shortly come to pass. Whether the writer has achieved this aim, or not, must be left to the reader to judge.

W. W. SUNDERWIRTH

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INTRODUCTION

*M*ANY books have been written about Biblical prophecy. As knowledge is increased, the words of the prophets assume an ever increasing importance in world affairs. Great truths, written by Daniel and not fully understood, were recorded for future generations and sealed until the "time of the end" (Dan. 12:8-9). The Revelation of St. John records the loosing of the seals (Rev. 5:5), and gives us much light on things that "must be hereafter" (Rev. 4:1).

In presenting this study, Part I deals primarily with Daniel's prophecies because of their tremendous importance in relation to world events and to the Messiah. Part II deals primarily with the Revelation because of its relation to world events from the days of the Apostles to the return of Jesus Christ to this earth at the end of the age. An Appendix is added to be used with the text in coordinating important prophecies relating to the past, present, and future, and to show how the Scriptures answer, for all who will read and hear, the Apostles' universal question: "When shall these things be?" A Biblical Chronology is added to the Appendix to indicate the approximate beginning, duration, and ending of the principal prophetic periods, from Adam to the end of this age.

The writer is cognizant of the fact that human error is always present in the establishment of dates, historical and prophetic, and clear lines of demarcation do not always appear. Even so great an event as the birth of Jesus is four

years in error according to our present calendar; but this does not prevent the Christian from dating his letters in the year A.D. He who fears the use of dates, to co-ordinate signs (events) with the times (years), belittles the prophets; and especially The Prophet Pre-eminent, who said: "Can ye not discern the signs of the times?" (Matt. 16:3). Also we have the words of Amos, as follows: "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Was Noah ignorant of the signs of the times? Was Jeremiah uttering nonsense when he proclaimed: "These nations shall serve Babylon seventy years"? (see Appendix, page 169, at 607 B.C.) It is the author's considered judgment that the time element is as important to prophecy as it is to history. Frequent references to the charts in the Appendix are therefore suggested, to establish in the mind of the reader the prophetic periods and their designated times of fulfillment. The reader will be further rewarded by diligently checking each note and citation given herein with the Bible and searching the Scriptures for further light. The prophets have spoken. Their words are no longer secret or sealed (Amos 3:7; Rev. 22:10). Blessed is he that reads, and they that hear the words of the prophets (Rev. 1:3).

Part One

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Dan. 12:10).

PROPHECY EXPLAINED

Prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost. (II Peter 1:21)

A prophet is one who speaks for God as moved by the Holy Ghost. The prophets were very generally possessed of the power of prediction, but prophecy is not necessarily identical with prediction. Prediction forecasts the future from presently known facts, or trends. The astronomer may predict with accuracy the future appearance of a comet, the eclipse of the sun, or the hour and location of the morning star; but mere knowledge of science and the use of natural laws to foretell future physical conditions is not prophecy. Neither were the prophets mere clairvoyant individuals foretelling future events. They were God-filled statesmen with world-wide vision, who had a flaming passion for righteousness and spoke as they were moved by the Holy Ghost. They used prophecy as they did history, to point the way to the Kingdom of God. The only true prophet ever to speak of His own authority was the Messiah, Who said, "I say unto you." All others spoke authoritatively only in a representative capacity, frequently prefacing their statements with the phrase, "Thus saith the Lord."

Vision is an important element in prophecy. It is defined by Webster as a *supernatural appearance*.

If there be a prophet among you, I the Lord will make myself known to him in a vision. (Num. 12:6)

The manner in which the supernatural appearance occurs and the method whereby God makes Himself known has been repeatedly recorded in the Scriptures. The Lord spoke to Moses face to face, as a man speaks to his friend (Ex. 33:11). The seventy-weeks' prophecy was told to Daniel by the Angel Gabriel, a messenger from God (Dan. 9:21; Luke 1:26). The Revelation was disclosed to St. John at Patmos by the Son of Man (Rev. 1:13). In each instance the prophet relates the Divine-human contact, or the method whereby he received the God-given vision.

Prophecy, like history, is of little value in revealing world trends or the Divine purpose of creation without an intelligible chronology. It is important therefore that the "time element"—that is, the beginning, duration, and time of fulfillment of the prophetic periods—be established either in terms of years or in relation to other specified events. Both methods were used in the recorded visions of Daniel and St. John. To illustrate let us analyze the seventy-weeks' prophecy (Dan. 9:24-27); a prophecy that contains within its hidden chronology the destiny of Daniel's people (the Jews) during the "times of the Gentiles."¹

The seventy-weeks' prophecy is, in fact, a continuation and further revelation of a previous vision that appeared to Daniel in the palace at Shushan (Dan. 8:2).² The Shushan vision portrays the rise and fall of two world empires, Media-Persia and Greece, symbolized by the ram and the

rough goat of Daniel 8:20-21. The vision then illustrates the division of the Grecian empire into four parts, appearing as four horns (Dan. 8:8); and out of one of these horns there came forth a "little horn" that expanded its dominion over the pleasant land (Palestine — Daniel's country), and trod down the host (Daniel's people who were previously to have returned to Palestine and restored the temple at Jerusalem).

Daniel was greatly concerned for his country and for his people. Although he was able to hear and write clearly the things disclosed to him in the vision (Dan. 8:1-14), he did not understand its full meaning or its prophetic significance (Dan. 8:27). Realizing that the vision foretold of trouble, trials, and tribulation for his people, he prayed regularly for their welfare and for the future of Jerusalem. While he was thus engaged in prayer, the Angel Gabriel, whom he had seen in the vision in the beginning (Dan. 9:21), reappeared to give him skill and understanding (Dan. 9:22). Here, in part, is Daniel's account of the circumstances attending the vision:

And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding (Dan. 9:20-22).

Gabriel then relates to Daniel the immortal seventy-weeks'

prophecy, in which he reveals two things previously undisclosed: first, the time element, which is designated as seventy *weeks* (literally *sevens*); and second, the things that were destined upon his people (the Jews)³ and to his holy city (Jerusalem), from Daniel's time to the end of the ages; even until the consummation (Dan. 9:27). Daniel was then able to understand the scope of the vision . . . the time element was established.

1. THE TIME ELEMENT EXPLAINED

When God said, "Let there be light" (Gen. 1:3), he also said that the lights thus provided would be for signs, seasons, days, and years (Gen. 1:14). The lights, when correctly divided, give us the timetable for both history and prophecy. They are as follows:

Day—one revolution of the earth

Week—seven days

Month—one-twelfth year

Season—one-fourth year

Year—365 days, or "One Time"

The above classification completes the cycle of time.⁴ All of the divisions are included within the year which is sometimes used in Biblical phraseology as a "time."⁵ With these working tools let us examine the seventy-weeks' prophecy of Daniel; that wonderful prophecy that revealed the coming of the Messiah and established the time of His ministry on earth 483 years in advance⁶ and the destiny of the Jews to the end of the age; "even until the consummation" (Dan. 9:27).

THE SEVENTY-WEEKS' PROPHECY

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Know therefore and understand, that from the going forth of the command to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.¹

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Dan. 9:24-27).

We note that the prophecy begins with a period of time designated as seventy weeks.² These weeks (sevens) are then subdivided as follows:

1. Seven weeks (these are weeks of years, or forty-nine years)
2. Threescore and two weeks (weeks of years, or 434 years)

3. An intermediate period (v. 26), beginning after the 483 years, during which time the Messiah is "cut off" (crucified); the City (Jerusalem) is destroyed, and wars and desolations are determined "even unto the end."
4. The last, or seventieth week of years, covering the last seven years of the "times of the Gentiles" — to the end (see Chart C, Appendix, page 158).

The first seven weeks, or forty-nine years, relate to the rebuilding of Jerusalem — the street and the wall (v. 25).³ The sixty-two weeks, or four hundred and thirty-four years, relate to the coming of the Messiah (v. 25). After the sixty-two weeks of years (v. 26), there is an intermediate period during which (1) the Messiah is crucified, (2) the City (Jerusalem) is destroyed, and (3) wars and desolations are determined unto "the end."⁴ Daniel's last, or seventieth week of years, relates to events that occur in the latter days of the times of the Gentiles, after the covenant is confirmed for one week (seven yrs).⁵

It is obvious to the Bible student that the City of Jerusalem (the street and the wall) was not built in seven weeks after the command to restore and build Jerusalem, but it was accomplished within the forty-nine years. Also the Messiah did not appear in sixty-two weeks thereafter, but He was proclaimed four hundred and thirty-four years thereafter (Matt. 3:16-17). Therefore we know that the time element is scalar, and the seventy weeks must be the blueprint drawn to scale. This being true, it can best be illustrated on a scalar map just as the architect draws his plans to scale to illustrate the construction of

some magnificent building. See Charts A, C, and D, pages 156, 158 and 159, Appendix.

The going forth of the command to restore and to build Jerusalem (Dan. 9:25) occurred in the month of April of the seventh year of the reign of King Artaxerxes, or in the year 457 B.C. (Ezra 7:6-8).⁶ With this date we ascertain the starting point of the seventy weeks of years.

Within the first seven weeks of years (forty-nine years), the wall and the street were rebuilt (Neh. 6:15; also see Chart A, Appendix, page 156). Sixty-two weeks of years thereafter, or in the year 26 A.D., the Messiah was proclaimed by a voice from heaven (Matt. 3:16-17). After the threescore and two weeks of years, the prophecy declares that the Messiah shall be cut off (see Isa. 53:8). Jesus was crucified, probably on Friday, April 15th, 29 A.D. (Ussher). Also, after the sixty-two weeks of years, the City (Jerusalem) was destroyed. This destruction, "by the people of the prince that shall come," was literally fulfilled when the Roman army under Titus destroyed the City and the temple in 70 A.D. The prophecy then covers a period of time (v. 26), during which "wars and desolations are determined."⁷ Jerusalem is to remain a desolation to Daniel's people (the Jews) from its destruction by the "people of the prince that shall come"; or the Romans, until the latter years,⁸ when they (the Jews) shall come back out of the nations into the land that is brought back from the sword (Ezek. 38:8). In the "latter years" Palestine is again inhabited and rehabilitated by a people gathered out of the nations who become wealthy and accumulate "much cattle and goods" (Ezek. 38:12).

The last and final week of years (v. 27) begins with the covenant confirmed for one week of years (seven

years). In the midst of the week (after three and one-half years) the covenant is broken and the overspreading of abominations begins (Dan. 9:27; Matt. 24:15). Then he (the desolator) shall make it (the holy place) desolate, even until the consummation (the end of the age), and that determined wrath⁹ shall be poured out upon the desolator.¹⁰

Many details relating to the last or seventieth week of years of Daniel's seventy-weeks' prophecy are found in other books of the Bible, particularly the Olivet Discourse and the Revelation. However, in order to understand Israel's position and destiny in a world order predominantly pagan, we now turn to consider her (Israel's) place in the world during the course of two extended prophetic periods. These two periods are known as (1) the Seven-Times' Chastisement and (2) the Times of the Gentiles.¹¹

THE SEVEN-TIMES' CHASTISEMENT

(607 B.C. to 1948 A.D.)

THE word "Israel" first appears in the Book of Genesis, (Chapter 32, verse 28,) where it is applied to Jacob at Peniel. The word means *a prince with God, or ruling with God*. Jacob's descendants were called the children of Israel, and they consisted of twelve tribes corresponding to his twelve sons. They increased in number until, at the time of the exodus, when they left Egypt, they exceeded 600,000 in number, exclusive of women and children.¹

About 1505 B.C. the children of Israel adopted the divine law² as given to their leader Moses on Mt. Sinai. The adoption of the divine law marks the beginning of Israel as a nation. In accepting the divine law the people were given the promise, by Jehovah, that if they would obey His law they would receive special blessings (Deut. 28:1-15); that He would soon subdue their enemies (Ps. 81:13-14), and set them on high above all nations of the earth (Deut. 28:1). If, however, they failed to obey His law they were to be subjected to chastisement and ever increasing punishment, referred to as the "curse" (Deut. 28:15-62). As a last resort and final punishment for disobeying the law they were to be dispossessed from their land (the inheritance, Gen. 15:18) and dispersed among all nations of the earth (Deut. 28:63-68). The final punishment thus decreed upon Israel, for her transgression of the law, was to extend over a period sometimes referred to as the "seven-times' chastisement"³ (Lev. 26:18, 24, 28), after which time Jehovah shall recover the rem-

nant of His people (the outcasts of Israel and the dispersed of Judah) a second time (see Isa. 11:11-12) from the four corners of the earth. (See also Ezekiel 38:8, foretelling the return of Israel in the "latter years.")

The chastisement of dispersion fell upon Israel during the reign of Jehoachim in the year of 607 B. C. (see page 169, Appendix), when national Israel (Judah) was literally "plucked from off the land" (Deut. 28:63) and her people carried captive to Babylon (II Chron. 36:5-7; II Kings 24:13-14). With this date (607 B.C.) as a starting point, we should be able to ascertain the duration of the seven-times' chastisement. As we have previously learned from the timetable of prophecy, a "time" in prophecy is one year. Seven times is therefore seven years, or two thousand, five hundred and fifty-five days. Prophetic time, when used to punish the iniquities of God's people, extends each day to one year (see Numbers 14:34; also Ezek. 4:6). This method of calculation is in harmony with the first sixty-nine weeks of Daniel's seventy-weeks' prophecy, the interpretation of which has been confirmed by fulfillment (see Chart A, Appendix, page 156). Applying the same formulas to the seven-times' chastisement, we have a prophetic period of two thousand, five hundred and fifty-five years' duration. By accepting the year 607 B.C. (the date of the dispersion and the end of national Israel) as the beginning of the seven-times' chastisement, we conclude that the terminal date of this prophetic period is 1948 A.D.⁴ (the date of the recovery of the remnant a second time and of the restoration of national Israel).⁵

*THE TIMES OF THE GENTILES**(607 B.C. to 1988 A.D.)*

*T*HE times of the Gentiles is that prophetic period of Gentile world dominion beginning with the Babylonian captivity of Judah under Nebuchadnezzar (607 B.C.) and ending with the destruction of the final Gentile (heathen, or anti-Christian) world order by the smiting stone, "that stone cut out without hands" (Dan. 2:34-35; Dan. 2:44-45). The general course of the times of the Gentiles is graphically illustrated in Nebuchadnezzar's dream of a great image (Dan.2:31-45; see "The Great Image" and explanation, Appendix, pages 154, 155).

The world-picture of the times of the Gentiles is again brought to view in Daniel's beast-vision (Dan. 7:1-8). There is a striking contrast between the two accounts, illustrating the difference between the human view and the divine view of the nations of the earth "and the glory of them" (Matt. 4:8). The kingdoms of the world were seen by Nebuchadnezzar as a great image whose brilliance was excellent; but to Daniel the nations of the earth were revealed as beasts; devouring, rapacious, and ruling by force.

The beast-vision begins first with the lion, symbolizing Babylon;¹ second, the bear, symbolizing Media-Persia;² third, the leopard, symbolizing Greece,³ and, fourth, a beast dreadful and terrible; strong exceedingly; with great iron teeth; devouring and trampling. This beast is the symbol of the fourth world empire of Daniel's beast-vision, or the symbol of Rome.⁴ After imperial Rome the nations

are divided and the kingdoms remain partly strong and partly broken. This has been the condition of the disintegrated Roman Empire from its fall to the present day.

The final form of Gentile world order yet to come is symbolized by the ten toes of the great image of Daniel 2:42, and also by the ten horns of Daniel 7:24. Out of the ten horns there arose "another little horn," symbolizing the world's last and most awful tyrant, whose Satanic activities cause the overspreading of abominations (Dan. 9:27) and the great tribulation (Dan. 12:1; Matt. 24: 15-21). He succeeds in subduing, or uniting, other kingdoms (the ten kings of Dan. 7:24, and Rev. 17:12-13) so that they act in unity, with one mind, giving to him their strength and power. He is described and referred to in Rev. 13:4-6 as the beast. A summary of his characteristics, which are reflected in the world order of his diabolical rule during the latter days of the times of the Gentiles, is as follows: (1) he is a blasphemer and a hater of God; a boastful individual with a mouth speaking great things (Dan. 7:25; Rev. 13:5). (2) He is wicked beyond comprehension; the tool of Satan, who gives him his power, his seat, and great authority (Rev. 13:2). (3) He has great military support, so that none will be able to make war against him (Rev. 13:4). (4) He will control the sale of merchandise and the trade of the world (Rev. 13:16-17). (5) He will exalt himself above God (II Thes. 2:4), blaspheme the name of God, and demand that he be worshipped as God.⁵ (6) He hates the Christians (God's People) and attempts to exterminate them (Dan. 7:21; Rev. 13:7). (7) He will wear out the saints of the most High (God's people), and they will be given into his hands for a time, times and the division of time (three

and a half years, or during the great tribulation at the time of the end — Dan. 7:25-26).

Daniel beheld this monster (the “other little horn,” or the “beast,” of Dan. 7:8,11) until the beast was slain, his body destroyed, and given to the burning flame.⁶ “But the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.” These no doubt refer to the ten kings, who rule with the beast, but who were not cast into the lake of fire with the beast. Their kingdoms were taken away, but their lives prolonged for a brief period of time (Dan. 7:12).

Thus is the last Gentile world order destroyed. The ending, as seen by Daniel in the beast-vision (Dan. 7:13-14), corresponds with the ending at the conclusion of the vision of the great image (Dan. 2:44-45). The times of the Gentiles runs concurrently with the seven-times’ chastisement and then continues on through the “latter years”⁷ to the end.⁸ The last Gentile world order is destroyed by the smiting stone⁹ hitting the feet of clay and breaking them (the heathen, or anti-Christian nations) to pieces, after which event the stone becomes a great mountain and fills the whole earth (Dan. 2:35).

THE TRANSGRESSION OF DESOLATION

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

*W*E have previously noted that Daniel was greatly concerned for his people (the Jews) and his native city (Jerusalem). No doubt the vision of the great image (Nebuchadnezzar's forgotten dream) impressed indelibly upon his mind the full course of the times of the Gentiles and the duration of their political domination on the earth. Nevertheless, he continued regularly to pray for his holy city; and great was his reward, for "even that man Gabriel," a messenger from God,¹ came to him, and touched him, and talked to him, and gave him understanding of the things that were determined upon his people and upon Jerusalem. The words of Gabriel reveal to Daniel, and record for the whole world, the following: first, that the Jews and Jerusalem were destined to be subjected to a long period of transgression and desolation; second, that the extent of this period of transgression of desolation was declared to be 2300 days (of years);² and third, that this 2300 year period is to be marked by two

specific periods of destruction, suffering and tribulation in Palestine; the first, by "the people of the prince that shall come," hereinafter identified as the people of the Roman prince; the second by the beast of Daniel 7:11,³ whose rule is evidenced by the "overspreading of abominations" at the "time of the end."⁴

With this information let us examine the conversation of the saints of Daniel 8:13-14, together with the Scriptures and the history of Grecia, to determine, if we can, the "time of the end." The Scriptures tell us that during the world rule of Media-Persia (536 B.C. to 331 B.C.) the Jews received many favors. The temple was restored under the reign of Cyrus (Ezra 1:1-4), and the city of Jerusalem rebuilt by the use of public funds under the decree of Artaxerxes in Esra's behalf (Ezra 7:11-26). This period could not, therefore, be called a period of transgression of desolation for the Jews and Jerusalem, but was rather a period of reconstruction. However, in 331 B.C., Alexander the Great succeeded in defeating Darius III, and the world empire of Persia passed to Greece. In 332 B.C. Alexander conquered Palestine and sought to destroy the temple in Jerusalem, but he was persuaded to spare the temple through promises of loyalty to the Greek empire. The transgression, therefore, appears to have its beginning in the taking of Jerusalem by Alexander (the notable horn of Dan. 8:5), and reached its peak during the second phase (the four kingdom stage) of the Grecian empire. Then it is said that the "transgressors are come to the full." (Dan. 8:23). History confirms the fact that Alexander's empire was divided and became four kingdoms. The Apocrypha confirms the fact that the greatest period of Grecian persecution of the Jews under Grecia was during the latter time of the four kingdom

empire. Let us examine a portion of the record of this period of Greek oppression from the book of Maccabees.

And they shed innocent blood all around the sanctuary
And polluted the sanctuary itself.

The inhabitants of Jerusalem fled away because of them,
And she became a place where strangers lived,

And she became strange to her own offspring,
And her children forsook her.

Her sanctuary became desolate like a wilderness,
Her feasts were turned into grief,

Her sabbaths became a reproach, and her honor became contempt.
Her dishonor was as great as her glory had been,

And her exultation was turned into grief.

(I Maccabees 1:37-40)

“On the fifteenth day of Chislev, in the one hundred and forty-fifth year,⁵ he⁶ erected a dreadful desecration upon the altar⁷ and wherever they found the book of the law, the king’s decree condemned him to death The women who had circumcised their children they put to death under the decree, hanging their babies around their necks, and destroying their families and the men who had circumcised them” (1 Maccabees 1:54-61, the Apocrypha).

Incidents of torture, as cruel as those in Korea, by the communists, are recorded in 2 Maccabees, Ch. 7, of the Apocrypha. The period of most intense persecution, “when the transgressors come in to the full” (Dan. 8:23), appears to have been under Antiochus Ephipanes (175-170 B.C.). But the transgression of desolation is determined for a period of 2300 days⁸ (of years). If we are correct in assuming that the transgression of desolation began with the taking of Jerusalem, by Alexander, in 332 B.C., then it should end by the year 1968 A.D.⁹

1. THE PEOPLE OF THE ROMAN PRINCE

And the people of the prince that shall come shall destroy the city (Dan. 9:26).

Roman transgression in Palestine reached its climax in 70 A.D. when Titus, with the Roman army, destroyed Jerusalem and the temple (Dan. 9:26; see chart A, Appendix, page 156). This is the period referred to by Jesus in the Olivet discourse when He spoke of the destruction of the temple (Matt. 24:2).

The twenty-fourth chapter of Matthew foretells of a series of events to transpire from the apostolic days to the time of the end (Matt. 24:14). To the astute Bible student these scenes should be way-marks along the path of world history deserving of the most careful attention.

The first event predicted is the destruction of Jerusalem and the temple. Luke, in his account of this event, says, "When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." (Luke 21:20-21) As a solemn warning to His faithful followers, Jesus here gives them the timely signal to make their escape.¹⁰

As a general rule escape was impossible after the siege had begun, and the city became surrounded with armies, but Jesus made no mistake. Dr. Clark Adams says: "In the twelfth year of Nero, Cestus Gallus, the President of Syria, came against Jerusalem with a powerful army." Josephus says of him: "He might have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectations of all, he

raised the siege and departed." (Wars b.v. chapter 12)

The historians Eusebius and Ehipaninus write that immediately after the departure of the armies of Cestus Gallus, and while Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella and other places beyond the river Jordan. Dr. Adam Clark says: "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestus Gallus invested the city."

Soon after the flight of the Christians, the army of Vespasian, under Titus, entered Judea and besieged Jerusalem, until the city was destroyed and the temple burned with fire. An entire race was expelled from its homeland. Efforts to return were so persistent that in 135 A.D. Emperor Hadrian completed the final destruction of the temple by plowing over its foundation and fulfilling to the letter the Master's prophecy that "not one stone should be left upon another." (Matt. 24:2)¹¹ Thus Rome struck the deathblow to Jewish occupation of Palestine, and no Jew was permitted to enter upon penalty of death.

2. THE OVERSPREADING OF ABOMINATIONS

And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined (wrath A.R.V.) shall be poured out upon the desolate. (Dan. 9:27)

The last period of intense persecution of the Jews in Palestine is yet future and distinctly prophetic. In the seventh chapter of Daniel we see the whole perspective of Gentile world empires.¹² We also get a glimpse of the Gentile world order as it shall exist in the latter days and

symbolized by the ten horns of the fourth beast out of the sea (Dan. 7:8). It is to be noted that from among the ten horns (the ten horns of Dan. 7:7, symbolizing ten kings, corresponding to the ten toes of the great image of Dan. 2:31-35) there appeared "another little horn." This little horn is not the same as that in Daniel 8:9, as that little horn grew out of the Grecian disintegration. The little horn of Daniel 7:8 is therefore correctly described by the prophet as "another little horn" which is shown to emerge after the Roman disintegration. Its appearance comes into view after the appearance of the ten horns (kings), and its activities endure to the end of the times of the Gentiles.¹³ This little horn is aggressive; he plucks up three other horns (nations) by the roots; he has the eyes of a man and a mouth speaking great things (compare Dan. 7:20-22 with Rev. 13:5-7). The characteristics of this other little horn enable us to identify him with the "beast" of the Revelation (Rev. 13:1-6), who had a mouth speaking great things, and whose persecution of the people in the holy land climaxed the last forty-two months of the times of the Gentiles (Rev. 13:5, 11:1-3; Matt. 24:15; and Dan. 12:7).¹⁴ The havoc and tortures of Antiochus Epiphanes but adumbrate the terrible devastation and persecution to come; "For then shall be great tribulation such as was not since the beginning of the world, to this same time, no, nor ever shall be." (Matt. 24:21; Dan. 12:1) "Let him that readeth understand."¹⁵

DANIEL'S SEVENTIETH WEEK

*W*E have previously learned that Daniel's last, or seventieth, week of years is separated from the first sixty-nine weeks of years by a long period of time (see note 7 to page 7). The beginning of this last seven-year period is determined by the making of a firm covenant with many for one week—seven years. The text is as follows:

And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wings of abomination shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate (Dan. 9:27 A.R.V.).

First, let us establish the time to which this last week of years applies. The answer is found in the phrase "even unto the full end," translated in the K.J.V. as "even until the consummation."¹ Therefore, the conclusion is that Daniel's seventieth, or last, week is yet future and extends to the consummation, or the end of the age; namely, the last seven years of the "times of the Gentiles." (see Chart D, Appendix, page 159)

Second, let us identify the parties to the "firm covenant," that he (the one that maketh desolate) makes with many. The entire seventy-weeks prophecy, disclosed by the angel Gabriel, relates to Daniel's people (the Jews) and to the holy city (Jerusalem). Therefore, the Jews in

Palestine are involved. As to the other party (the one that maketh desolate), we have the following information.

1. He shall make a firm covenant with many for a specified time; one week of years (seven years).
2. In the midst of the week of years (three and a half years) he shall cause the sacrifice and the oblation to cease.²
3. He shall make it (the holy place) desolate, even until the consummation (the end). (See Dan. 9:27 K.J.V.)
4. And that determined shall wrath³ be poured out upon the desolate (literally the desolator).

All of the above enumerated events seemingly involve the same person, whose identity is manifested during Daniel's last week of years. He is the last Gentile (heathen, or anti-Christian) ruler to make the holy city desolate; the last persecutor of the Jews in Palestine. His overspreading of abominations makes it (the holy place) desolate, even to the full end (the end of the age).

The age ends with the destruction of the desolator.⁴

1. THE SEVEN-YEAR COVENANT

And he shall make a firm covenant with many for one week (Dan. 9:27, A.R.V.).

Having determined that the covenant of Daniel's seventieth week refers to the last seven years of the times of the Gentiles, and concerns the desolator, the Jews, and the city of Jerusalem, let us now determine if there is any parallel in the Scriptures that might indicate the nature

and elements of this agreement. It appears to have many of the attributes of the covenant with death spoken of by Isaiah the prophet (Isa. 28:15).

Therefore hear the words of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell we are in agreement; when the overflowing scourge shall pass through, it shall not come upon us: For we have made lies our refuge, and under falsehoods we have hid ourselves:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; and when the overflowing scourge shall pass through, then ye shall be trodden down by it (Isa. 28:14-18).

The covenant described above, by Isaiah, appears to describe the times during Daniel's last week of years. Prior to the covenant many Jews will have returned to Palestine and established themselves by force — "the land is brought back from the sword." (Ezek. 38:8)⁵ The desolate places are again inhabited by a people that are gathered out of the nations; they restore their temple worship, rebuild their villages, and enjoy a temporary period of peace and prosperity (Ezek. 38:12).⁶ When we shall see these things we shall know that we are in the latter years of the times of the Gentiles. The latter years are followed by the latter days, and the latter days are evidenced

by the invasion of Palestine by Russia⁷ and many other nations as described in Ezekiel, chapters 38 and 39.

The covenant is disannulled (broken) after three and one-half years (the midst of the seven-year week), and the inhabitants of Jerusalem trodden down for forty-two months (the latter one-half of the seven-year period — Rev. 11:2); then Judgment; then, the “stone” (Christ) in Zion.⁸

2. THE COVENANT BROKEN

And in the midst of the week he shall cause the sacrifice and the oblation to cease (Dan. 9:27).

Three and one-half years after the covenant with the desolator is confirmed, or, in the midst of the week (of years), he shall plant the tabernacle of his palace between the seas in the glorious holy mountain (Dan. 11:45).⁹ Temple worship will be forbidden and he (the desolator) enters into the temple at Jerusalem and demands that he be worshipped as God.¹⁰ Thus is the abomination that maketh desolate¹¹ set up with its overspreading of abominations, and the “time of the end” begins.

3. THE TIME OF THE END

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end (Dan. 12:4).

The time of the end is also a time of trouble and great tribulation as recorded by Daniel (Dan. 12:1), St. Matthew (Matt. 24:21), and St. John in the Revelation (Rev.

7:14). Prophecy indicates that all nations will gather against Jerusalem to battle (Zech. 14:2) in a conflict that involves the whole earth (Zech. 12:3, 3:10, and 16:13-14). Chronologically, the time of the end embraces the last one-half of Daniel's seventieth week of years (see Chart C, Appendix, page 158). It begins with the abomination of desolation standing in the holy place (Matt. 24:15); it is caused by the aggressive rule of the desolator, i.e., the wilful king of the time of the end (Dan. 11:36), who appears as the world's last and most awful dictator, ruling with Satanic tyranny (Rev. 13:2), over the Confederated Empire of the ten kings.¹² These are the days of trembling for Jerusalem:

Behold I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all people of the earth be gathered together against it (Zech. 12:2-3).

The manner in which all people of the earth are gathered together against Jerusalem and cut to pieces, at the time of the end, is clearly set forth in Dan. 11:40-45, as follows:

And at the time of the end shall the king of the South¹³ push at him¹⁴ and the king of the North¹⁵ shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over.

He shall enter also into the glorious land,¹⁶ and many countries shall be overthrown: but these shall escape

out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

And he shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and of silver and over the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps.

But tidings out of the East¹⁷ and out of the North¹⁵ shall trouble him: therefore he shall go forth with great fury, and utterly to make way many.

And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain¹⁶ yet he shall come to his end¹⁸ and none shall help him (Dan. 11: 40-45).

The time of the end begins with the indignation, or the overspreading of abominations; its duration is three and one-half years, during which time Jerusalem is trodden under foot by the Gentiles for forty-two months (Dan. 12:4,7,9; Rev. 11:2). The Gentile nations are gathered together for war by the spirits of demons (Rev. 16:13). All are defeated by the "beast" who is head of the Confederated Empire of ten kings. A most desperate contender is the king of the North (Russia *et al.*), who is decisively defeated — five out of six die (Ezek. 39:2), leaving the beast (antichrist) ruler of the remaining war-desolated world. The beast (antichrist) and his empire are utterly destroyed in the battle of the great day of God Almighty (Armageddon), where the smiting stone (Christ) with His armies (Rev. 19:11-21) destroys the last Gentile (heathen, or anti-christian) world order, and the times of the Gentiles end.¹⁹

CONCLUSION

The conclusion is that the message of Gabriel, as written by Daniel, for the records of divine prophecy, provides the key to the course of world prophecy from the Babylonian captivity even until the consummation — the end of this world order. Out of approximately two thousand, five hundred and ninety-five years of Gentile dominion (see page 154, Appendix), a period of seventy weeks of years (490 years) is determined upon Daniel's people,²⁰ to finish the transgression,²¹ make an end of sins,²² make reconciliation for iniquity,²³ bring in everlasting righteousness,²⁴ seal up the vision and prophecy,²⁵ and anoint the Most Holy.²⁶

Part Two

*Write the vision clearly upon the tablets
That one may read it on the run.
For the vision is a witness for the appointed time
And speaks of the end, and does not lie.
(Hab. 2:2-3)**

* Smith-Goodspeed Translation.

INTRODUCTION

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

*I*N addition to the blessings that come to those who keep the commandments of God (see Deut. 28:1-15), and to those who seek to abide by the righteous rules laid down by the Son of God in the beatitudes (see Matt. 5: 1-19), there is a special blessing declared for those who read and hear the things that are written in the last book of the Bible, which is a prophecy. It is so declared by the writer, St. John the Apostle. Very few prophecies are fully understood when first received. Even the message of the angel of the Lord to the shepherds, conveyed to Mary, the mother of Jesus, was not fully comprehended by her at the time, but she kept all these things and pondered them in her heart (Luke 2:19). Daniel was commanded to consider the vision (the seventy-weeks vision relating to his people and the holy city) and to understand the matter (Dan. 9:23). Peter was told that he would deny his master thrice before the cock crew twice; then he remembered (Matt. 14:72). Only by those who keep the things that are written therein will the prophecies of the Bible ever be understood. And to those who meditate upon them, day and night, and ponder them in their heart, they shall

be revealed — like a beam of holy light. Let us therefore study this great prophecy and meditate upon the things that the Apostle John was commanded to write. The wise shall understand.

Analysis:

The command to write, as given to the Apostle John, is as follows:

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

From this command we learn that the Revelation, like history, is divided into three parts. The parts are as follows:

1. Things which thou hast seen (Rev. 1).
The Patmos Vision, 96 A.D.¹
2. Things which are (Rev. 2 and 3).
The Church Age — 30 A.D. to Daniel's Seventieth Week.²
3. Things which shall be hereafter³ (Rev. 4-22).

A comparison of the divisions of the Revelation with the generally accepted divisions of history may result in clarifying the three parts. The three parts of history are as follows:

1. Ancient: From the beginning of history to the fall of Rome, 400 A.D.
2. Medieval: From the fall of Rome to the discovery of America, 1492 A.D.
3. Modern: From the discovery of America, 1492 A.D., to the end of this age.

THINGS WHICH THOU (JOHN) HAST SEEN

THE PATMOS VISION (REV. 1)

The Revelation of Jesus Christ, which God gave unto him to show 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 subject matter of this book (The Revelation) is well expressed in the name given it in the Scriptures. It is the Revelation of Jesus Christ, rather than the revelation of St. John the Divine, as given by the editors of the New Testament books. The word revelation, coming from the Greek word *Apocalypse*, means something revealed, disclosed, manifest, or shown. The book, as shown by title and content, relates to the personal appearing of Jesus Christ, when He shall come with clouds: and every eye shall see Him (Rev. 1:7). His coming is emphasized over and over again, by such phrases as "till I come"; "To him that overcometh will I give"; "behold, I come quickly"; "my reward is with me"; "The Spirit and the Bride say, come"; "Let him that heareth say, come"; "He that testifieth these things saith, Surely I come"; and "Even so, come Lord Jesus."

The derivation or authorship of the book is also expressed in the text. It is the gift of God to Christ. First God gave Christ to redeem the world; now he gives the

world to Christ, to rule as King of kings, to pass judgment, to reward the righteous, and to judge the wicked. In order to inform His servants of the things that must come to pass,¹ He sent and signified (caused the Apostle John to see, hear, and record) it by His angel unto His servant John: "Who bare record of the word of God, and of the testimony of Jesus Christ."²

The principal theme of the Revelation is the second advent of Jesus Christ. It begins with the announcement of His coming (Rev. 1:7). It ends with the completion of the Millennial reign, when all things are made new.

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

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Rev. 1:7-8).

Who comes here? The name is omitted, but there can be no mistake. "Ye men of Galilee, this same Jesus, which is taken up from you in heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11). This is the unequivocal teaching of the Bible: "Behold he cometh." That religion which denies or doubts the visible return of Jesus to this earth is not the religion of the Bible. Nevertheless, many have not taken this truth to heart. Many doubt His return; others mock and say, "Where is the promise of His coming?" (II Peter 3:4) Others deny that the Revelation is a prophecy at all, although it was three times so declared by the Apostle John and doubly authenticated as such by Jesus Christ (Rev. 22:18-19).

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

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

Saying, I am Alpha and Omega, the first and the last; and What thou seest, write in a book, and send it unto The seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardus, and unto Philadelphia, and unto Laodicea (Rev. 1:9-11).

Here the divine vision begins. The Apostle is in the Spirit on the Lord's day, on the isle of Patmos. "The testimony of Jesus is the spirit of prophecy." (Rev. 19:20) Much confusion is evidenced by the commentators on the phrase "Lord's day," some going into detail to explain that the first day of the week, or the Christian Sabbath, is intended. However there is a revised text concerning this phrase: "I became in Spirit in the Lord's day." This revised text, in all probability, more nearly conveys the true meaning of the original Greek. The significance of the Sabbath day as the first, or the sixth, day of the week is not a matter dwelt upon in prophecy. The ever present theme of prophecy is "The Lord's day"; "the day of the Lord"; "that day"; and "the great day," all pointing to the same advent.

What is "the Lord's day" of which all the prophets speak? It is just what it purports to be; that day 1000 years in duration (II Peter 3:8) when the kingdom of our Lord Jesus Christ is established on the earth. It is that day for which all the true Bible-believing Christians pray when they say, "Thy kingdom come, Thy

will be done, in earth." It is the Millennium, to which all true Bible-believing Christians look. The apostle is here in the Spirit, whereby he is permitted to see, in vision, the whole course of the church age³ and hear "what the Spirit saith to the churches." He is then projected, in vision, beyond this age into the future, where he is permitted to see "things which shall be hereafter." The things he is permitted to see are to be recorded; written for the seven⁴ churches, for the perpetual record of all the churches.

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

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

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

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

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. (Rev. 1: 12-16)

As John turned to see the voice that spoke to him, he saw seven golden candlesticks (not one candlestick with seven branches as was found in the tabernacle). As previously stated, the number seven is the number of completeness. The seven candlesticks stand for all the churches. They represent light, but the light is of no avail unless it reveals Christ, — the word of God and the testimony of Jesus Christ. But Christ is seen among the seven candlesticks, clothed in the raiment of a priest or judge; for He

must come again, to judge in righteousness (Rev. 19:11). His head and His hair were white as snow (compare Daniel 7:9), and His eyes were as a flame of fire. Human eyes see only by reflected light. Christ's eyes furnish their own light; they search the soul. His feet were as fine brass, as if burned in a furnace; His countenance as the sun shining in its strength — too bright for human gaze. And out of His mouth a twoedged sword. The sword of judgment. "He that rejects Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) And His voice is as the sound of many waters. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." (John 5:28)

And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not: I am the first and the last:

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

The awe and exultation of the occasion was more than John could stand. He fell as one dead.⁵ But the touch of Jesus and the comforting words to fear not gave him strength and assurance to witness and write.

So impressed was the Apostle John with the words of Jesus that he placed them in his salutation to the churches, thus giving them double emphasis (Rev. 1:8, 18-19). The "Alpha and the Omega" and the "first and the last" are phrases frequently applied to God. He (Christ) appears to John alive, after He suffered death. And He declared

that He is alive forevermore; and has in His possession the keys of death⁶ and Hades⁷ (A.R.V.).

Write therefore the things that thou sawest, and the things which are, and the things which shall come to pass hereafter:

The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches (Rev. 1: 19-20 A.R.V.).

The outline here given is not of John, but of Christ, Who directs the Apostle what to write. The entire understanding or misunderstanding of the Revelation depends upon the interpretation of this outline. We therefore suggest strict adherence to the analysis as set out on page 28, and frequent reference to the charts of the Appendix and to the Bible in the course of this study.

The mystery⁸ of the seven stars and the seven candlesticks is revealed in Rev. 1:20. The stars are the angels⁹ of the seven churches, and the candlesticks are the seven churches.¹⁰ A lamp or candlestick represents an instrument of light. The churches were established to give light to the world. The light of the churches is compared to that of a candle; the light of the angels (pastors) is compared to that of a star, while the light of the Son of God is that of the sun, shining in strength. So shall we understand when we see Him in the brightness of His coming.

THINGS WHICH ARE

1. THE SEVEN CHURCHES (REV. 2,3)

*He that hath an ear, let him hear
what the Spirit saith to the churches:
(Rev. 2:7,11,17,29; 3:6,13,22)*

The things that Christ commanded the Apostle John to write in Rev. 2 and 3,¹ are addressed to all the churches; not to seven, not to one, but to "He that hath an ear." This includes every person on earth who is capable of hearing, perceiving, and understanding.² A message of such tremendous import cannot be limited to the days of the apostle, but must embrace the full duration of the "things which are," or the entire church age.³

The Church Age (Rev. 2,3)

The church age, or "things which are," appears in chapters II and III of The Revelation. The seven churches, each of different character, represent the spiritual state⁴ of the churches during the entire church age. While the messages were no doubt of special significance to each church named, able Bible scholars point out that they represent seven prophetic periods of church history,⁵ some overlapping or covering the same period. While no interpretation can be correct that is not in accord with actual history, the order, sequence, and character of the churches during the church age confirm the prophetic view. The seven phases, succeeding in the order in which

Christ has put them and their approximate duration⁶ may be summarized as follows:

Ephesus (Rev. 2:1-7). 70 A.D. to 170 A.D.

Ephesus is a representation of the general state of the churches at the close of the apostolic age (70 A.D. to 170 A.D.). The word Ephesus means *desirable* and is evidently a good descriptive term for the character of the Church in its early state. Those early Christians received the doctrine of Christ directly from His apostles, who were filled with the Holy Ghost (Acts).⁷ They gave evidence of hard work, endurance and patience; they did not tolerate wicked men. Note particularly the phrase "and thou hast tried them which say that they are apostles, and are not, and hast found them liars." Here comes the first false claim to apostolic succession. Had the churches continued to hate ecclesiastical usurpers making false claims to special Christian privilege, and had they (the churches) adhered strictly to the pure apostolic teaching, it would have precluded forever the origin of false dogmas and questionable creeds in all the churches. What a timely warning! If only the churches had heeded these words: "He that hath an ear, let him hear what the Spirit saith to the churches." These are the words of Christ, the Son of the living God.

The only complaint against these first Christians was the fact that they had left their first love. And this is no trivial matter; it strikes at the very heart of the churches' existence. Twice they are told without equivocation to repent. There is no alternative under which the Son of Man (Rev. 1:13) will remain in the midst of His Church-

es; "Repent, and do thy first works or else I will come quickly,⁸ and I will remove thy candlestick out of his place, except you repent."

There was, however, in the Ephesus phase of the churches something upon which they could rely. That is, a righteous indignation against usurpers. "But this thou hast, that thou hatest the deeds of the Nicolaitanes,⁹ which I also hate."¹⁰ (Rev. 2:26)

To him that overcomes is promised food from the tree of life, which is in the midst of the paradise of God.¹¹

Smyrna (Rev. 2:8-11) — 170 A.D. to 316 A.D.

Smyrna, meaning "crushed myrrh," is emblematic of the churches during great persecution from approximately 170 A.D. to 316 A.D. Preaching the coming kingdom of God, that would eventually displace all other kingdoms, and especially that the kingdoms of this world would, at some future date, become the kingdoms of Christ, was unpopular and brought bitter persecution from the state. Imperial Rome recognized emperor-worship and permitted no such encroachment on her political authority. For this she permitted the crucifixion of Christ; here (Rev. 2:1) she slays the saints. Apparently there were, among the members of the churches, those who favored a different course, probably a compromise with the authority of Rome to avoid persecution (see Matt. 16:21-23). There were also among them certain persons who claimed that they were Jews, but were not (see Rom. 2:28). These were said to be of the synagogue of Satan (Rev. 2:9).¹² No complaint or criticism is made against the churches of the Smyrna period. They were no doubt made perfect in

suffering (Heb. 2:10). Their ten days of tribulation are sometimes interpreted as referring to the ten years of extreme persecution during the rule of Diocletian, from 302 A.D. to 312 A.D. To those that overcome is the promise that they shall not be hurt of the second death.¹³

*Pergamos (Rev. 2:12-17) — 316 A.D. to 1870 A.D.*¹⁴

Pergamos, a word carrying from the Greek the idea of both "tower" and "marriage," describes well the Church during the rise of the Papacy; a worldly church; married to the state;¹⁵ exercising both ecclesiastical and temporal power;¹⁶ dwelling in close proximity to evil; even where Satan's seat (throne A.R.V.) is established (Rev. 2:13).¹⁷ The prophetic and historical period of this church may be said to begin from the days of Constantine, 316 A.D. and extends to 1870 A.D. Constantine is said to have confessed conversion in 319 A.D. and, in name, made Christianity the state religion of the Roman world empire. The attempt to make the Church a worldly institution and to join in heathen practices was terrific.¹⁸ The spirit of Imperial Rome, pagan in its inception, became entrenched in the Church as its leadership yielded to the third temptation.¹⁹

Nevertheless, in this unfavorable environment, this church was commended for holding fast His name and not denying the faith. "Thou holdest fast my name, and have not denied my faith." (Rev. 2:13) It was during the Pergamos period that the Arian controversy was decided. Arius claimed that the Word was the greatest of all beings that ever emanated from God. His opponents claimed that the Word was one with the Father, in one eternal

trinity — Father, Son, and Holy Spirit; one God in three persons. The issue became so heated that Constantine decided to take the matter in hand. He called a great church council at Nicea and the question was debated as to whether or not Jesus was truly God, or was He just the greatest being that God had ever brought into existence. Constantine, sitting on a golden throne, presided over the council, whose final verdict was in favor of the Deity of Christ; “Very God of Very God” — “Perfection of Perfection.” This settled the issue publicly; the church held fast His name.

But two serious charges remain against the Pergamos Churches; it had among them (1) those who held to the doctrines of Ballam,²⁰ and (2) those who held to the doctrines of the Nicolaitanes.²¹ For this they were commanded to repent, or suffer the consequences of the two-edged sword; that sword that destroys the nations at the time of the end (Rev. 19:15). But to the overcomers, is promised hidden manna; and a white stone, “and in the stone a new name²² written, which no man knoweth saving he that receiveth it.”

Thyatira (Rev. 2:18-29)—590 A.D. to the end.

Thyatira, a word compounded from two Greek words giving the idea of feminine oppression. The connotation is that of Jezebel, Ahab's wife. The seer (John) is directed to write to the angel of the church of Thyatira as follows: “These things saith the Son of God,²³ who hath eyes like unto a flame of fire, and his feet like fine brass.” In His eyes is the same searching, penetrating, and burning look

as that with which He comes to smite the nations (Rev. 19:12,15). Here (Rev. 2:18-29) is what the Spirit saith to the Church of Thyatira — describing well the characteristics of Roman Catholic ecclesiasticism from Pope Gregory I (590 A.D.), to the end.²⁴

First, in His message to Thyatira, we have those things which are commendable; they are (1) works, (2) charity, (3) service, (4) faith, (5) patience, and (6) works; the last to be more than the first. These acts are highly praiseworthy; history confirms the charity, service, faith, and patience of devout Catholics; especially in the great work of constructing hospitals, churches, and schools; even today they are seen daily in devoted efforts and good works.

Notwithstanding the commendable works, the Spirit saith: "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce thy servants to commit fornication, and to eat things sacrificed to idols." These things were no doubt literal as applied to the local church at Thyatira; but the leaven²⁵ of false doctrine here soon infiltrated into the other churches until the whole lump was leavened; it became literal in Rome and remained in the Roman Church.²⁶ Here again the fault is the failure of the churches to "hear what the Spirit saith to the churches." There is one final test to all Spiritual truth: it is, "every word that proceedeth out of the mouth of God." The questions are: (1) Does God speak? and (2) What does God say? It matters not what the priest, or the pastor, or the church (creed or dogma), Catholic or Protestant, may say, if it is not the Word of God, as revealed in the Scriptures. Hard though this test may be, it would have prevented the Dark Ages, had those in ecclesiastical authority

paused to read and heed "what the Spirit saith to the churches," as recorded and written in the Book of the Revelation as directed by the Son of God.

The error of the churches of the Thyatirian period is clearly stated as: (1) idolatry, and (2) fornication. Image worship has ever been practiced in the Roman Catholic Church; it was officially sanctioned and approved at the Niccan Ecumenical Council, in 767 A.D. Immorality is admitted. Quoting from a recent pamphlet, "The Truth About Catholics," published by the Catholic Literature Society, 2432 S. Longwood Ave., Los Angeles 18, Calif., on page 10, we find the following: "But, you may say, was not the Church in a deplorable condition in the sixteenth century; were not the lives of its high clergy scandalous: I reply, yes; it is only too true, but Christ did not guarantee His Church from scandal; but against error." (Quoting John 16:13)

To contend that there is a church on this earth, headed by mortal man, free from error, with authority to enact dogmas and articles of faith, contrary to the Bible, is wholly inconsistent with "what the Spirit saith to the churches." Thus we see that the test of the Roman Catholic Church is: "What does the Pope say?" The true test of truth is: What does God say? And God's word is contained in the Holy Bible. If the leaders of the Roman Catholic Church believed the Bible they would repent as told to do, and admit that the Pope's claim to "infallibility," and his claim to be the "Vicar of Christ" is not scriptural, nor the Word of God.²⁷

"And I gave her space to repent of her fornication; and she repented not." It is the unequivocal attitude of the Roman Catholic Church that it cannot err; therefore it does

not repent. But false dogma is no excuse; "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent from their deeds.²⁸ And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works." What does this mean? Could words be clearer? It is the Son of God which searcheth the reins and the hearts; not the priests, or the Pope, with their abominable confessional.^{28a} All the churches; not seven; not one; but all, will know this judgment is just, when it is executed.

"But unto you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they (they who ask the abominable questions in the confessional) speak; I will put upon you none other burden.²⁹ But that which ye have already³⁰ hold fast till I come." (Rev. 2:24-25) The judgment of the Thyatirian Church extends to the end: until He comes (See Chart D, Appendix, page 159).

Sardis (Rev. 3:1-6). 1517 A.D. to the end.

Here, we witness a new beginning. Note the salutation—"And unto the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God³¹ and the seven stars." Again there are the seven stars, just as they appeared in the case of the church of Ephesus; but there come also the seven Spirits of God. The early church had the apostles, who gave them the doctrine of Christ direct; that was their first love. Here there is need

of new life. "I know thy works, that thou hast a name that thou livest, and art dead."

Comes now the reformation; the rise of Protestantism; not much remains but there is a new birth; a church that is comparatively free from the sorceries and abominations of the prophetess Jezebel, but lacking in works. This new church has come perilously close to the state of the still-born; only the seven Spirits of God can strengthen that which remains. "Remember therefore how thou hast received and heard, and hold fast and repent." How had they received? How had they heard? Only in one way; from the Holy Bible, the Word of God. To this they must hold fast and repent. "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." What is the warning here? Is it that they shall be cast into a bed of tribulation, as the Thyatirians? No. But they must hold fast to that which remains—the Holy Bible, or lose all; as if taken by a thief who comes secretly and removes everything of value.

To the remnant, the few who had not defiled their garments, to him that overcomes, is given the promise: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."

Philadelphia (Rev. 3:7-13)—1750 A.D. to the Harvest.

The word "Philadelphia" appears in the Bible seven times; here it is the seventh and last time; the meaning is *brotherly love*. Note again the salutation: "These things

saith He that is holy, He that is true, He that hath the keys of David, He that openeth, and no man shutteth; and shutteth and no man openeth." First, this message comes from one who is holy and true; admonishing the churches (they being subject to error) to heed the Words of the Son of God; for He is the source of all holiness and truth. Second, "He hath the key of David," spoken in reference to His return.³² After this He builds again the tabernacle of David which is fallen down.³³ Third He openeth, and no man shutteth; He shutteth and no man openeth. (Note: (1) how the Spirit opened the door to the apostles to go into Macedonia (Acts 16:9-10) and Ephesus (Acts 19:8-20); and (2) how the door was shut to Phrygia (Acts 16:6-7).) This same Christ opened the doors to the church of Philadelphia. Why? Because it was the church of brotherly love; the church of the open Bible; from the sixteenth century to the twentieth century, Bible-believing churches were given the open door; but alas, not now. What has happened? The answer is clear, we shall learn in the message to Laodicea.

"I know thy works; behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and has not denied my name." Note: The reason why the Philadelphia Church is given the open door is clear: first, "Thou hast kept my word," that is, the word of Christ, the Son of God, as spoken by all the holy prophets and as written in the Bible; not necessarily as it might be contained in the creeds or dogmas of any churches, Catholic or Protestant; but the actual, literal Words³⁴ of the open Bible, both in the Old and New Testaments. This is a Bible-believing church. Second, "Thou has not denied my name." How,

you may ask, the churches denied His name? They have denied His name as follows: by denying His Deity; by classing Him with other religious leaders, but denying that He is God;³⁵ by doubting His virgin birth; by doubting His resurrection; by doubting His atoning death; by doubting the mighty miracles that He performed; by mocking at the promise of His return to this earth (II Peter 3:3-4); by not believing every word that proceedeth out of the mouth of God; that is, God's Word as written in the Holy Bible. Woe unto those who deny His name. For theirs is the doom of the fearful and unbelieving; even those who have their part in the lake of fire (Rev. 21:8).

"Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." Here is not only a prophecy, but a most emphatic and positive statement; that it pertains to the future is clear ("I will make them"). Who? Jews. What Jews? Those of the synagogue of Satan, who say they are Jews, and are not, but do lie: *i.e.*, the Messiah-rejectors (see note 12, page 186). When will this happen? Before the second advent, when they shall say, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39) (Also see Zech. 12:8-14, where they [the Jews] repent in bitterness: also note 2, page 203)

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." What is the "hour of temptation that shall come upon all the earth"? It is the great tribulation, the hour that all must receive the mark of the beast or die; the tribulation bed into which are cast the unrepentant

Thyatirians. (See "The Great Tribulation," *i.e.*, the "time of the end," page 23; also the six trumpets, page 64.)

"Behold I come quickly: hold fast that which thou hast, that no man take thy crown." Centuries have passed since Ephesus; but now, in the church of Philadelphia, we are in the eighteenth, nineteenth, and twentieth century; time is running out; hold that (belief in the Bible) fast, that no man take thy crown. "To him that overcometh will I make a pillar in the temple of my God." Hold fast to every word that proceedeth out of the mouth of God, all Bible-believing Christians. "He that hath an ear, let him hear what the Spirit saith to the churches."³⁶

Laodicea (Rev. 3:14-22) — A.D. 1920 to the end.

Laodicea, a word coming from "laos" (people) and "dikao" (to rule). Here is democracy. The voice of the people instead of the Spirit of Christ now rules the churches. God and His word are out. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Note the salutation, "Amen." There is nothing more to be said to such churches, except to pronounce judgment. Spue them out. But that is not all; Christ remains the true and faithful witness. The churches, whose duty it is to be witness-bearing institutions for Christ, do not witness. They have great orators; great speakers; they eulogize Ghandi, Mohammed, and many others, and place Christ with these and others, but not as the Son of God. Ask these skeptics who occupy high places in the Laodicean churches if they believe that the

Bible is the Word of God; if they believe that Christ was born of the Virgin Mary; if they believe that Christ raised Lazarus from the dead, out of the grave; if they believe that Christ will return to this earth in like manner that He ascended into heaven; if they believe the great miracles performed by Christ, and note the kind of answers that they make. They have a mouth speaking great things; with a form of godliness, but denying the power thereof; they talk over the radio. But ask this: Do they meet the acid test, or the test of gold tried by fire? Do they believe what God says? Do they believe the word of God as found in the Scriptures? Are they Bible-believing Christians? Or do they get their sermons from the newsstands, to give the people something modern? For they are modernists. Denying and perverting the Word of God. The Spirit does not even ask this church to repent; they are self-righteous and their doom has been decreed by the Holy Spirit (Comforter) as it is written in John 16:9, because they believe not. They are neither hot nor cold, and the nations of the earth have shut the door in their face, just as they have shut the Bible to the world and substituted therefore official church literature for their Sunday schools, proclaiming a social gospel of their own creation; man-made, and not fit to drink.⁸⁷ Christ does not even honor these usurpers to church privilege with the admonition to repent.⁸⁸ Note how He addresses them: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." To this church, who promulgates a pro-Marxist social gospel, He counsels to buy of Him (Christ)

gold tried by fire; not some silly Utopian illusion—with no power, no kingdom, no glory. But the counsel is of no avail; their eyes are sore; they are modern; they are up-to-date; no gold tried by fire for them. It is to be hoped that some of the members of this church repent, but as a church the judgment is pronounced: “I will spue them out of my mouth.” This church has been fittingly described as the church where Christ has been locked out; standing on the outside, but no record that He is ever admitted. “But if any man hear my voice, and open the door, I will come in to him (not into the Laodicean Churches) and will sup with him, and he with me.” Anyone connected with this last church must find the voice of Christ on the outside.³⁹ “To him that overcometh” will be granted the privilege to sit with Christ on His throne.

CONCLUSION

The conclusion is that the message to the seven churches reveals that: (1) There are seven phases of church history; the first (Ephesus) being the state of the churches at the end of the Apostolic period; the next three (Smyrna, Pergamos, and Thyatira) are during the period of Papal supremacy; the last three (Sardis, Philadelphia, and Laodicea) are during the period of Protestantism. (2) The message, “What the Spirit saith to the churches,” provides a beacon of light and gauge, whereby the Spiritual state of any church may be tested at any time. (3) The message to the churches was written to read; to be heard; and to be continually in the minds of the pastors and leaders of the churches. “Blessed is he that reads, and

they that hear, the words of this prophecy." If the messages had been constantly read, and heard, and heeded by the churches throughout the church age it would have saved the world from (a) the Dark Ages that resulted under the Papal church, and (b) the great apostasy that is certain to result under the last state of both Catholic and Protestant churches. (4) Every church needs to repent. The admonition to do so is repeated, over and over. Only two of the seven churches are not rebuked, or positively commanded to repent and they (Smyrna and Philadelphia) were the subjects of persecution. Persecution and rebuke are the chastening rods that bring forth true repentance (Rev. 3:19). (5) The state of the churches of the Catholic phase (Smyrna, Pergamos, and Thyatira) became increasingly degenerate until the last stage is threatened to be cast into a bed of tribulation. The Protestant Reformation freed the last three (Sardis, Philadelphia, and Laodicea) from the sorceries of the false prophetess Jezebel. The Philadelphia period resulted in great evangelical work, and the open door, and the open Bible, but the last state of all the churches is worse than the first. The Laodicean church ceases to be a witness-bearing institution for the truth of the Bible and the Deity of Christ. Its state is most contemptible of all, neither hot nor cold. (6) The churches do have a definite function to perform; that is: (a) to be witness-bearing institutions for the truth of the Bible and the Deity of Christ; (b) to take out from among the Gentiles a people for His (Christ's) name. (7) The earthly churches will never Christianize or regenerate the world, but the end of the age will be as the days of Noah (Matt. 24:37). Prophecy nowhere declares that they are destined to convert the world; but

they do succeed in taking out from among the Gentiles a people for His name.⁴⁰ After this He will return (the second advent) and build again the tabernacle of David, which is fallen down; that the residue of men (Israel) may seek the Lord, and all the Gentiles, upon which His name is called. "Known unto God are all His works from the beginning of the world." (Acts 15:16-18)

THINGS WHICH SHALL BE HEREAFTER

1. THE SEVEN SEALS

The Vision of Heaven (Rev. 4 and 5)

After this,¹ I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will show thee things which must be hereafter (Rev. 4:1).

Here, the apostle John is Transferred, in the Spirit, to a door opened in heaven, where he is permitted to see the throne room of God.² Startling events are here revealed. God is seated upon His throne, resplendent as the glitter of precious stone.³ Encircled round about the throne is a rainbow, like unto an emerald.⁴ Placed around the throne are four and twenty thrones, and seated thereon are four and twenty elders,⁵ having on their heads crowns of gold. Before the throne is a sea of glass,⁶ and in the midst of the throne four beasts (living creatures) full of eyes before and behind.⁷ The four living creatures and the elders worship because of creation (Rev. 4:11)⁸ and because of redemption (Rev. 5:8-11).⁹

Held in the right hand of Him that is seated on the throne, and ready for delivery, is a sealed book (Rev. 5:1-14). This is no ordinary book. It is a most extraordinary document. An angel in heaven proclaims, with a loud voice, "who is worthy to open the book, and to loose the

seals thereof." No man, in the whole universe, was able to look upon it, much less open it. When John saw that there was no one worthy to open the book, he wept. No doubt he knew what the book was and realized that unless someone was found worthy to open it and loose the seals thereof, all hope for the redemption of mankind and of all creation was lost. But his sorrow was of short duration, for one of the elders said, "Weep not; behold, The Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5:5)

And John saw in the midst of the throne "a Lamb as it had been slain having seven horns and seven eyes, which are the seven Spirits of God sent forth in all the earth." (Rev. 5:6) He (Christ) alone is worthy to take the book, for His is the perfection of power; the seven horns denote it;¹⁰ His is the perfection of intelligence; His seven eyes are the proof thereof.¹¹ His is the perfect right to sovereignty; to rule over the kingdoms of the earth.¹²

In this august scene in heaven, the time has come for the Lord God to give Him (Christ) the authority to take possession of the throne of His Father David (Luke 1:32), preparatory to His rule over the kingdoms of the earth (Dan. 7:13-14; Rev. 5:1-10, 11:17, and 20:6). The vision appears to be identical with that of Daniel 7:9,13, 14, where he (Daniel) beheld until "the thrones were placed" (A.R.V.), and He (Christ) was given dominion, and glory, and a kingdom of all peoples, languages, and nations. When Christ takes the sealed book out of the right hand of the Father He takes the title-deed¹⁸ to the earth, to redeem¹⁴ it, together with mankind and all creation, to God.

Worthy are thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase (redeem) unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they (shall K.J.V.) reign upon the earth (Rev. 5:9; 10 A.R.V.).

Joining in universal praise and adoration of the Lamb, are the whole angelic host, and every created thing, which is in heaven, and on the earth, and under the earth, and in the sea, saying:

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever (Rev. 5:13 A.R.V.).

CONCLUSION

The conclusion is that the seven-sealed book of Revelation 5:1 is the book of redemption, or the title deed to the earth and all creation. The heavenly scene portrays Christ's investiture of sovereign authority as rightful Governor of the world, the King of kings, and Lord of lords (Rev. 19:16).¹⁵ This event (the actual delivery of the seven-sealed book) is yet future and relates to the time of the second advent. Then shall the redeemed (men of every tribe and tongue and people and nation) reign with Him upon the earth.¹⁶

The Six Seals (Rev. Ch. 6)

The first six seals reveal scenes upon the earth. Loosed

one by one they present a panorama of the course of the conqueror of Revelation 6:2 during the last years of the times of the Gentiles to the appearance of the sign of the Son of Man in heaven.¹ This period may be divided into two parts: the first part is sometimes called the "beginning of sorrows,"² and the second part (the same being the last three and one-half years of the times of the Gentiles) is generally known as "the great tribulation" or the "time of the end."³ The scene begins with the appearance of a white horse, whose rider is going forth, conquering and to conquer: the first horseman of the Apocalypse.⁴ Then following in consecutive order are the other horsemen: war, famine, and death (Rev. 6:4,5,7), and other events, even to the coming of the Son of Man in power and great glory (Matt. 24:29-30).

The symbolism of the first six seals is as follows:

1st Seal — A white horse (Rev. 6:1-2), the symbol of conquest.

2nd Seal — A red horse (Rev. 6:3-4), the symbol of war.

3rd Seal — A black horse (Rev. 6:5-6), the symbol of famine.

4th Seal — A pale horse (Rev. 6:7-8), the symbol of death.

5th Seal — The cry of the slain saints (Rev. 6:9-11; Dan. 7:21).⁵

6th Seal—Seismic disturbances (Rev. 6:12-17; Matt. 24:29-30).

The last signs, immediately preceding the sign of the Son of Man in heaven, occur at the loosing of the sixth

seal. These signs are (1) the sun darkened, (2) the moon turned to blood, (3) the stars falling from heaven, and (4) the powers of heaven shaken. The seventh seal follows the sixth. It is therefore impossible for the seven trumpets to occur after the sixth or the seventh seal.

The six seals have disclosed the course of events from the rise of the conqueror to the last signs before the second advent, and the question is asked, "Who shall be able to stand?" (Rev. 6:17) The answer is (1) the 144,000 sealed servants of God, and (2) the innumerable multitude. These are sometimes referred to as the sealed and the saved.

The Sealed and the Saved (Rev. Ch. 7)

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads (Rev. 7:2-3).

The sealed servants of God are the 144,000 of the twelve tribes of Israel. Twelve thousand are selected from each tribe. They are sealed as the servants of God during the terrible devastation to come, the great tribulation. The scene is upon the earth; they are seen upon Mt. Zion in Rev. 14:1. The sealed servants of God from the twelve tribes of Israel (instead of the churches, who have taken out from among the Gentiles a people for His name) now appear as the evangelizing servants of God (Rev. 7:3). They are the "firstfruits" of the redeemed of Israel (Rev.

14:4), preparing for Him (Christ) to return and build again the tabernacle of David, which is fallen down, that the residue of men (Israel) might seek the Lord and all Gentiles that call upon His name (Acts 15:15-18).⁶

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which come out of great (the great A.R.V.) tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7:9, 13-14).

The innumerable multitude from all nations that no man could number are the saved of the great tribulation (Rev. 7:9, 13-14). They stand before the throne; the scene is in heaven. They include people from all nations, and peoples. The 144,000 are from Israel; each tribe is named (Rev. 7:4-8); they are sealed against the great tribulation; they are on earth. The multitude on the other hand are they which came out of the great tribulation the victors (the redeemed); they are before the throne, in heaven. These then are they who will be able to stand, to wit; (1) the 144,000 sealed servants of God, who withstand the great tribulation upon the earth, and (2) the innumerable multitude, who remained faithful under the penalties of martyrdom, rather than receive the mark of the beast. The 144,000 are alive on the earth, and the in-

numerable multitude are alive in heaven. Both groups await the second advent.

The Seventh Seal (Rev. 8:1,5).

And when he opened the seventh seal, there was silence in heaven about the space of half an hour (Rev. 8:1).

And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake (Rev. 8:5).

The sixth seal ended with the last signs immediately preceding the sign of the Son of Man in heaven (Rev. 6:12-16; compare Matt. 24:29-30). The last information given in reference to the sixth seal is the fact that "the great day of His wrath is come." (Rev. 6:17) The next event, that must follow, is the great day of His wrath, when He (Christ) must tread the winepress of the fierceness of the wrath of Almighty God (Rev. 19:15). Before this fateful event begins there is silence in heaven for the space of one half-hour—total, deadly silence; then drastic action; the fire of the altar, which is before the throne in heaven, is cast to earth and there are voices, and thunderings, and lightnings, and an earthquake.⁷ (Rev. 8:5) The seventh seal reveals scenes in heaven at the end.⁸

Re: The Seven Seals vs. The Olivet Discourse

St. Matthew, in his record of the Olivet Discourse

(Matt., chapter 24) greatly aids us in tracing the course of the seven seals. The Olivet Discourse was a conversation between Jesus and His disciples in which three primary questions were discussed, as follows:

1. When shall the temple of Jerusalem be destroyed?
2. What shall be the sign of thy coming? The second advent?
3. What shall be the sign of the end of the world (age)?⁹

The answers to the above questions are found in the following scriptures:

1. The sign of the destruction of Jerusalem and the temple is given in Luke 21:20. It is the sign of encompassing armies. (See note 10 to page 17.)
2. The sign of His coming is made clear in Matt. 24:30-31, as follows:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30-31).

3. The signs of the end of the world (the close of the age) are given in detail, with a caution to take heed because of the appearance of many false christs (Matt. 24:4-5). (Note particularly one who comes in his own name whom the nations receive — John 5:43.)

and its rider had a pair of scales in his hand, and I heard a voice which seemed to come from the midst of the four animals say, Wheat at a dollar a quart, and barley three quarts for a dollar, but you must not injure the oil and wine.

4TH SEALDEATH (*Hatred against Christ*)
Rev. 6:7-8 Matt. 24:9

When he broke the fourth seal, I heard the voice of the fourth animal (living creature) say, Come. And there I saw a horse the color of ashes (pale or livid), and its rider's name was death, and Hades followed him. They were given power over one quarter of the earth, to kill the people with sword, famine, death and wild animals of the earth.

5TH SEALTHE MARTYRS CRY ANSWERED
Rev. 6:9-11 Matt. 24:15

When he broke the fifth seal, I saw underneath the altar¹⁵ the souls of those who had been slaughtered on account of God's message and for adhering to the testimony. They cried out in a loud voice,¹⁶ Holy and true mas-

earthquakes here and there. All this is only the beginning of the sufferings.¹³

Then they will hand you over to persecution and they will put you to death, and you will be hated by all the heathen because you bear my name.¹⁴

So when you see the dreadful desecration (the abomination of desolation) of which Daniel the prophet spoke, set up in the Holy place — the reader must take note of this — (see page 23, note 10, supra).

ter, how long is it to be before you judge the inhabitants of the earth and avenge our blood? Then each of them was given a white robe.

Matt. 24:21

For there will be greater misery then than there has ever been from the beginning of creation until now, or ever will be again.

6TH SEAL¹⁷

Rev. 6:12-14

..... LAST SIGNS

Matt. 24:29-30

When he broke the sixth seal, I saw that there was a great earthquake. The sun turned black as sackcloth; the full moon became like blood; the stars of the sky fell upon the earth just as a fig tree drops its unripe figs when it is shaken by a strong wind; the sky was torn apart and rolled up like a scroll; and every island and mountain was dislodged from its place.

But immediately after the misery of those days, the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the forces of the sky will shake.

Then the sign of the Son of man will appear in the sky, and all nations of the earth will lament when they see the Son of man coming on the clouds of the sky, in all His power and splendor.

And He will send out His angels¹⁸ with a loud trumpet call, and they will gather His chosen from the four winds, from one end of the sky to the other.

7TH SEAL

Rev. 8:1

..... THE END

Rev. 8:5

When he broke the seventh seal, there was silence in heaven for about half an hour.

and there followed peals of thunder, rumblings, flashes of lightning, and an earthquake.¹⁹

CONCLUSION

The conclusion is that the events revealed by the opening of the seven seals belong to the closing years of the times of the Gentiles and run concurrently with Daniel's seventieth week of years,²⁰ that is, the last seven years before the end.²¹ As each rider goes forth we see the course of triumphant militarism marching on to the final struggle between the antichrist and Christ, viz. the beast vs. the Lamb (Rev. 17:13-14). At that time the Lord will make a short work upon the earth (Rom. 9:27-28). This much seems clear: (1) The first seal discloses the antichrist who is consolidating his forces to control the earth. He comes forth at the command of the first living creature who is associated with the throne of God.²² (2) The 144,000 Israelites are sealed before the trumpet plagues begin to hurt the earth, and the sea, and the trees (Rev. 7:3). (3) An innumerable multitude is seen in heaven, before the throne of God. They have come out of "the great tribulation."²³ (4) The course of the seven seals extends to the end, or the second coming of Christ in glory.

2 THE SEVEN TRUMPETS

Christ as High Priest (Rev. 8:3-5)

And I saw seven angels which stood before God; and to them were given seven trumpets.

And another angel came and stood before the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer and filled it with fire from the altar, and cast it into the earth; and there were voices, and thunders, and lightnings, and an earthquake (Rev. 8:2-5).

Here, the Apostle John sees, in the vision, seven angels "which stood before God,"¹ to whom were given seven trumpets. But before the trumpet angels are permitted to sound another angel comes out and stands at the altar, which is before the throne, and offers incense from a censer of gold² and the smoke of the incense, together with the prayers of the saints, ascends up before God. The prayers of the saints, as previously revealed by the seven seals, were heard at the loosing of the fifth seal. The prayers were immediately answered by giving each a white robe and the information that they should rest a little season before judgment and vengeance of those dwelling upon the earth. Judgment is evidenced by the casting of fire from the altar to the earth.³ This scene gives us the key to the course of the seven trumpets; it extends from the fifth seal, where the prayers of the slain saints are offered (see Rev. 6:9-11), and extends to the seventh seal (see the seventh seal, page 57). The course of the seven trumpets is further evidenced by the sealing of the 144,000 against "the great tribulation" (see Rev. 7:3; also note 6 to page 56). The course of the great tribulation has previously been determined as the last three and one-half years of the times of the Gentiles, or the last one-half of Daniel's seventieth week of years (see Chart C, Appendix, page 158). The seven trumpets therefore sound during the great tribulation.⁴

The Six Trumpets (Rev. 8:7-13; Rev. 9:1-21)

The sound of the trumpets, blasting in successive order, bring forth the devastating trumpet plagues upon the kingdom of the conqueror (beast),⁵ who is the murderer of the saints (God's people), whose prayers ascend from the golden altar which is before the throne of God (Rev. 3-4).⁶ Trumpets played an important part in the national life of Israel. They were used to assemble the people for (1) journey, (2) war, (3) religious assembly (see Numbers 10:1-10). The seven successive blasts of the trumpets and the providential aid to Israel, at the fall of Jericho, are brought to remembrance here (see Joshua 6:1-20). The fall of the Gentile (heathen or anti-Christian) world order is accomplished during the course of the seven trumpets as they sound in successive order during the "time of the end."⁷

The six trumpet plagues are as follows:

1st Trumpet:

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 the earth was burned up, and all green grass was burned up (Rev. 8:7).

The nature of the trumpet plagues calls to remembrance the plagues of Egypt which were literal realities (see Exodus 9:23-25). Here, at the sound of the first trumpet is added a further element, blood, indicating that the trumpet plagues of the last Gentile world order strike with much greater severity than the plagues of Egypt.

2nd Trumpet:

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 as blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships were destroyed (Rev. 8:8-9).

The great mountain burning with fire, that is cast into the sea, is no doubt a great burning meteor, having the appearance of a flaming mountain. The text indicates that it has the appearance of a mountain rather than stating positively that it is a mountain. The effect of this great burning mass is to pollute one-third of the waters of the sea to such an extent that one-third of the living creatures in the sea die. Similar conditions on a much reduced scale occurred in the first Egyptian plague (see Exodus 7:20-21). Luke describes graphically the conditions that will accompany the last years of the times of the Gentiles, as follows: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." (Luke 21:25) "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28) The only word of encouragement during those terrible days is the consolation to the righteous that the second advent is sure to follow.

3rd Trumpet:

And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon a 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 (Rev. 8:10-11).

At the sound of the third trumpet a great star falls from heaven. It is not cast into the sea or to the earth but is absorbed by a third part of the waters. The composition of this heavenly body is seemingly effervescent; producing noxious and poisonous gases and particles that are dissolved and absorbed by the fountains of waters, making them poisonous and bitter.

The name of the star is *wormwood*; figuratively, bitterness; that which causes bitterness (Webster). Wormwood, a bitter liquid, is obtained from a plant of the genus *Arthemisia*; known for its intensely bitter qualities. When taken in quantity it produces convulsions, paralysis, and death. The fire of this great star turns the fountains of water in the earth to wormwood (see Amos 5:6-7), and many men died of the waters (Rev. 8:11).

4th Trumpet:

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 that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise (Rev. 8:12).

The conditions under the fourth trumpet seem to reverse the extreme heat indicated by the fire, brimstone, and burning of vegetation described under the first trumpet. The failure of the sun to shine for one-third of the day for an extended period would produce unbearable cold. The longest day (June 21) is approximately fifteen and a half hours from sunrise to sunset; reduce this by one third and midwinter temperatures would soon result. If

this condition came about in the fall, or continued into the winter, unbearable cold would result. But the end is not yet; the most distressing plagues are yet to come, as announced by the angel (eagle in the A.R.V.)⁸ (Rev. 8:13).

5th Trumpet:

1st WOE⁹

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and unto him was given the key to the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the 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 it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man (Rev. 9:1-5).

At the sound of the fifth trumpet the Apostle sees a star fall from heaven to earth "and to him (the star) was given the key to the bottomless pit." The use of the pronoun "him" in reference to the star indicates that this is not a literal star composed of organic or inorganic substance, but rather a personage. This inference is further confirmed by the first verse of Rev. 20, where it is clear that the key to the bottomless pit is in the custody of an angel. The conclusion is that the star personage of Rev. 9:1 is the angel of Rev. 20:1, who was there (at the sound

of the fifth trumpet) given custody of the key, with which he opens the bottomless pit.

The opening of the bottomless pit brings forth a fearful scourge upon the inhabitants of the earth. Many pages have been written in an effort to clarify the character of the locust plagues; some denominate them as "demon locusts," some as "disembodied spirits," others see in them the vast hordes of the armies of "Gog" as they descend upon Israel in the latter days; and still others, adhering to the historical system of interpretation, find fulfillment of the scorpion-like locusts in the Saracens, and the fallen star in their prophet Mohammed.

It is not the purpose of this brief work to analyze systems of interpretation; as stated in the Preface, its primary aim is to determine, if possible, the scope and application of prophetic events — past, present, and future. Briefly to establish a timetable of prophecy that will follow the course of history and prophecy to its conclusion. As the first four trumpet plagues were here treated as literal realities, so are the last three considered. This system of interpretation will be continued, and the Bible taken literally throughout, unless a symbolic interpretation is clearly indicated by the text, or until the clear light of further revelation absolves all doubt. As no such event as that described in Rev. 9:1-12, has culminated into literal fulfillment, it is here contended that the fulfillment of the trumpet plagues must relate to the future, and that they are literal realities that shall come upon the earth. Adhering to this belief we know that the duration of the first woe is five months (Rev. 9:5).

6th Trumpet:

2nd woe

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, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And the number of the army and of the horsemen were hundred thousand thousand: and I heard the number of them.

And I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of Jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

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 (Rev. 9: 13-18).

At the sound of the sixth angel the command is given, by a voice from the four horns of the golden altar which is before God, to loose the four angels¹⁰ which are bound in the great river Euphrates.¹¹ The loosed angels are prepared, for an hour, and a day, and a month, and a year, to slay the third part of men. The duration of their visitation is therefore established at 396 days.¹² The number of the infernal cavalry involved is definitely established at two hundred million (200,000,000). The number of men to be killed is also established as the third part of men (this is two-fifths of the casualties suffered by the army of Gog, where five out of six die — Ezek. 39:2). Notwithstanding the terrible effects of the plagues, the inhabitants of the earth continue in their degenerate form of worship which has been established under the rule of the beast; the

worship of devils,¹³ idols of gold, silver, brass, stone, and wood — which neither can see, nor hear, nor walk. Neither do they repent of their murders, nor their sorceries, nor their fornications, nor their thefts (Rev. 9:20-21). A most degenerate state of society is shown to exist at the time of the end (see II Timothy 3:1-7,13; also Matt. 24:9:13).

The Mighty Angel (Rev. 10:1-7)

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow (the rainbow A. R. V.) was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

And he cried with a loud voice, as when a lion roareth: and when he had cried, the seven thunders uttered their voices.

The mighty angel, here revealed, is described in detail; clothed in a cloud, the attire of Deity (Rev. 1:7); a rainbow was upon His head, the rainbow of the throne of God (Rev. 4:3).¹⁴ His face was as if it were the sun, just as the face of Jesus shone at the transfiguration (Matt. 17:2). His feet as pillars of fire, as they appear in the midst of the seven candlesticks (Rev. 1:15). And in His hand a little book; the book that He received from His Father upon the throne (Rev. 5:7). All this seems to say that the mighty angel is Christ.¹⁵

The little book that He holds in His hands is open; the seals have been loosed. With the title deed to the earth He

sets his feet upon the sea and the earth, to possess that which is His by title and Divine right. He cries with a loud voice; not with the cry of fear, but with the roar of a lion who challenges all that may dispute His right to possess and to rule. At the sound of His voice the seven thunders roar out in reply—"The God of Glory thundereth," giving peace to His people (Ps. 29:3,11).¹⁶

And when the thunders uttered their voices, I was about to write: and I heard a voice from heaven saying to me, Seal up those things which seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets (Rev. 10:4-7).

The Apostle was instructed not to write the things uttered by the seven thunders. No doubt they will be understood by the saints in the tribulation¹⁷ who know that their redemption is nigh (Luke 21:28). Although we do not have the message of the seven thunders, we do have the assurance of the mighty angel that "in the days of the voice of the seventh angel," when the seventh trumpet shall begin to sound, there will be time (delay, A.R.V.)¹⁸ no longer, but the mystery of God¹⁹ shall be finished.

And the voice which I heard from heaven spoke unto me again, and said, Go and take the little book, which is

open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings.

Thus ends the history of the little book. The mighty angel asserts His title and takes possession of the sea and the earth; He then delivers the evidence of title to the Apostle who records it in the book of the Revelation for all to read. Thus are the rights, titles, and benefits transferred from the Throne of God to the Lamb, and from the Lamb to the Apostle, who is directed to prophesy before peoples, nations, tongues, and kings. The sweetness of the little book to the taste is the assurance that the mystery of God will surely come at the beginning of the sounding of the seventh trumpet; the bitterness to follow is the knowledge that there must first be agonizing delay; days of distressing sorrow, and finally the great tribulation with its lamentations, mourning, woe, and persecution of God's people before the Son of Man comes in power and great glory to establish His kingdom over all the earth.

The Temple Measured (Rev. 11:1-2)

And there was given me a reed like unto a rod; and the angel stood saying, Rise, and measure the temple of

God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months (Rev. 11: 1-2).

During the last forty-two months of the "Times of the Gentiles," Jerusalem is to be trodden down by the Gentiles. This is in accord with Ezekiel's prophecy that the Jews will return in the latter years and there will be an invasion of Palestine in the latter days (see note 5 to page 22); but prior to the invasion there is a period of unprecedented reconstruction. The holy city (Jerusalem) is again in evidence; it is again acknowledged by the Scriptures as the "holy city"; it contains a temple of God; an altar; and them that worship therein; the remnant of 144,000 are mentioned (Rev. 11:13). This scene is upon the earth; in Palestine; it cannot be in heaven, as there is no trodding there. The time and duration of this event is definitely established; it is the last three and one-half years of the times of the Gentiles; the time of the great tribulation (see Chart C, Appendix, page 158).

The Two Witnesses (Rev. 11:3-14)

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

And they have power to shut heaven, that it rain not in the days of their prophecy: and have power over

waters to turn them to blood, and to smite the earth with all plagues, as often as they will (Rev. 11: 3-6).

The time of the two witnesses is 1260 days;²⁰ equal in duration and running concurrently with Israel's last persecution (see note 11a, page 180). The duty of the two witnesses is to prophesy during the period of the six trumpets or the "time of the end."²¹ If any man hurt them they have power to kill with fire proceeding out of their mouth. They have power also to shut heaven, so that it will not rain during their period of prophecy, and to turn water into blood. These powers recall the miracles of Elijah; the Scribes said that Elijah must first come (Matt. 17:10); Jesus confirms their claim by saying that "Elias truly must first come and restore all things." (Matt. 17:11) When Jesus made this statement John the Baptist was dead, but he had come in the spirit and power of Elijah (Luke 1:17).²² The coming of John the Baptist did not, therefore, meet the specific requirements of prophecy; but literal fulfillment is yet future, as attested by Jesus at Matt. 17:11. The evidence indicates that Elijah is one of the two witnesses of Rev. 11:14. The identity of the second witness presents more difficulty and also creates a greater divergence of opinion among the interpreters of prophecy. Some select Moses as the other witness because of the similarity of the miracles that the two witnesses perform to those of the Egyptian plagues—the turning of water into blood and other plagues (compare Rev. 11:6 with Ex. 7:20). Others, however, select Enoch as the other witness because of the Scriptural decree that all men must die once (Heb. 9:27). Since both Enoch and Elijah were translated without death, a possi-

ble clue is here presented. The selection of Enoch seems to be further substantiated by the narration of a scene in the underworld, as written in the book of Nicodemus (Nicodemus 20:2-4, the Apocrypha) as follows: "And two very ancient men met them and were asked by the saints, Who are ye who have not yet been with us in Hades and have had your bodies placed in Paradise? One of them answering said, I am Enoch, who was translated by the word of God and this man with me is Elijah the Tishbite, who was translated in a fiery chariot. Here we have hitherto been and have not tasted death but are now about to return at the coming of the antichrist, being armed with divine signs and miracles to engage him in battle and to be slain at Jerusalem and to be taken up alive again in the clouds after three days and a half."

However, for the purpose of this work, the certain identity of the two witnesses is not required. Our concern is primarily the same as that expressed by the disciples in the Olivet Discourse, "When shall these things be?" The answer is found in the doubly established fact that these things must occur in forty-two months, or the last three and one-half years of the "times of the Gentiles"; the last one-half of Daniel's last week of years (Dan. 9:27); "The Time of the End." (See Chart C, Appendix, page 158.)

The Seventh Trumpet (Rev. 11:15-19)

3rd WOE

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

The seventh trumpet sounds the grand finale to this world order; the kingdoms of this world are become the kingdom of our Lord and His Christ; some interpreters allege that there is further delay; that a period of three and one-half years, or a lesser period, must yet intervene. This cannot be. There shall be delay no longer. So swears the mighty angel. The mystery of God is finished; the Lord is come—with His saints. This momentous event is hailed in heaven with great voices; a most welcome proclamation to the host of the children of the kingdom. The time has come for the saints to possess the kingdom;²³ and for the beast and his worshippers to be destroyed in the great winepress of the wrath of God.²⁴

And the four and twenty elders, which sat before God on their seats fell upon their faces, and worshipped God, Saying, We give thee thanks O Lord God Almighty, which are and wast (and art to come, is omitted here in the A. R. V.); because thou hast taken to thee thy great power, and hast reigned (Rev. 11: 16-17).

Here we have, in reality, that which appeared in a vision²⁵ in Rev. 4:10. The thrones are placed (see Dan. 7:9 A.R.V., where Daniel beheld till the thrones were placed) and the elders sit upon them; they fall upon their faces and worship God; giving thanks because He has taken His great power and now reigns. It is to be noted that the A.R.V. omits the phrase "and art to come." This is correct. He has come. The seventh trumpet has begun to sound. The Lord God has given Him the throne of His Father David. The last three declarations of the Annunciation are fulfilled, and He shall reign for ever and ever.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth (Rev. 11: 18).

And the nations were angry. Why? Because the beast has brought upon them untold suffering and misery. And thy wrath is come. This is the great day of His wrath of Rev. 6:17, bringing Armageddon, slaughter and judgment. And the time of the dead, that they should be judged. It is outstandingly noticeable that this cannot be the judgment of Rev. 20:12, which is the final judgment, one thousand years later, before the great white throne. What, then, is this judgment of the dead? What happens to the dead during the sounding of the seventh (last) trumpet? "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkle of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51-52) Note the phrase, "we shall not all sleep, but we shall all be changed." Again we find in John 5:28-29, these words: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, into the resurrection of life; and they that have done evil to the resurrection of judgment."²⁶ We conclude that all the dead are here raised. "As in Adam all die, even so in Christ all are made alive." (I Cor. 15:22) The grave is overcome forever. "O death where is thy sting, O grave, where is thy victory?" The victory over the grave is through Jesus Christ (I Cor. 15:55-57). And

this victory is not to any special group, not to the righteous alone; the Word is clear; "all in the grave shall hear His voice and come forth." But they are not all given the same treatment. The righteous receive rewards, the evil receive judgment. Just what is the purpose of judgment here? One thing is clear; this is not a final judgment. The final judgment is one thousand years later, before the great white throne (Rev. 20:11). This is in effect an interlocutory judgment; a probationary period for those who receive no reward. They that receive reward are the following: "Thy servants the prophets, and the saints, and them that fear thy name, small and great." (Rev. 11:18) This is comprehensive enough to include all of God's people; believers of all ages, but exclusive enough to omit the rest of the people who have died; that is, those who died in ignorance and sin. What is the reward of His servants, the prophets, and the saints, and those that fear His name, both small and great? They reign with Christ during the kingdom age (Rev. 20:4); they also receive the rewards of the overcomers (see Rev. 2:7,11,17,26; Rev. 3:5,12,21). And what is the judgment of the rest of the dead? They also come forth from the grave and enter the kingdom age,²⁷ not for reward, but for judgment. What is this judgment? They are subjected to the strict discipline of the righteous reign of Christ and His saints; they are ruled with a rod of iron. The kingdom age is the time of refreshing and the restitution of all things (Acts 3:19-21). We therefore conclude that the kingdom age is a perfecting age; a time when Christ and His saints shall rule the world, with Satan bound in the pit (Rev. 20:1-3), just as the kingdoms of this world are now subject to the ever present influence of Satan, who is designated as the prince

of this world. At the beginning of the kingdom age the saints possess the kingdom (Dan. 7:22). The purpose of the judgment at the sound of the seventh trumpet is to select those who are to be rewarded with the administration of kingdom government and to subject the remainder of mankind to kingdom rule: "And He shall rule (literally, shepherdize) them with a rod of iron." (Rev. 19: 15) One thing is clear. All judgment is committed to Christ. He will judge in righteousness and show the world who is the blessed and only potentate, the King of kings, and the Lord of lords (I Tim. 6:15).

The order of events, at the sounding of the seventh trumpet, would appear as follows: (1) the return of Christ, with His saints, from heaven to earth, to possess the kingdom; (2) the taking of the beast and the false prophet and casting them into the lake of fire; (3) the slaughter of those who destroy the earth (Armageddon); (4) the hour when all in their graves shall hear His voice and come forth (see St. John 5:28-29);²⁸ (5) the judgment of the dead (spiritually); and (6) the rewarding of His servants the prophets, and the saints, and them that fear His name.²⁹

And the temple of God was opened in heaven, and there was seen in his temple the ark of the testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Rev. 11:19).

Here the temple of God is opened in heaven; opened for the return of Jesus Christ to destroy those who destroy the earth preparatory to His reign upon the earth (compare Rev. 11:19 with Rev. 19:11). There is a temple in heaven.³⁰ From this temple Christ leaves the throne room

of God, by way of the middle chamber, then to the outer court, where heaven opens (Rev. 11:19), to permit Him and His saints (Rev. 19:14) to make their descent upon the earth, where He shall set up His kingdom rule. The sounding of the seventh trumpet brings lightnings, and voices, and thunders, and an earthquake, and great hail. The seventh trumpet begins to sound at the end of this world, and at the beginning of the world to come, the kingdom age.

CONCLUSION

The conclusion is that: (1) The seven trumpets signal the fall of the Gentile world order, just as the seven series of trumpet sounds (one each day with seven successive blasts on the seventh day) preceded the fall of Jericho. (2) The seven trumpets of the Revelation also sound in consecutive order. (3) Each of the first six trumpets begin a period of specified plagues. (4) These plagues are upon the earth. (5) The account given in the Revelation discloses the nature of the plagues and, unless the text clearly indicates otherwise, they are to be taken as literal realities. (6) The first trumpet sounds at the time of the fifth seal and is in response to the prayers of the slain saints. (7) The duration of the six trumpet plagues is three and one-half years, running concurrently with the great tribulation. (8) The duration of the fifth trumpet plague is five months. (9) The duration of the sixth trumpet plague is also stated; 396 days. (10) The seventh trumpet begins to sound at the end of this world order and signals the beginning of the world to come: the kingdom age. The judgments of the seventh trumpet are: destruction of

those who destroy the earth, judgment of the dead, and reward for the righteous. These judgments are preparatory to the reign of Jesus Christ over the kingdoms of the world (Rev. 11:15).

3. THE SEVEN PERSONAGES

The seven personages of Rev. 12 and 13, represent the characters involved in Daniel's "time of the end," that great world drama during the last three and one-half years of the "times of the Gentiles," or "the great tribulation." The world is the stage; the actors are from centuries past to the "time of the end"; the struggle is for the dominion of the world; the climax is the war of the beast vs. the Lamb (Rev. 17:13-14, Armageddon). The personages are: (1) the Woman, (2) the great red Dragon, (3) the Archangel, (4) the Child, (5) the Remnant, (6) the Beast out of the Sea, and (7) the Beast out of the Earth.

1. *The Woman* (Rev. 12:1-2)

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she being with child cried, travailing in birth, and pained to be delivered (Rev. 12:1-2).

The Woman of Rev. 12:1 is the symbol of Israel; the Messianic Mother, wearing twelve stars. Her identity is clearly established by the symbolism in the dream of Joseph (Gen. 39:9-10); the sun and the moon and the twelve stars; the twelfth being Joseph.

2. *The Great Red Dragon (Rev. 12:3-4)*

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head.

And his tail drew the third part of the stars of heaven, and did cast them to earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born (Rev. 12: 3-4).

The great red dragon of Rev. 12:3, is the symbol of Satan, who stood before the woman to destroy her child (Christ). Satan's position is that of the prince of this world (John 14:30), hence the crowns upon his head.¹

3. *The Child (Rev. 12:5-6)*

And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days (Rev. 12: 5-6).

The Child of Rev. 12:5 is the symbol of Christ, "who was to rule all nations with a rod of iron"; and her child was caught up unto God's throne (Acts 3:20-21). He awaits the time when the Lord God shall give Him the throne of His Father David (Luke 1:32). This occurs at the time of the sounding of the seventh trumpet (Matt. 24:29-31; Acts 15:16; Rev. 11:15).

4. *The Archangel (Rev. 12:7-12)*

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.

And prevailed not; neither was there place found any more in heaven.

And the great dragon was cast out, that old serpent the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come Salvation and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe unto the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time (Rev. 12:7-12).

The Archangel of Rev. 12:7 is Michael, "the great prince which standeth for the children of thy people." (Daniel's people, Dan. 12:1) Michael comes to the aid of Israel during the great tribulation² (Dan. 12:1). The duration of this period is again established as three and one half years (Dan. 12:7); Daniel's "time of the end" (Dan. 12:9). See Chart C, Appendix, page 158.

5. *The Remnant (Rev. 12:13-17)*

And the dragon was wroth with the woman, and went

to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17).

The remnant (Rev. 12:17) are Israelites; the sealed and martyred servants of God. Satan vents his anger upon these during the great tribulation,³ but the sealed are providentially protected (Rev. 12:14); the woman is nourished and protected for a period of three and one-half years (through the great tribulation) in the wilderness.⁴ The manner of divine assistance to the sealed is as follows: (1) they are borne up on eagles wings,⁵ and (2) when Satan casts water out of his mouth as a flood,⁶ the earth opened her mouth and helped the woman.⁷

6. *The Beast out of the Sea (Rev. 13:1-10)*

And I (he, A. R. V., the dragon)⁸ stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were the feet of a bear, and his mouth the mouth of a lion; and the dragon gave him his power, his seat, and great authority.

This composite beast is the last Gentile⁹ (heathen or anti-Christian) world order. It calls to mind the fourth beast in Daniel's vision (Dan. 7:3,8). It is to be noted that Daniel considered the horns, and, behold, there came up among them "another little horn,"¹⁰ having a mouth speaking great things. Horns are used by animals to gore

and inflict injury; the "four horns" in Zechariah's vision were the nations or powers that destroyed Palestine.

The composite animal of Rev. 13:1 cannot be the same as that in the vision seen by Daniel; it is the differences that are noticeable. John's beast is a composite of all four of Daniel's beasts: Babylon, Persia, Greece, and Rome. It contains all of the rapacious and vicious qualities of each of the four world powers; furthermore the horns in Daniel's fourth beast are not crowned; they do not then rule, but we are definitely told the time that they will rule. John tells us in Rev. 17:12 that "the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour (one and the same hour) with the beast." They enter into a close alliance with the beast, forming the last confederated empire upon the earth. Prophecy clearly states that one vast, confederated empire shall yet arise. It will come at the end of the times of the Gentiles; on a world scale never yet comprehended; it will constitute the United Nations of the prophetic earth; a world-wide governmental and ecclesiastical authority never before existent. Watch for these things; these (the words written in the book of the Revelation) are the writings of the Apostle John, personally directed, and authenticated by Jesus Christ, the Son of the Living God. As a personal belief, we may add that this gigantic confederated empire shall have as its seat and center the site of Ancient Babylon, Satan's seat.¹¹ The formation of a confederated, universal sovereignty, such as prophecy clearly describes, is not only a possibility, but all signs indicate that it may shortly come to pass.

The time and duration of the beast's rule, and his universal sovereignty, is forty-two months (Rev.13:5), "the

time of the end.”¹² During that time he has power to make war with, and overcome, the saints (Rev. 13:7). It is to be further noted in Daniel, that immediately after he (the beast, or antichrist) makes war with the saints (forty-two months), the “Ancient of days,” Christ, comes and judgment is given to the saints (God’s people), and they possessed the kingdom (Dan. 77:21-22). We therefore know that the beast out of the sea represents the final Gentile (heathen, or anti-Christian) world order during the time of the rule of the antichrist over the confederated empire of ten kings, or during the last forty-two months of the times of the Gentiles, which is during the great tribulation (see Chart, C, Appendix, page 158).

The beast out of the sea (Rev. 13:1) has seven heads; upon which are the names of blasphemy, signifying the character of the world order and the state of society at the time of the end—a world order hostile to God and to Christ (see Ps. 2:2-3; also Matt. 24:9-12). This blasphemous world order (the beast out of the sea) is ruled by an international dictator; the beast or the antichrist.¹³

7. *The Beast out of the Earth (Rev. 13:11-18)*

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

And he causeth all, both small and great, rich and poor, free and bond, to receive the mark in their right hand or in their foreheads:

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

Here is wisdom: let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred and three score and six (Rev. 13:16-18).

The beast that John now describes comes up out of the earth; he has two horns like a lamb; he speaks as a dragon. The first fact is that he comes "out of the earth," from beneath. All true religion is from above; the connotation that the scope of this beast's authority is religious is unmistakable; a false religion. He has power to cause those who do not conform to his religious demands to be killed; his requirements are that they worship the beast, who is the antichrist. Further evidence of his religious activities are the two horns; "like a lamb." Religion explains two things: (1) the natural, and (2) the supernatural. This beast performs the supernatural, by trickery and deceit; he does great wonders; "he maketh fire to come down from heaven to earth in the sight of men; he deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast"; he is the beast's False Prophet.

The second fact that is seemingly emphasized has reference to the healing of one of the seven heads of the previous beast (Rev. 13:12, 3). This we believe to be in connection with image worship—"he causeth as many as would not worship the image of the beast to be killed." Compulsory "image worship," "emperor worship," and idolatry, has ever been the demand of universal dictators, or absolute monarchs.¹⁴ This is evidenced by Scripture and history; for example, the decree of Nebuchadnezzar, who required worship of the golden image (Dan. 3:5), and inscriptions found on ancient temples, as on this one

at Angora, erected by Augustus Cacsar: "To God Augustus."

Last but not least, "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."¹⁵ This is undoubtedly the most stupendous system of controlled commerce and boycott ever established upon the earth.

4. THE PROGRAM OF THE TIME OF THE END

(1) *The Firstfruits* (Rev. 14:1-5)

And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads.

These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb (Rev. 14:1-4).

The Apostle, having described the personages in the closing scenes of this age, next reveals to us the program of the "time of the end."¹¹ The scene is on earth; Mt. Zion in Palestine. Here, upon Mt. Zion are the 144,000 who were sealed against the great tribulation (Rev. 7:3). They have withstood the plagues and come out the victors; "these are they which were not defiled with women," that is, they were not defiled by the reign of the harlot during the time of the end which is to be a time of both literal

and spiritual impurity and corruption. "These were redeemed from among men, being the firstfruits."² They stand with the Lamb, on Mt. Zion, the earthly center of universal peace, blessings, and security during the kingdom age (see Mic. 4:1-8).

(2) *The World-Wide Preaching (Rev. 14:6-7)*

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev. 14:6).

Here we have the final, universal, world-wide appeal to all that dwell upon the earth. No doubt this is the hour spoken of by Jesus in the Olivet Discourse when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. 24:14) It is very plain that the message of the angel is a last final appeal; "Fear God and give glory to Him (not to the beast); for the hour of his judgment is come"; this word goes to every nation, kindred, tongue, and people. There are none that can plead ignorance as an excuse for worshipping the beast.

(3) *The Fall of Babylon Announced (Rev. 14:8)*

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

Here we have a most significant announcement. It is of such tremendous import that it carries the same publicity as the world-wide preaching. It is therefore proclaimed to all that dwell on the earth, to every nation, kindred, tongue, and people. The announcement is clear, brief and specific. It simply states that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Could anything be plainer? A child should be able to understand such language. Babylon is that great city which reigneth over the kings of the earth. What city will so reign? The City of the time of the end that imposes beast worship and economic sanctions upon the whole world, so that no man can buy or sell without the mark of the beast. Where will this city be located? It will be upon the Euphrates River, in the locality, or upon the same site as ancient Babylon. It will be a literal city.³ This fact is twice repeated (Rev. 14:8 and Rev. 17:18). Why has Babylon fallen? "Because she made all nations drink of the wine of the wrath of her fornication."⁴ Prophecy indicates that this city (the coming commercial center of the world) will regulate commerce, governments, and religion; a form of religious beast image worship; that said worship will be accompanied by the most diabolical practices of bestiality and sexual sins conceivable; implemented with costly vessels and ointments; stimulated by the use of drugs and intoxicants,⁵ destroying all natural affection and the sense of integrity.⁶ So tremendous is the import of the fall of Babylon that two whole chapters are devoted to its effect upon the nations (Rev. 17 and 18).

(4) *The Warning Against Beast Worship (Rev. 14:9-12)*

And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in their forehead, or in their hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation (Rev. 14:9).

The beast has heretofore been identified as the anti-christ, who demands that he be worshipped as God (see notes 2 and 4, page 179). When this false messiah presents himself, many of this world will be deceived and accept him.⁷ He will proclaim himself as the messiah, and as God (II Thes. 2:3-4). He will demand that all who worship the true Christ shall be killed (Rev. 13:15). He will make war against the saints (God's people) and overcome them (Rev. 13:7 and Dan. 7:21-22). The issue will be to worship the beast (antichrist) and receive his mark, or die. The alternative will be, if you worship the beast and receive his mark, you shall drink of the wrath of God, and be tormented with fire and brimstone (Rev. 14:9-21). The people will not be without warning; the doom of the beast-worshippers is given the same wide publicity as the announcement by the previous angel (Rev. 14:9).

(5) *The Blessedness of Those Who Die in the Lord*
(Rev. 14:13)

And I heard a voice from heaven saying to me, Write: Blessed are the dead which die in the Lord from Hence-

forth, Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14:13).

At the time of this announcement the beast has overcome the saints in war. The great tribulation is running its awful course. The blessing applies to those who die in the Lord "from henceforth," from the time of the voice to the harvest. The entire period cannot exceed three and one-half years, even if the time be not shortened for the elect's sake.⁸ The blessing promised to those who die in the Lord, rather than receive the mark of the beast, is their assurance that their redemption is nigh, for they shall live and reign with Christ a thousand years (Rev. 20:4-5).

(6) *The Harvest* (Rev. 14:14-16)

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

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap: for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped (Rev. 14:14-16).

Here again the work to be done is upon the earth. This is the harvest spoken of by Jesus, which is to occur at the end of the age.⁹ The harvest involves the gathering of the elect before the great day of God's wrath. None of the elect will be found in the winepress of judgment, the

vintage. The day and hour of the harvest (Christ coming for His elect) is not known (Matt. 24:36), but the text Matt. 24:32-34) clearly indicates that it is to occur (1) during the generation of the "Fig Tree," which is within the generation (forty years) following the restoration of National Israel in unbelief,¹⁰ and (2) after the three and one-half years of the great tribulation, a period in which no flesh could survive, unless the days be shortened (Matt. 24:29), and they (the elect) are gathered from the four winds (the whole earth); and from one end of heaven to the other (Matt. 24:31).¹¹ The harvest, therefore, constitutes the gathering of the elect to the marriage feast of the Lamb (Rev. 19:7-9; Matt. 25:1-13).

(7) *The Vintage (Rev. 14:17-20)*

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out of the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and the blood came out of the winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs (Rev. 14:17-20).

The vintage is gathered by another angel with a sharp

sickle; this angel cannot therefore be the Son of Man (Christ).¹² There is another noticeable distinction; the harvest is reaped,¹³ but the vintage is cast into the great winepress of the wrath of God. It is the time of the wrath of God, poured out without mixture (pure wrath without mercy), to inflict its torment of fire and brimstone in the presence of the holy angels and in the presence of the Lamb. This awful day is common to the prophets. Isaiah speaks of the avenging Messiah as follows: "I have trodden the winepress alone; I will tread them in mine anger, and trample them in my fury; their blood shall be sprinkled upon my garments, and I will stain all my raiment." (Isa. 53:1-4; compare Rev. 19:13) The vintage here is identical with the advent at Rev. 19:11-21, and the hurling of the Beast and the False Prophet into the lake of fire, and with the slaughter of their armies.

None of the elect will be found in the winepress of the wrath of God. They have been gathered at the harvest, safe from the fire and brimstone of the pyrotechnic angel and the devouring wrath to come. Associated with the events of the vintage are the terrible vial plagues, the last seven plagues, and "in them is filled up the wrath of God."

CONCLUSION

The conclusion is: Chapters 12 and 13 of the Revelation reveal to us the personages that participate in the great world drama at the time of the end, the great tribulation. The personages are as follows: (1) the Woman, wearing twelve stars, representing Israel, the Messianic Mother. (2) The Great Red Dragon, with seven

heads and ten horns, representing Satan. (3) The Child, that was to rule all nations with a rod of iron, representing Christ, the Messiah. (4) The Archangel, Michael, representing the great prince that "standeth for the children of thy (Daniel's) people." (5) The Remnant, representing a select group, during the great tribulation, that keep the commandments of God and the testimony of Jesus Christ. (6) The Beast out of the Sea, representing the last form of Gentile world order; a confederated ten-king empire, headed by a world dictator, the Beast. (7) The Beast out of the Earth, representing the False Prophet, who is the tool and promoter of the Beast and his corrupt civil and ecclesiastical dictatorship.

With this great cast the seer next reveals the program of the end, as follows: (1) The providentially protected remnant is seen standing on Mt. Zion, as the firstfruits of the new kingdom of peace on earth. (2) An angel is seen, preaching the everlasting Gospel to the entire world. (3) The destruction of Babylon, that corrupt City and commercial capitol of the world, is announced. (4) An angel is seen announcing to all the world the doom of those who worship the Beast. (5) Another angel is seen announcing to all the world the blessings that await those who remain true to God and are martyred by the Beast. (6) The harvest of the world is reaped, and the righteous enraptured. (7) The vintage of the earth is cast into the winepress of the wrath of God, and the wicked slain. All of these events, heretofore related, in the program of the end transpire during the last three and one-half years of the times of the Gentiles, or the "time of the end."

5. THE SEVEN VIALS

The Redeemed Company (Rev. 15:1-4)

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God (Rev. 15:2).

Here the scene shifts to heaven. We again have brought to view the sea of glass; with this difference, however: at Rev. 4:6 the sea of glass is clear as crystal; here the glass is mingled with fire. Those who stand upon it have been through the ordeal of the great tribulation, or martyred during its course. They sing the song of Moses and the Lamb of God (Rev. 15:3-4). These are they that have "gotten the victory" over the beast. They are in heaven. The harvest, therefore, is over.

The Seven Angels (Rev. 15:6-8).

And after this I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

And the seven angels came out of the temple . . . (Rev. 15:5-6).

Next, the Apostle sees the temple of the tabernacle of the testimony in heaven opened; the temple is filled with smoke from the glory of God, and from His power; and no man is able to enter into the temple until the seven an-

gels that came out of it have cast their last seven plagues upon the earth. The action of the seven angels is apparently swift and continuous, covering but a brief period at the close of the time of the end. The plagues do not strike until after the harvest because the elect are not subject to God's wrath (I Thes. 5:9). They do not strike after the end as that would carry them into the kingdom age. We therefore conclude that the vial plagues strike after the harvest, after those who keep the commandments of God and the testimony of Jesus Christ have been taken up at the harvest (see "The Harvest," page 92) and before the end. Daniel seems to provide the answer to the duration of the vial plagues, as follows: (1) The duration of God's elect in the wilderness is 1260 days. Thirty days thereafter, the beast, who set up the abomination of desolation, is destroyed (see Dan. 12:11). (Note: Daniel 9:27, A.R.V. as follows: "and upon the wings of abomination shall come one that maketh desolate; and even unto the full end [the clear inference here is that there is a double ending], and that determined shall wrath be poured out upon the desolate.") The end of Israel's (the Woman of Rev. 12:1,2,6) stay in the wilderness is at the end of the 1260 days (Rev. 12:6), and the full end, marking the time of the destruction of the beast and his empire, is at the end of the 1290 days (see note 11 to page 23). The vial judgments occur during the last thirty days of the times of the Gentiles to the end. A further indication that the vial judgments are of short duration is the fact that no man will be able to enter the temple in heaven (Rev. 15:8) during their course until their action is completed. To place their course during the whole of the last three and one-half years of the times of the

Gentiles is inconsistent with other disclosed scenes during the time of the end.

The Six Vials (Rev. 16:1-12)

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth (Rev. 16:1).

As in the case of the trumpets, we shall see as we progress that the vials have affinity with the plagues inflicted upon Egypt. We therefore conclude that the vial plagues are literal realities. Furthermore, we find that they are not limited as were the trumpet plagues but they are apparently universal in their scope. The Vial plagues are as follows:

1st Vial:

And the first (angel) 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 (Rev. 16:2).

The effect of the first vial appears to resemble the Egyptian plagues of ulcers. Ashes of the furnace were scattered toward heaven by Moses, "and it became a boil breaking forth with blains upon man, and upon beast; And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." (Ex. 9:10-11) Also in Deuteronomy we

find a curse pronounced for failing to harken to the voice of the Lord as follows: "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head." (Deut. 28:27,35) These are the judgments pronounced upon those who are left after the harvest; there is no mercy; neither is there repentance; their die is cast; they only continue to blaspheme the name of God.

2nd Vial:

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 (Rev. 16:3).

Here, again, the scope of the plague is universal; the whole of the sea is smitten; not a living creature left. The waters are clotted, putrescent, and foul, destroying all life. Small wonder, after the two witnesses have caused it not to rain for three years and one-half (Rev. 11:6), and the trumpet judgments had previously started the pollution of the sea and the streams.

3rd Vial:

And a third angel poured out his vial upon the rivers and fountains of waters; and they became blood (Rev. 16:4).

The third vial completes the contamination begun by the third trumpet. The condition previously limited to

one-third of the waters now coagulates into universality. All have been guilty of worshipping the beast and participating in the shedding of the blood of those who kept the commandments of God and the testimony of Jesus Christ. The judgment pronounced upon them is just (Rev. 16:6-7).

4th Vial:

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 the plagues: and they repented not to give him glory (Rev. 16:8-9).

Here, again, we have fulfillment of the predicted signs in the sun. At the fourth trumpet the sun failed to give light one-third of the day; here the heat of the sun is greatly intensified; probably the accumulated result of three and one-half years drought, famine and warfare. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:5-6)¹ But the followers of the anti-christ do not repent; they continue to blaspheme God, who had power over the plagues. All this after they have been fully informed by the universal preaching of the everlasting gospel (Rev. 14:6-7), and the universal warning against worshipping the beast (Rev. 14:9-12), and

the universal announcement of the blessed reward of those who die in the Lord (Rev. 14:13). They do not die in ignorance; they have made deliberate choice, and that choice after repeated warning.

5th Vial:

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

And blasphemed the God of heaven because of their pains and sores, and repented not of their deeds (Rev. 16:10-11).

If we are correct in our conclusion that the vial judgments strike in rapid succession, probably within thirty days, then no doubt those who are still alive when the fifth vial strikes, have upon them the effects of the previous vial plagues, such as sores, blood to drink, and scorplings from the burning heat. Here, at the fifth vial, the whole kingdom of the beast is made full of darkness, darkness like that of the ninth plague of Egypt; so thick that it could be felt. In this condition the followers of the anti-christ are shut up with their terrible afflictions. It is also significant that this plague is particularly directed to the seat (throne, A.R.V.) of the beast, yet it strikes his whole kingdom. No doubt his followers have been led into this locality. Surely they know by this time that he (the beast) cannot save them; that he also is a victim of the plagues of wrath of God; that he is a fake and a fraud, and is the one who got the world into the mess that it is. But even with this obvious knowledge on the part of his followers, they continue to blaspheme the God of heaven.

Small wonder that the nations of the earth are angry, and they rush in to destroy this vile center of darkness, the seat of the beast.²

6th Vial:

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).

Events are here taking rapid shape; the whole picture centers in the Euphrates and the throne of the beast (anti-christ). Even the great river dries up so that the kings of the east can gather there without delay. No doubt the armies of the world have been headed for this plac for some time, but now the way is cleared; even for the kings of the east.

The Gathering to Battle (Rev. 16:13-16)

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 the great day of God Almighty.

And he gathered them together into a place called in the Hebrew tongue Armageddon (Rev. 16:13-14,16).

Now comes the gathering of the kings of the earth, and of the whole world; urged on by the spirits of devils, the

miracle-performing trinity of evil; the dragon (Satan), the beast (antichrist), and the False Prophet, No. 666. They gather into a place. The place is called in the Hebrew tongue "Armageddon." Where is Armageddon? Volumes have been written about that place; and places are designated as remote as France in Europe, or the Mississippi in the U.S.A. Fortunately, however, when we read about these possibilities we find that the "prophetic experts," who speculated upon such remote locations, have searched elsewhere than in the Bible. Most reliable commentators are agreed that it is probably on the height of Megiddo, located in the middle of the holy land, from the Mediterranean to the Jordan. This location is confirmed in Rev. 14:20, where the winepress is trodden, on the outer edge of the city (Jerusalem),³ forming a river of blood 160 miles long up to the horses' bridles.

The Seventh Vial (Rev. 16:17-21)

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great (Rev. 16:17-18).

Here we have the final destruction at Armageddon. The scene prior to the pouring out of the seventh vial is the gathering process (Rev. 16:13-16). A gathering that had evidently been in the making during the entire period of the vial plagues.⁴ The seventh vial strikes simultaneously with the seventh seal and the seventh trumpet. This fact

is three times emphasized by the concurrent events of the seventh seal, seventh trumpet, and seventh vial.⁵ With the pouring out of the seventh vial comes the great pronouncement, direct from the throne of heaven, "It is done."⁶

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath (Rev. 16:19).

Here the great city (Jerusalem) is divided into three parts. That the city of Jerusalem is referred to is clear (see Isa. 13:8-9). The final topography of the locality where the city stood is described in Zech. 14:4.⁷ The cities of the nations fall; a just judgment for the daughters of the great harlot Babylon. No doubt all were corrupted by Babylon's corrupting influence. How could they escape if they were not permitted to buy or sell without the mark of the beast; the victims of a world wide boycott. But note the fate of Babylon; she is the naked, desolate, burned out hulk of what was the richest, most glamorous city in all the earth. Her past brilliance and glamour is brought to remembrance. She has been looted by the ten kings; but that is not all; now she must be given the cup of the fierceness of the wrath of God; "the king of Sheshach (Babylon) shall drink after them" (Jer. 25:26); she must receive the vial judgments of total destruction.⁸

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blas-

phemed God because of the plague of the hail; for the plague thereof was exceeding great (Rev. 16:20-21).

Here we have in evidence the last and most powerful weapon in the last and most dreadful battle of all time; the battle of the great day of God Almighty; the beast vs. the Lamb (Rev. 17:13-14).⁹ The great accumulation of vapor and water that evaporated during the three and one-half years that the two witnesses stopped all rain; the great scorching heat; the drying of the Euphrates; the turning of the seas to blood; all these and other seismic conditions now bring down upon the beast and his army the greatest array of hailstones ever to strike the earth; exceedingly great; each weighing about one talent (one hundred pounds). So great is the hail, and so intense is the shaking of the heavens and the earth that the entire topography of the earth is altered; every island fled away and the mountains were not found. Thus ends the last Gentile (heathen, or anti-Christian) world order, and its ruler, the anti-christ; the end confirmed by the words of all the prophets of God.

CONCLUSION

The conclusion is: that the company who stand on the sea of glass mingled with fire, in Rev. 15: 1-4, are the tribulation martyrs who have not worshipped the beast (anti-christ). These appear in heaven before the vial judgments begin. The duration of the vial judgments is short and their action swift and continuous. They embrace that period after Israel's last persecution (Rev. 12:6) to the destruction of the beast, the one who comes upon the wings of abomination (in Dan. 9:27 A.R.V. and Dan. 12:11, 1290 days),

or for a period of thirty days. The vial judgments have affinity with the plagues of Egypt and the seven trumpets, but they strike with greater intensity and universality. They conclude with the seventh vial which is simultaneous, at the end, with the beginning of the sounding of the seventh trumpet and the events disclosed by the seventh seal; all of which are evidenced by voices, thunders, lightnings, and an earthquake (Rev. 16:18; Rev. 11:19; Rev. 8:5). The seventh of each series strikes simultaneously at the end, marking the time of the treading of the great winepress of the wrath of God Almighty (Rev. 16:14), which is at Armageddon (see Rev. 19:17-21). Thus end the times of the Gentiles.¹⁰

6. THE SEVEN DOOMS

The Destruction of Babylon (Rev. 17 and 18)

And there came one of the seven angels which had the seven vials, and talked with me, Saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters.

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have made drunk with the wine of her fornication (Rev. 17:1-2).

The subject of this chapter is judgment — divine judgment; the judgment of the Almighty in bold personification; the personified object is described as the great whore. She has a name written upon her forehead. The name is: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. We are told

with positive certainty whom the great whore represents: "The woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17:18) To date no city has met the specific requirements detailed in the seventeenth and eighteenth Chapters of the Revelation. We therefore conclude that the reign of this great city is yet future. Furthermore, evidence that this is correct is the fact that Babylon is to fall during "the program of the end," (see pages 89 and 90) where her fall is announced to the whole world by the proclamation of the angel of Rev. 14:8. We will therefore not be in doubt when this great event has come to pass.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blaspheme, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication (Rev. 17:3-4).

The great harlot (or city, Babylon the Great) sits upon a scarlet beast. The characteristics of this composite animal and its symbolism have been previously determined; the beast is the antichrist, the ruler of the last confederated empire of the ten kings to whom Satan gives his power, his seat, and great authority. She rides the beast. She is arrayed in luxury beyond that of any gold digger in history. Why not? This city is the commercial capital of the world; a commercial dictatorship; and no man can buy or sell without the mark of the beast. Those who refuse to pay the price are not only boycotted, but also murdered.

This woman has many daughters; the cities of the world. They all emulate her evil system of profiteering.

And I saw the woman drunken with the blood of the saints, and with the blood of martyrs of Jesus: and when I saw her I wondered with great admiration (Rev. 17:6).

So richly decked is this magnificent city that even the Apostle wondered with great admiration; but back of this glittering front is the most brutal bloodshed ever to exist upon the face of the earth. This great city, the commercial center of the world, is drunken with the blood of martyrs. Not martyrs of heathen faith, but particularly Christians; martyrs of Jesus. And these martyrs seem to suffer a common fate; they are beheaded (Rev. 20:4).¹

And the angel said unto me. Wherefore didst thou marvel? I will tell you the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns.

The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is (Rev. 17:7-8).

The beast (antichrist) is so closely connected with his empire, the beast out of the sea, that it is difficult at times to distinguish them. However, a careful examination of the text will in every case reveal the identity intended. After the dragon (Satan) makes the investiture of his power, his seat, and great authority, it is clear that the character who receives these gifts is a person. A person who then has

a mouth speaking great things; whose principal target is God and His Christ; against Whom he opens his mouth in blasphemy. Let us examine where this beast of Rev. 17:8 comes from, and where he goes. He ascends out of the bottomless pit; he goes into perdition; he was, and is not, and yet, is. Who does Christ say goes to perdition? We read in John 17:11-12, as follows: "And now I (Christ) am no more in the world. . . While I was with them (the disciples) I kept them in my name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled." From this it is clear that he who goes into perdition is the "son of perdition."² Again, in II Thes. 2:3,4,8,9, we read, "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 above all that is God, or that is worshipped; so that he as God, sitteth in the temple of God showing himself to be God."³ And when that Wicked (one) be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; Even him, whose coming is after the working of Satan with all power and signs and lying wonders." Last but not least, the beast of Rev. 17:8 must be someone who was, and is not, and yet, is. The son of perdition (Judas Iscariot) was upon the earth; he is not now upon the earth; but prophecy announces that one meeting the previous requirements shall appear upon the earth. We therefore conclude that Judas Iscariot will be the antichrist.⁴

And here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth (Rev. 17: 9).

Be it remembered, that the beast that the woman rides has seven heads and ten horns. These seven heads (described as mountains) must therefore exist at one and the same time as the woman. That a mountain, in Scripture, is used to symbolize a form of world empire is clear from the reference to the Stone in Daniel 2:35; the stone that smote the great image and then became a great mountain filling the whole earth.⁵ Now we are further informed that, "in the days of these kings," the ten horns, there came up among them "another little horn," before whom three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things (Dan. 7:8). This indicates that the "other little horn," the antichrist, or beast, plucks up three of the ten kingdoms by the roots, leaving ten kings with seven kingdoms; these are consolidated into the confederated empire of the antichrist. It is upon these seven mountains (kingdoms) that the woman sits, and derives her vast fortune as the commercial center of the world.

And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue for a short space.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. (Rev. 17:10-11).

Here we have, for the purpose of identification, seven kings. Again we find the answer in Daniel, chapter 7, verse 17. The four "kings" there described were clearly four world empires: Babylon, Media-Persia, Greece, and Rome. Daniel was looking to the future. Here, in Rev. 17:11, the Apostle is looking into the whole age, from God's last judgment upon the world (by flood), to his next judgment at Armageddon. History reveals that there have

been six great world powers exercising world authority, both ecclesiastical and civil; all compelling their subjects to submit to emperor-worship. These world powers were: (1) Egypt, (2) Assyria, (3) Babylon, (4) Media-Persia, (5) Greece, and (6) Rome. At the time John was writing the Revelation, five had fallen, the sixth was then in existence, and the other had not yet come. Even as of today (1952), the seventh is yet future; but prophecy announces that there will be a seventh world order, the confederated empire of the ten kings, represented by the ten horns.⁶ When the beast (antichrist) takes over, it is the seven-kingdom empire of the ten kings that he takes over from which the eighth is formed; so in reality, the eighth is of the seven, and the end thereof is the end of the whole empire, and the beast himself is taken and properly disposed of (Rev. 19:20).

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

These have one mind, and shall give their power and strength unto the beast (Rev. 17:12-13).

Here we have the composition of the last Gentile world order, a ten-king confederated empire. They have no kingdom as yet. Their kingdom is future; they reign for one hour⁷ (one and the same hour) with the beast. They have one mind.⁸ They give their power and their strength unto the beast.⁹

These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen and faithful (Rev. 17:14).

Here, the ten kings, headed up by the beast (antichrist), make war with the Lamb (Christ). It is the battle spoken of by all the prophets. The details are not here recorded, but the result is declared. The Lamb is the undisputed victor; the armies of the beast are utterly destroyed. Those that are with the Lamb are called, chosen, and faithful (see Dan. 7:22), the time has come for the saints to possess the kingdom.¹⁰

And he said unto me, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled (Rev. 17:15-18).

Here we have the explanation of the term, "waters," where the whore sits. They are peoples, multitudes, nations, and tongues.

The fate of Babylon is here disclosed. Before this great city is finally destroyed (fallen) by the great hail or earthquake, or the seismic disturbances at the end, it is first made desolate by the ten kings, who hate it. No doubt the cause of hatred is due, in part, to the strangle hold that this city has on the commerce of the world, whereby it has become fabulously rich. The ten kings make her (it) desolate, naked, eat her flesh, and burn her with fire. This is God's will (Rev. 17:17). Her doom is premeditated, recorded, sealed, and authenticated by the Son of God.¹¹ "And the woman which thou sawest is that great city (Babylon the

Great) that reigns over the kings of the earth." Babylon is to be a literal city, existing at "the time of the end."

And after these things I saw another angel come down from heaven having great power; and the earth was lighted with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies (Rev. 18:1-3).

Comes now a great angel and announces, with a strong voice, that Babylon is fallen. What does this twice repeated statement mean? The natural conclusion is that there is a dual fulfillment; that two Babylons have fallen (Ancient Babylon, and end-time Babylon), or that there are two stages to the final fall of end-time Babylon. Perhaps both conclusions are tenable. As we have considered the first, we shall examine the second. We noted before that this great city was desolated by the ten horns (Rev. 17:16). Here there is a further announcement of warning, saying: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not her plagues." This would indicate that the first fall is effected by the ten kings, which precede the vial plagues, and even the harvest. The announcement is therefore timely and there is yet time for God's people to get out, just as there was time for them to get out of Sodom, but few took heed. After the fall, this great city becomes the habitation of devils, foul spirits, and every unclean and hateful bird.¹² Only wicked-

ness and filth remain to receive the final wine of the wrath of God, poured out without mixture. Therefore her plagues come in one day; death, mourning, famine, and utter destruction by fire.¹³

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour her judgment is come (Rev. 18:9-10).

Come now the kings of the earth to lament the loss of the greatest, most luxurious, and also the most wicked, city ever to exist on the face of the earth. Standing far off, they want no part of her plagues; yet they are willing to live deliciously with her. The mourning of the kings is evidence that Babylon falls before the great day of God's wrath at Armageddon; it is too late to mourn then.

And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more (Rev. 18:11).

Now come the merchants of the earth, weeping and mourning. Their world trade center is destroyed. No man buys their (the merchants') merchandise any more. Why? Look what the merchandise is: luxuries, pure luxuries; drugs, precious ointments, fruits that the soul lusts after, merchandise used in devil-worship, the filthiness of fornication, and the abominations of the earth. No wonder that the woman's blood was drunken; it was filled with alcohol and drugs; and so are all that buy her merchandise. No

wonder that the people of the world have lost all sense of moral balance and human decency (see Tim. 3:1-7).

For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea, stood afar off.

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate. (Rev. 18:17,19).

Now come the shipmasters and all the company in ships; sailors and as many as trade by the sea stand far off; they do not want her plagues. But they cast dust on their heads; they cry, weep, and wail; their riches are gone in one hour. These are the mighty men of the earth; the kings, the merchants, and the shipmasters. All are fabulously rich under a system of controlled economy, monopoly, economic sanctions, and boycott. How does this all come about? By the united nations of ten kings headed by the beast, with a system of controlled buying and selling maintained by a planetary culture and a total lack of godliness; all with one mind: wealth, commerce, trade, and fornication.

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all (Rev. 18:20-21).

Here we have complete contrast: rejoicing. Those who

were persecuted, forbidden to buy or sell, denied the right to engage in free enterprise, beheaded if discovered, are now avenged. All heaven rejoices. Certainly the weeping for this city is the worldly, or human, view; for her merchants were great men of the earth and by her sorceries were all nations deceived. But the godly are not deceived; they rejoice that the abominations of the earth are over; for in her (great Babylon of the time of the end, and all of the cities that were corrupted with her) was found the blood of the prophets, saints, and all that were slain upon the earth.¹⁴

The Four Alleluias (Rev. 19:1-6).

And after these things I heard a great voice of much people in heaven saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord omnipotent reigneth (Rev. 19:1-2,6).

And once again the scene is changed; there is the voice (all in unison) of many people in heaven saying, "Alleluia: Salvation, and glory and honour, and power, unto the Lord our God." This is the unified cry of the glorified saints as they behold the judgment of the big, wicked city (Babylon). Four Alleluias are declared, in mighty unison.

First, by the great multitude of glorified saints, who declare His (God's) judgments true and righteous for avenging the blood of His servants. Second, the same multitude again cries out, "Alleluia," because her (Babylon's) smoke rose up for ever and ever; this is her final destruction; she shall never again deceive the nations by her sorceries and her lying deceit. Third, the twenty-four elders and the four living creatures say, "Alleluia" and "Amen" and a voice came out of the throne saying, "Praise our God, all ye servants, and ye that fear him, both small and great." And, fourth, the great multitude in heaven again cries out, "Alleluia": for the Lord God omnipotent reigneth."¹⁵

The Marriage of the Lamb (Rev. 19:10).

Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready (Rev. 19:7).

Here comes the bride. This is the first mention of the Lamb's wife. Who is she? We assume that there is no difficulty in identifying the Bridegroom; for He is the Lamb of God, who takes away the sin of the world (John 1:29). As to the identity of the bride, the expositors have supplied very imperfect information. Let us therefore search the Scriptures. In Rev. 21:9-10, an angel talks with the Apostle John and tells him that he would show him the bride. He shows him the Holy City, or the New Jerusalem, coming down out of heaven from God. The bride of Rev. 21:10 is the Holy City, the New Jerusalem. The

bride of Rev. 19:7 is in all probability the saints who possess the kingdom and reign with Christ over the millennial Jerusalem.¹⁶ The millennial Jerusalem has its dimensions all predetermined and recorded (see Ezek. 40-48. Note Ezek. 48:35). The bride hath made herself ready. How is the bride made ready to become the wife of the Lamb and to occupy her new home? By being arrayed in fine linen, clean and white; the garments of salvation, the righteousness of the saints. Those who inhabit the Millennial Jerusalem have met the requirements. They have made themselves ready. But some will say, not all of the inhabitants of the millennial earth will live in Jerusalem. That is correct. Not all of them are the bride, but "Blessed are they which are called unto the marriage supper of the Lamb." The bride has guests, and they also must be clothed in proper garments, lest they be cast out (see Matt. 22:1-13). None but the righteous shall receive the rewards of kingdom rulership, either as the bride, or as guests, of the King. Having identified the Lamb and the Bride; now what is the marriage? Again the answer is apparent. It is the personal presence of Christ with His saints. He calls them together at the harvest; He gathers them up to meet Him in the air to a heavenly reunion at the marriage supper; He returns, with them, to reign with Him upon a redeemed earth for one thousand years. They shall never hunger; He gives them living waters to drink, and they shall never thirst. The bride, — the saints who reside in Jerusalem — and the guests — the saints other than those who reside in Jerusalem — rule with Him over the nations of the earth. "Blessed are they which are called unto the marriage supper of the Lamb." And mark this! These words (Rev. 19:7-10) are not fiction; this is no bedtime story; they are the true sayings of God.¹⁷

The Return of Christ — With His Saints (Rev. 19:11-16)

And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he hath a name written, that no man knew, but himself (Rev. 19:11-12).

At the harvest we saw Christ coming for His saints. Now He returns with His saints. For Him the heavens open.¹⁸ He is Faithful and True. He is no fake. He does not deceive the nations with sorceries and lies. His eyes are a flame of fire, for He is the Son of God (compare Rev. 2:18). He has many crowns, and in righteousness does He judge and make war. His vesture is dipped in blood; and His name is called the Word of God.¹⁹ And the armies "which were in heaven" followed Him upon white horses, clothed in fine linen, white and clean. Who make up these armies? We are told that they are composed of "those which were in heaven." Their garments identify them. They are not angels; they are the saints; His elect. The seventh trumpet sounds; there is delay no longer; the mystery of God is finished; His elect return to possess the kingdom (Dan. 7:22). Out of His mouth goes a sharp sword, and with it He smites the nations; and He shall rule them with a rod of iron; and He treads the winepress of the fierceness and wrath of Almighty God. This is the vintage. The saints who were taken in the harvest now return with Him to possess the kingdom (Dan. 7:22). And He has on His vesture and on His thigh a name written: KING OF KINGS, AND LORD OF LORDS. There can be no mistake about this twice written name. In righteousness He

doth judge and make war. Then shall He smite the nations of Gold, and Silver, and Brass, and Iron, and Clay; and no place shall be found for them any more. But the stone (Christ's Kingdom) shall become a great mountain (kingdom) and fill the whole earth (Dan. 2:35).

Armageddon (Rev. 19:17-19)

And I saw an angel standing in the sun; and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army (Rev. 19:17-19).

This is Armageddon. The real thing; the beast versus the Lamb; the antichrist versus Christ. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3:14) "For I will gather all nations against Jerusalem to battle." (Zech. 14:2) "Prepare war, wake up the mighty men, let all the men of war draw near: let them come up. Assemble yourselves and come, all ye heathen, and gather yourselves together round about." (Joel 3:9-11) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh; a day of darkness and gloom-

iness, a day of clouds and thick darkness." So speak the prophets of the great and terrible day of God Almighty. But this is not all. This is only the preparation. The prophets visualize the appearance of wonders in heaven and in the earth; blood and fire, pillars of smoke,²⁰ (Joel 2:30-31) and terrific concussions of battle causing a great shaking in Israel (Ezek. 38:19). Scenes are portrayed that indicate the use of the most deadly weapons ever used in warfare. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." (Zech. 14:12) The antichrist releases all of his military power; an invincible force; for who can make war against the beast?²¹

"And the Lord shall utter His voice before His army: for His camp is very great; for the day of the Lord is great and very terrible." (Joel 2:11) "And the winepress was trodden without the city, and the blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." (160 miles) Such is the supper of the Great God: A feast for the fowls of the air; that they might eat the flesh of kings, captains, and mighty men, both free and bond, small and great. Does this look like a spiritual victory? Like a gradual reformation of the world until all becomes a beautiful Utopia, as many political Pollyannas proclaim? Nothing could be more crassly material. There is no appeasement; no compromise with evil. Righteousness comes first — then peace. Until this fateful day (the return of Christ in glory) there can be no peace on earth; for in righteousness doth He judge and make war. The final conflict must come before the world is a fit place for the inhabitants of

the millennial kingdom; that kingdom set up by the God of heaven (Dan. 2:44); that breaks into pieces, destroys all other kingdoms, and becomes a great mountain that fills the whole earth (Dan. 2:35).

The Doom of the Beast and the False Prophet (Rev. 19:20).

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone (Rev. 19:20).

The text here reveals a most amazing victory. The beast is taken. No doubt he is slain, and his body destroyed (see Dan. 7:11), yet he is alive. Both the beast and the false prophet are cast alive into the lake of fire.²²

The Slaughter of the Beast Worshipers (Rev. 19:21)

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh (Rev. 19:21).

Note here the fate of the beast's army. Its members are slain, and in order to affect a quick disposal of the bodies to aid in cleansing the land, the fowls of the air were filled with their flesh.²³ But note this: They are not at this time

cast into the lake of fire. If this should be their ultimate fate, it is not decreed until the final judgment before the great white throne.

Satan Bound (Rev. 20:1-3)

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till one thousand years should be fulfilled: and after that he must be loosed a little season (Rev. 20: 1-3).

Here comes the angel with the key to the bottomless pit.²⁴ As we have previously noted, this angel received the key to the pit in Rev. 9:1, and is the same angel that released the terrible locust plagues at the sounding of the fifth trumpet. What an unpleasant place this pit must be! But, you may ask, why is Satan placed in the pit? Why is he not destroyed? The answer is, that he is chained during the kingdom age to prevent him from deceiving the nations. Therefore, this period of one thousand years is a period of peace and the restitution of all things,²⁵ by the direct reign of Christ as King of kings and Lord of lords, over the nations of the earth. Christ came not only to judge the world, but to restore and redeem it. For He must reign until He has put all enemies under His feet (I Cor. 15:24).

The Kingdom Age (Rev. 20:4)

And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years (Rev. 20:4).

The kingdom age is that period of one thousand years during which the nations of the earth are under the direct rule of Christ, as King of kings and Lord of lords. It is the literal fulfillment of Gabriel's statement in the annunciation, when the "Lord God shall give Him the throne of His Father David." (Luke 1:32) Then shall the saints possess the kingdom (Dan. 7:22) in their resurrected bodies; for they live and reign with Christ a thousand years. Three classes of those who live are declared. They are: (1) those seen by John sitting upon thrones, who are no doubt the saints, God's children of all ages out of every kindred, tongue, people, and nation (Rev. 5:9-10); (2) those who were beheaded for the witness of Jesus and the word of God, and who were, no doubt, the martyrs of the great tribulation; and (3) those living during the great tribulation who had not worshipped the beast or his image or received his mark. These reign during the kingdom age, and enforce Christ's rule over the nations with a rod of iron, in the administration of kingdom government.²⁶

The saints, having received judgment to reign,²⁷ possess the earth during the kingdom age (Dan. 7:22). But, we may ask, who is subjected to their rule? All references to the kingdom age make it clear that the millennial reign is

over the nations of the earth; that He (Christ) rules the nations with a rod of iron (Rev. 15:19; Psalms 66:7). "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." (Mic. 4:2) "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4:3) Apparently these references in Micah apply to the kingdom age. "And they shall sit every man under his fig tree; and none shall make them afraid." (Mic. 4:4) Note the freedom from all fear; this no doubt includes freedom from the fear of crime, oppression, foreclosure, government confiscation, government regimentation, and governmental tyranny. All these are passed away and strictly suppressed by the iron-rod rule. In righteousness shall He (Christ) judge the nations. From the foregoing description of the Millennial age it is clear that perfection has not been attained by all humanity. The unregenerate have, during this time, been subjected to strict disciplinary rule by the saints, with many subjects cooperating in kingdom government and learning to follow His ways and to walk in His paths. All have been resurrected and brought forth from the grave. National Israel (the whole house of Israel) has been restored (Ezek. 37:1-14). The "seven-times chastisement,"²⁸ sometimes called the curse, is removed and brought to mind among all nations (Deut. 30:1). He (Jehovah) pours out His Spirit upon all flesh (see Ezek. 36:27; Acts 2:17).

There is joy and rejoicing in Jerusalem (Isa. 65:19), and the grave is passed away forever.²⁹ All carnivorous animals have become herbivorous and all poisonous reptiles and harmful animals are made harmless. "They shall not hurt or destroy in all my holy mountain saith the Lord." (Isa. 11:6-9, 65:25) All creation is redeemed; every creature in heaven, on earth, under the earth, and in the sea give honor and praise to the Lamb of God (see Rev. 5:13; also note 8 to page 51).³⁰

The First Resurrection (Rev. 20:5-6)

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years (Rev. 20:5-6).

Special emphasis is placed upon the first resurrection, sometimes called the better resurrection (see Heb. 11:35).³¹ No second resurrection is declared in the Scriptures. We have no right to presume on the Word. The conclusion, therefore, is that there is no second resurrection.

What then is this first resurrection? The Bible tells us in no uncertain terms. Mark each step well: The first resurrection has three elements. If any one of these three elements is lacking, it is not the first resurrection. First, "they lived"; their bodies came forth from the grave; their bones reunited (Ezek. 36:7); sinews of flesh came upon them;³² the Lord breathed into their bodies the breath of life (Ezek. 36:9), and they again became a living soul, with body and soul united (Gen. 2:7). Second, they are

blessed and holy (Rev. 20:6); Christ rules their lives, and they are qualified to rule with Him; and they do rule with Him during the kingdom age (Rev. 20:4). Third, "on such the second death⁸³ shall have no power." Their eternity is secure; they have attained eternal life.⁸⁴ This is a requirement of the first, or better, resurrection (Heb. 11:35).⁸⁵ Their bodies resemble the glorified bodies of Christ, Moses, and Elijah at the transfiguration (Matt. 17:1-4 A. R. V.), a body that is powerful, glorious, and spiritual (I Cor. 15:44-45).⁸⁶ "We wait for the Savior who comes from heaven, the Lord Jesus Christ, who will transform the body that belongs to our low estate till it resembles the body of His Glory, by the same power that enables Him to make everything subject to Himself." (Phil. 3:20-21 — Moffatt Translation)

The first resurrection being the better resurrection, with the assurance of eternal life and that those who attain this better resurrection shall not be subject to the judgments to come, the next question is: What is the status of those who have not attained the first resurrection? This much is clear: (1) their eternity is not secure; they may yet be cast, body and soul, into the lake of fire (Matt. 10:28); (2) they are not regenerate (spiritually quickened—Eph. 2:5), and until this is accomplished, they can in no way be made perfect and inherit the kingdom of God upon the new earth.⁸⁷ The Scriptures as a whole support the interpretation that all come forth from the grave at the beginning of the kingdom age; both the regenerate and the unregenerate. This fact is made doubly clear by the statement that the hour is coming in which all that are in their graves shall hear His voice and come forth (John 5:28-29).⁸⁸ Even the most wicked, the mur-

derers of Jesus, are included; all eyes shall see Him; "and they also which pierced Him." (Rev. 1:17) But mark this; these spiritually dead have not attained eternal life; they do not reign; they cannot be trusted with kingdom government; their eternity is not secure; and last but not least they are subject to strict judgment (see John 5:28-29, A.R.V.; also Rev. 11:18).³⁹ These, no doubt, comprise citizens of those nations whom the Lord must rule with a rod of iron. If they were believers and cooperative, this discipline would not be necessary. But they may yet become regenerate, living under the righteous reign of the King of kings and His saints.⁴⁰ He will pour out His spirit upon all flesh (Acts 2:18; also see Ezek. 36:37).⁴¹ For then shall the earth be filled with the knowledge of the Lord as the waters cover the sea (Hab. 2:14). All sins may yet be forgiven, except one; the unpardonable sin. It cannot be forgiven, in this world, or in the world to come (Matt. 12:32). With the evil influence of Satan checked by his imprisonment in the bottomless pit, the millennium will be a glorious age. It will be the restitution of all things;⁴² a perfecting age, preparatory to life in the kingdom of God upon the new earth; the heavenly dwelling place to which all of God's children will finally come.

But even in the kingdom age, under the righteous reign of Christ and His saints, there are those who fail to become regenerate. Who are these? The Word specifically declares who they are. They are the ones that have their part⁴³ in the lake of fire; the unbelieving, who have not learned to walk in His paths (Mic. 4:2-3). They are further identified as: "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars." (Rev. 21:8).

But, some will say, why have missionaries strived to make converts in this world if there is a chance of restitution in the world to come, the kingdom age (not the new earth)? The answer is obvious. Those who have opportunity to believe in this world, and do believe, have passed from death to life already (John 5:24). Over these, the second death shall have no power. Their eternity is secure. They reign during the kingdom age; they are not subject to the judgments to come.⁴⁴ They not only live, they live and reign, so that through them shall all the nations of the earth be blessed. Ungrateful, indeed, are those who rebel at the end of the kingdom age. The judgment decreed upon them is both righteous and just (Matt. 25:41), even the fire from God out of heaven (Rev. 20:9).⁴⁵

The Doom of Satan (Rev. 20:7-10)

And when the thousand years were expired, Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:7-10).

After the thousand years, Satan is released from his prison, where he has been chained, so that he could not deceive the nations during the kingdom age. Gog and Magog again appear. Gog was buried prior to the battle at Armageddon (see Ezek. 39:11). Evidently he heard the voice in the grave and came forth; but he is not regenerated. He is still the tool of Satan, and is alive in the body. What is his fate? No doubt he was accursed after the one hundred years in the kingdom age; an unbeliever, a sinner (Isa. 65:20). He has failed to attain eternal life. His name, if ever written in the book of life, has been blotted out. He is therefore, from that time on, accounted among the dead. No doubt he was, during the kingdom age, among those that required ruling with a rod of iron. He will be found, therefore, among those who will constitute the goat nations at the time of the judgment of the nations (see Matt. 25:32). In fact, he becomes the leader of the goat nations (Rev. 20:8). They are a great multitude, the number of which are as the sands of the sea. They rebel against kingdom government at the end of the thousand-year reign of Jesus Christ, and they are devoured by fire from heaven. Satan is then cast into the lake of fire where the beast and false prophet were cast one thousand years before. They are still there. And now, this trinity of evil (the beast, the false prophet, and Satan) are doomed to everlasting torment in the lake of fire, which is the second death.⁴⁶

The Doom of Death, Hades, and the Wicked Dead
(Rev. 20:11-15)

And I saw a great white throne, and him that sat upon

it, from whose face the earth and the heavens fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it: and death and hell (Hades A. R. V.) delivered up the dead which were in them: and they were judged every man (each) according to their works.

And death and hell (Hades A. R. V.) were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:11-15).

Here we come to the end of the kingdom age. Christ and His saints have reigned for one thousand years, or during the period of restitution of all things.

The righteous, who have attained the first resurrection, are not thereafter judged (John 5:24 A.R.V.), either by subjection to the iron-rod rule during the millennial reign (Rev. 11:18), or by the fire from God from heaven; or by subjection to the final judgment before the great white throne. They passed from death to life when they first heard the words of Christ and believed (John 5:24 A.R.V.).

Only the dead, who believed not, must here be judged. And here (Rev. 20:12) they stand, the small and the great, before the great white throne, to be judged according to their works. No resurrection from among the dead is declared for them. The time of restitution has passed; "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still" (Rev. 22:11); the character

of the individual is set for the eternal state. This, then, is a judgment of works, and will determine the part that the dead have in the lake of fire (Rev. 21:8).

And the sea gave up the dead which were in it. These dead appear to be a distinct classification that have not passed from death to life. The sea is sometimes associated with Satan, the dragon, and these dead may possibly be his angels (see Isa. 27:1). Death⁴⁷ and Hell (Hades A.R. V.)⁴⁸ delivered up the dead which were in them; and they were judged, every man (each)⁴⁹ according to his works.

Death⁵⁰ and Hades were cast into the lake of fire, which is the second death. "And whosoever was not found written in the book of life was cast into the lake of fire." (see Gehenna, note 5, page 229.)

CONCLUSION

The conclusion is that the seven dooms mark the end of all ungodliness. Babylon the Great is destroyed, and the antichrist and the false prophet are doomed to the lake of fire (hell) before the kingdom age begins. Satan is bound at the beginning of the kingdom age, but not cast into the lake of fire until the end of the thousand years; and he is permitted to participate in the gathering of the nations who rebel and are devoured by fire (Rev. 20:7-9). The kingdom age begins with the return of Christ and His reign on earth; that kingdom He declared in 26 A.D. At the second coming of Christ in glory with His saints (at the last, or seventh, trumpet), all in their

graves hear His voice and come forth; both good and evil.⁵¹ Those who believe in this world, who are beheaded for the testimony of Jesus, and who received not the mark of the beast are given authority to reign with Christ during the kingdom age; and are not to be subjected to the judgments to come in the sense of endangering their eternity. Over these the second death (the destruction of body and soul in hell—Matt. 10:28) shall have no power. During the kingdom age the nations of the earth are ruled with a rod of iron; divine government is established throughout the earth. The nations and their peoples, who are deceived by Satan at the end of the kingdom age, rally to Gog and Magog and are devoured by fire from heaven. Finally, these seven are doomed to the lake of fire (hell): (1) the Beast, (2) The False Prophet, (3) Satan, (4) Satan's Angels—the dead out of the sea, (5) Death, (6) Hades, and (7) those not found written in the Lamb's book of life. This is the end of all ungodliness. Then shall the perfect kingdom be delivered to the Father upon the new earth (Matt. 13:43, Rev. 21:27).

7. ALL THINGS NEW

The New Heaven and the New Earth (Rev. 21:1-7)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and they shall be His people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for these former things are passed away.

And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful.

And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

“Create” is defined by Webster as follows: “To make or produce by new combinations of matter already existing, and by investing these combinations with new forms, constitutions and qualities.” The Bible uses both “create” and “new.” We cannot infer that the new earth and the new heavens are a mere renovation, or purging, of the old. Peter states that “the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up” (Peter 3:10); he also says, “All things shall be dissolved.” (II Peter 3:11) The results are new heavens and a new earth, not reconstructed, overhauled, or purged, heavens and earth. So completely new is the whole creation that the former shall not be remembered, nor shall it come into mind.¹ The first heaven and the first earth are passed away, and there is no more sea. The holy city is seen coming down from God, out of heaven. God and His people are now in their new dwelling place. During the

kingdom age the people lived under the direct reign of Jesus Christ, upon the first earth. Here they live in the direct presence of God. He dwells (tabernacles) with them. They have not been harmed in the great destruction of the first earth, but while it was being dissolved, they were safely in the providential care of God himself. They now descend in full possession of their new dwelling place; a place more glorious than the first heaven, for it is the dwelling place of God himself and His people. They have attained perfection. They shine forth as the sun² in the kingdom of the Father (Matt. 13:43).

There is no crying on the new earth; no sorrow; no pain; no death. These first things are passed away. And this is no bedtime story. These words (Rev. 21:3-5) are true and faithful. "He that overcometh shall inherit all things";³

but the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Rev. 21:8).

These poor miserable creatures have their whole eternity to spend in shame and everlasting contempt. But their judgment is just. They did not become unbelievers, abominable, murderers, sorcerers, idolaters and liars by accident.

Let it be remembered that these condemned persons were given one thousand years in the kingdom age, under the direct rulership of Christ and His saints, to learn the way of life everlasting. They were brought forth from the grave at the voice of Jesus; they entered into the

redeemed world of the kingdom age; they were permitted to see, hear, and learn the way of righteousness. Life eternal was theirs, as the free gift of Christ, to live in a redeemed earth (see notes 8 and 9 to page 51) in the redeemed paradise of God. But these sinners, still choosing to reject so great salvation for the way of the sinner, have their probation ended after one hundred years (see note 29 to page 126). Having deliberately chosen the path of sin, they and their names were blotted out of the book of life (Ex. 32:33). Had they repented⁴ and become citizens of the righteous nations (the sheep nations of Matt. 25:32), and had they come to the mountain of the Lord to learn His ways and to walk in His paths (Mic. 4:2), they would have been given 1000 years in which to learn to walk in His ways, and to attain perfection, before they must stand before the great white throne. But they chose to remain in sin; their names were blotted out. Their die was cast; their doom is sealed.

They cannot return to the grave from whence they came forth.⁵ They were disobedient; they had to be ruled with a rod of iron, and those who remained subject to the deception of Satan at the end of the kingdom age were placed to the left with the goat nations, where they were declared accursed and ordered to depart into the everlasting fire prepared for the devil and His angels.⁶ Who can say that the judgment decreed upon them is not righteous and just?

The New Jerusalem (Rev. 21:9-27)

And there came to me one of the seven angels which

had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God; and her light was like unto a stone most precious, even like jasper stone, clear as crystal;

Here we have further confirmation as to the bride's identity. In Rev. 19:7 the bride is made ready by being arrayed in fine linen, symbolizing the righteousness of the saints; here the wife of the Lamb has new glory; the glory of the Almighty (Rev. 21:11).

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel:

And on the east three gates; and on the north three gates; and on the south three gates; and on the west three gates;

And the wall of the city had twelve foundations, and in them the names of the twelve apostles. (Rev. 21:12-14).

The new Jerusalem is a literal city. It has walls, great and high. It has three gates on each side, with three names written thereof; the names of the twelve tribes of the children of Israel.⁷ The city has foundations. Its builder and maker is God (compare Heb. 11:10). It is the abode and dwelling place of God, and those who believe in His name, who are now the sons of God (John 1:12). Its glory is far greater than the first heaven, the glory of

which, in the eyes of the Apostle Paul, was unspeakable (II Cor. 12:2,4).

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it were equal.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of the city were garnished with all manner of precious stone. The first foundation was jasper; the second, sapphire; the third, a chalcidony; the fourth, an emerald.

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, a chrysoprusus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass (Rev. 21:15-21).

Here we have the materials of which the new Jerusalem is constructed, and the dimensions thereof. It stands four-square,⁸ equal in height, breadth, and length, to wit: 1200 furlongs. One furlong is 582 feet. The city is therefore approximately 1510 miles in breadth, 1510 miles in width, and 1510 miles in height. The building of the wall is pure jasper, and the city, pure gold. The twelve foundations are garnished with precious stones comparable to that now used in fine jewelry. Each gate is one gigantic pearl, and even the streets are pure gold. The foundations indicate that it stands solidly upon the new earth.⁹

The New Temple (Rev. 21:22)

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it (Rev. 21:22).

The temple was the center of ancient Israel's national life and existence. Without it, all was desolation. The second temple was rebuilt before Jerusalem was restored, or before the walls were built. Even the Jerusalem of the kingdom age will have a magnificent temple (see Ezek. 40-44 inclusive). But here, in the new Jerusalem, there is no outer court; no middle chamber; no veil to separate the Holy of Holies. The Lord God Almighty and the Lamb are the temple of it. The inhabitants hold direct communication with Deity; they see His face and His name is upon their foreheads (Rev. 22:4). They worship in the immediate presence of God and the Lamb.

The New Light (Rev. 21:23-27)

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or

maketh a lie: but they which are written in the Lamb's book of life (Rev. 21:23-27).

Light eternal supplants the sun and the moon; there is no gloominess; no cloudiness; no thick darkness. All is pure shining light in the new Jerusalem. Surely this is the capitol of the universe, the new universe; with all things new; where all creatures bow in profound reverence to the Supreme Ruler thereof. And what is man, that God is mindful of him? Mortal man, by accepting the Lamb of God, now inherits all things in the new heaven and in the new earth. "Beloved, now are we the sons of God." (I John 3:2)

"And the nations of them that are saved, walk in the light of it." What nations are these? The sheep nations to whom the King (Christ as King) said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) There shall be no night there; no sorrow; no death; no pain. And there shall in no way enter therein anything that defiles, works an abomination, or makes a lie. These things are passed away.

The New Paradise and River of the Water of Life
(Rev. 22:1-7)

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1).

Here is the new river; a pure river; clear as crystal;

the river of the water of life; the life everlasting. All is life; life abundantly. Even the tree of life, with twelve manner of fruit, is for the healing of the nations, not the fruit of death (compare Gen. 2:16-17). For there shall be no more curse; the Lord God gives them (them that accept Christ) light, and they shall reign for ever and ever. And this is not fiction. This is no bedtime story. These sayings (the sayings of the book of the Revelation) are faithful and true. And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly come to pass.

THE AUTHENTICATION

And I John saw these things, and heard them (Rev. 22: 8).

I Jesus have sent mine angel to testify unto you these things in the churches (Rev. 22:16).

For I (Jesus Christ) testify unto every man that heareth the words of the prophecy of this book (Rev. 22: 18).

Woe unto him who denies that the Revelation of Jesus Christ is a prophecy. For the Apocalypse is God's Divine, certified, and perfect word. The phrases, "I John," and "I Jesus," testify to the words of this book. It is attested and authenticated as no other book of the Bible. These words are the faithful and true sayings of God. "Blessed is he that readeth and they that hear the words of this prophecy."

Appendix

WORLD GOVERNMENT

THE OLD WORLD

The old world (II Peter 2:5), sometimes called "the world that was" (III Peter 3:6), relates to the antediluvian world order, from Adam (4018 B.C.) to the flood (2362 B.C.).

For if God spared not the angels that sinned, but cast them down into hell (Tartarus—A. R. V.), and delivered them unto chains of darkness, to be reserved unto judgment;

And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly (II Peter 4:5).

Government in the old world was apparently administered by the angels. They sinned and kept not their first estate, and were cast down to Tartarus.¹

THIS WORLD

This world (John 18:36), sometimes called "the present evil world," relates to the period beginning with Noah after the flood and extending to the second advent of Jesus Christ.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; in your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man (Gen. 9: 1-3, 5).

Government in this world is administered by man. "At the hand of every man's brother will I (Jehovah) require the life of man." Into your hand are they (all living creatures—Gen. 9:2) delivered. During "this world" man administers governments. Although "divine government" was revealed (see the commandments of God, Ex. 20:1-17, and the beatitudes of Jesus Christ, Matt. 5:1-12), human government prevailed; divine government was rejected. Divine government is founded upon "every word that proceedeth out of the mouth of God" as proclaimed by Christ before announcing the kingdom (Matt. 4:4). His (Christ's) righteous government is reserved for the world to come.

THE WORLD TO COME

The "world to come" (Heb. 2:5), sometimes called "that world" (Luke 20:35), relates to that period of one thousand years after the second advent of Jesus Christ. It is sometimes called "the kingdom age," or "the millennium." It is the last 1000 years upon this earth, preparatory to citizenship upon the new earth, or the "kingdom of God."

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever (Rev. 11:1).

And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years (Rev. 20:4).

And He hath made us unto our God kings and priests; and we shall reign on the earth (Rev. 5:10).

Government in the kingdom age is placed in the hands of Christ, as King of kings, and Lord of lords, Who rules with the redeemed; that is, the saints (Dan. 7:22) from every kindred, tongue, people, and nation (Rev. 5:9). This is the iron-rod rule of Rev. 19:15. It is the only time during which the world is ruled in righteousness. At the conclusion of the kingdom age the nations are segregated; the righteous separated from the unregenerate (the sheep from the goats — Matt. 25:31-46). The unregenerate, led by Satan, assemble under the leadership of Gog (Rev. 20:7-8) and are destroyed by fire from God out of heaven; and the heavens and earth are consumed by fire preparatory to making all things new (Rev. 21:5). The new earth is the heavenly dwelling to which all of God's children will finally come.

WORLD EMPIRES VERSUS THE KINGDOM

WORLD EMPIRES

Babylon, the first world empire of Daniel's great image,¹ flourished during the sixth century B.C. This great city with 127 provinces was the realm of Nebuchadnezzar, the head of gold, who held within the scope of his rule "all peoples, nations and languages that dwell in the earth." (Dan. 4:1) Such was Babylon, and Nebuchadnezzar, its king, was described as follows:

It is thou, O king, that art grown and become strong:
for thy greatness has grown, and reached unto heaven,
and thy dominion to the end of the earth (Dan. 4: 22).

Nebuchadnezzar made Daniel (a captive from Judah) ruler over the province of Babylon, that province containing the great city with an area exceeding twice that of London. Daniel's brilliant mind, clear vision, and unfeigned belief in God established him as an outstanding statesman of all time and a prophet worthy of mention in the Olivet Discourse—that discussion between Christ and His disciples on Mount Olivet relating to the destruction of the temple in Jerusalem and the course of world events from that time to the end of this world (age — Matt. 24:1-31).

Daniel graphically foretells of the historical and poli-

tical events of the nations of the earth from Babylon to the final world order under the kingdom of "Stone," which marks the beginning of peace on earth (Dan. 2:31-44). Before the final kingdom of peace on earth is established, four successive world empires and an international confederation of nations must appear. These world empires are symbolized as "beasts out of the sea." The world order, from Babylon to the kingdom of Stone, is as follows:

1. **BABYLON**—The beast out of the sea No. 1, symbolized by the Lion (Dan. 7:4).
2. **MEDIA-PERSIA**—The beast out of the sea No. 2, symbolized by the Bear (Dan. 7:5).
3. **GREECE**—The beast out of the sea No. 3, symbolized by the Leopard (Dan. 7:6).
4. **ROME**—The beast out of the sea No. 4, symbolized by the terrible beast with great iron teeth that devoured (with its teeth) and stamped (with its feet) the residue (of nations). Note: the horns do not here participate, as in John's beasts of Rev. 13:1-3. The kingdom of the ten horns is yet future.
5. **THE DISINTEGRATED WORLD EMPIRES**—After Rome, the divided kingdoms, the successors to the Roman empire, do not cleave one to another, "even as iron is not mixed with clay" (Dan. 2:41-43). This has been the condition of the nations since the fall of Rome and will continue to be the condition until the time of the end. At that time there will arise a confederated empire of ten kings, controlled by an international dictator (Rev. 17:12).

6. THE CONFEDERATED EMPIRE—The last form of Gentile world order, symbolized by the ten toes of Daniel's great image; also symbolized by the ten horns; also by John's beast out of the Sea (with ten horns) of Rev. 13:1-3. Note: in Rev. 13:1-3, the ten horns are crowned; it is the time of the end, the time when the ten kings rule with the beast. See note 8 to Part II, Chapter 3.

7. THE SMITING STONE—The "Stone," symbol of Christ, who destroys the last form of Gentile (heathen or anti-Christian) world order, or the confederated empire of the ten kings, ruled by the beast (antichrist). His (Christ's) kingdom then becomes a great mountain (kingdom) and fills the whole earth. This is the kingdom set up by the God of heaven (Dan. 2:44). See "The Kingdom," page 151.

The first four world empires are past and known to every student of ancient history. The nations of iron and clay, those nations of the disintegrated Roman Empire which are located within her former sphere of authority and "that do not cleave one to another," are known to every student of Medieval history. The last world order is yet future. The symbolism is significant. Each world empire is symbolized as a "beast out of the sea," which graphically illustrates its destructive characteristics. The fifth beast out of the sea, as seen by John in Rev. 13:1-3, is a composite of all the other beasts combined: this is the confederated empire, the final Gentile world order that ushers in the terrible destruction of the great tribulation (Matt. 24:29-30) and culminates in the battle at Armageddon where the smiting stone (that stone cut out of the mountain, without hands) breaks into pieces the last

Gentile — heathen — or anti-Christian world order.

For as thou sawest the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, and the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure (Dan. 2:45).

THE KINGDOM

This gospel of the kingdom shall be preached in all the world for a witness unto all nations . . . (Matt. 24:14).

Four forms of the gospel appear in the Scriptures: they are (1) the gospel of the kingdom, (2) the gospel of grace, (3) the gospel of Salvation, and (4) the everlasting gospel.

Two preachings of the gospel of the kingdom are declared. The first began with the announcement of the kingdom at hand by John the Baptist and continued during the ministry of Jesus and His disciples until the triumphal entry. This gospel of the kingdom was joyously received by the people. Their king was presented at the temple in Jerusalem where He was rejected by the religious leaders of the day, the Pharisees and the Sadducees.

The second preaching of the gospel of the kingdom is declared to precede the second coming (Matthew 24:14-31). The noticeable absence of any mention, or preaching, of the gospel of the kingdom by many religious leaders of the present day indicates that they too have rejected or forgotten the King. Many doubt His return. But the gos-

pel of the kingdom will again be preached to all the world, not to win converts (necessarily), but as a witness unto all nations (Matt. 24:14). This is the good news that the God of heaven will set up a kingdom on this earth (Rev. 5:10) that shall fill the whole earth (Dan. 2:35), and the Lord shall be king over all the earth (Zech. 14:9). Then shall the era of peace on earth begin (Mic. 4: 2-4).

“THY KINGDOM COME”

THE PROPHECY AGAINST GOG

In Ezekiel 38 and 39 we find a most amazing prophecy. It relates to: (1) Israel's restoration by the sword, in the “latter years,” and becoming very prosperous, and (2) the ruthless invasion of Palestine, in the “latter days,” by Russia and her allies, to plunder and loot.

The prophecy clearly foretells these simple facts:

1. The restoration of Israel in Palestine, by the sword and by refugees gathered out of the nations¹ (Ezek. 38:8).
2. The restoration is to occur in the latter years² (Ezek. 38:8).
3. The restoration is to occur after Palestine has long lain waste, but is again inhabited, restored, and prosperous³ (Ezek. 38:8,12).
4. The invaders of restored Israel are “Gog”⁴ and her allies.⁵ They are doubly identified by racial characteristics (nationality)⁶ and geographical location.⁷

5. The motive for the invasion is to plunder and loot; "to take a spoil."⁸

6. The actual invasion of Palestine by Russia, etc., is yet future, and occurs in the "latter days."⁹
(See notes, pages 224-225.)

THE PARABLE OF THE FIG TREE

(Matthew 24:32-37)

Now learn a parable of the fig tree; ¹ When its branch is yet tender and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it (he A. R. V.) ² is near, even at the door.

Verily I say unto you, This generation³ shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but my word shall not pass away.

But of the day and hour⁴ knoweth no man, no, not the angels in heaven, but my Father only.

But as the days of Noe (Noah) were, so shall also the coming of the Son of man be.

(See notes, pages 225-226.)

THE GREAT IMAGE EXPLAINED

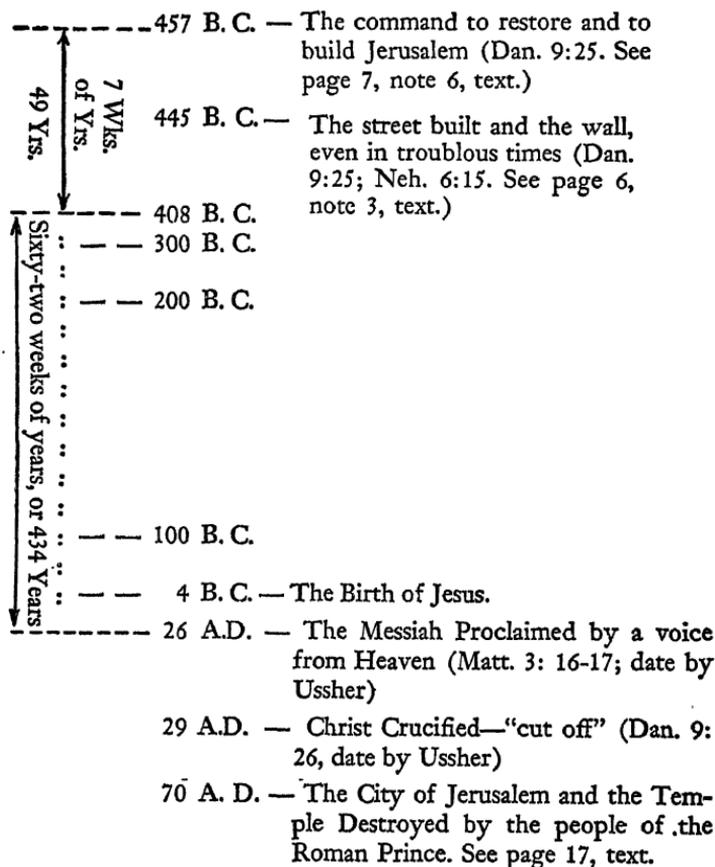
After the flood the nations were divided in the earth according to the families of the sons of Noah (Gen. 10:32). The families of the sons of Noah were the families of Japheth, Ham, and Shem; "and of these was the whole earth overspread." (Gen. 9: 18-19) The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras (Gen. 10:2); "by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, and in their nations." (Gen. 10:5) Japheth was the progenitor of the Gentile nations, and the "Times of the Gentiles" are illustrated in the great image of Daniel 2:31-35.

A prophetic declaration is made that "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." (Gen. 9:27) The important (enlarged) position of the Gentile nations is illustrated in Nebuchadnezzar's dream, as disclosed in the vision of Daniel (Dan. 2:31-35), which places them at the head of world and national affairs from 607 B.C. until their kingdoms are smitten by the Stone which shatters them to pieces and becomes a great mountain (kingdom) which fills the whole earth. The Gentile nations in succession, as they appear in the Great Image, are the world empires of Babylon, Media-Persia, Greece, and Rome. After Rome they do not cleave one to another, but mingle as iron and clay, eventually to form a confederated empire of ten kings¹ (the ten toes) headed by the beast² who makes a last desperate effort to obtain world dominion over the nations of the earth. This last Gentile world order is shattered by the Smiting Stone³ (Dan. 2:34).

DANIEL'S SEVENTY-WEEKS' PROPHECY

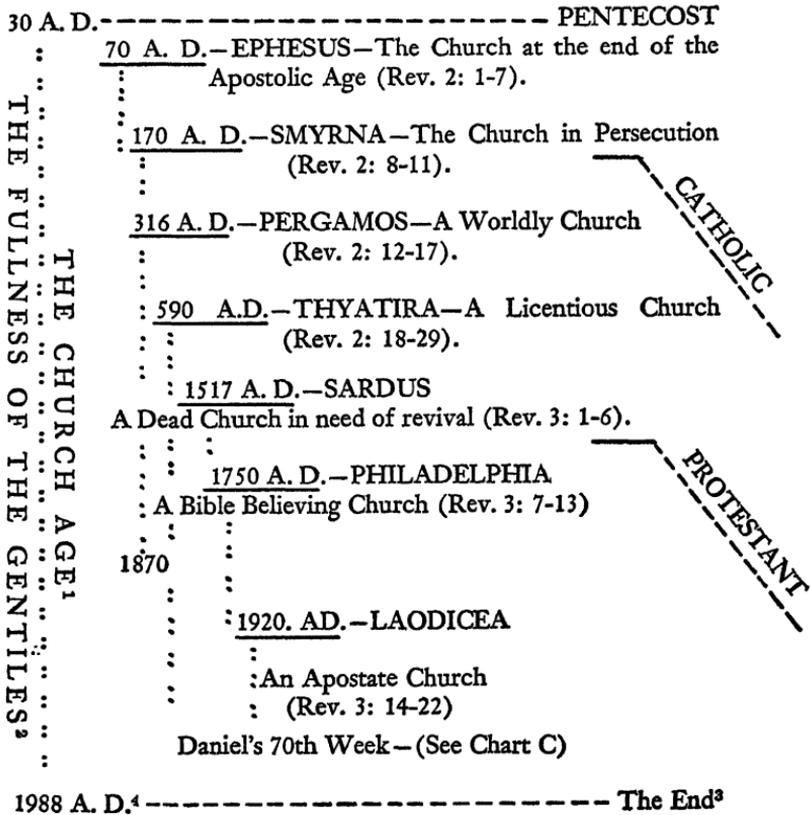
(The First 69 Weeks of Years)
457 B. C. to 26 A. D.

Dan. 9: 24-27



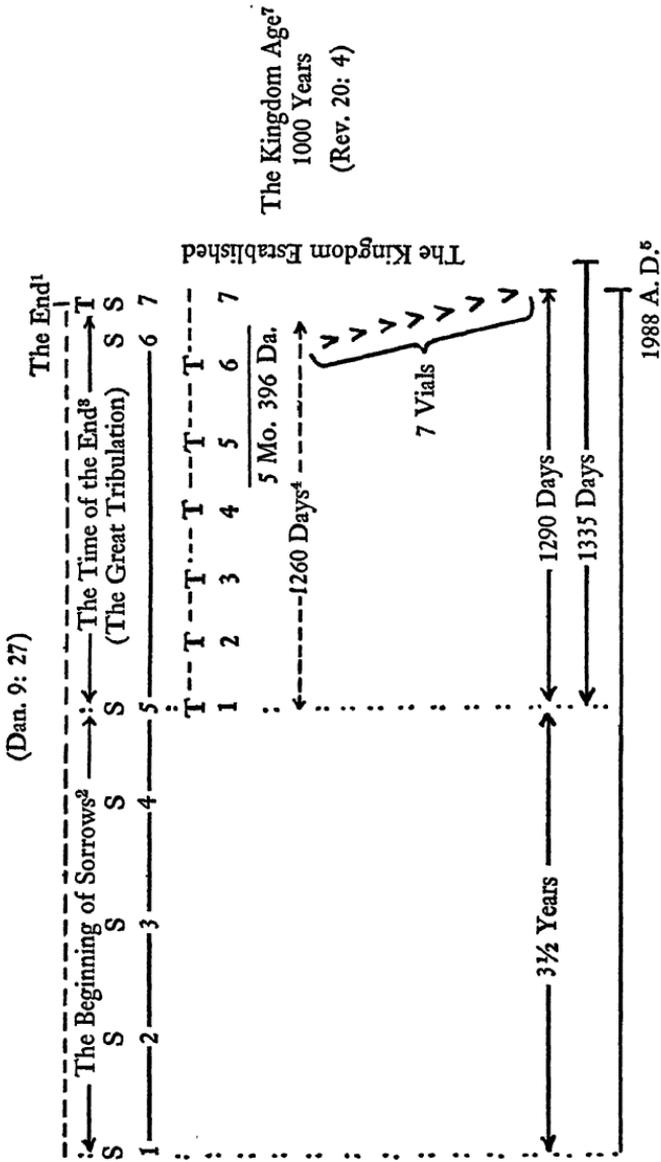
THE CHURCH AGE (See Chart B)

THE CHURCH AGE
(30 A.D. to "The End")



(See notes, page 227.)

DANIEL'S SEVENTIETH WEEK

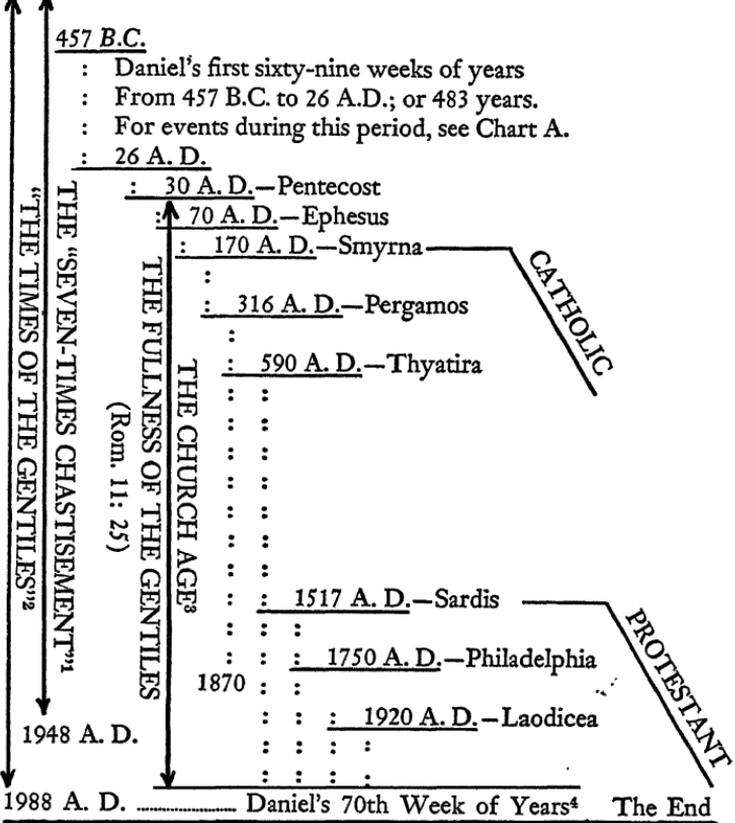


The Kingdom Age⁷
 1000 Years
 (Rev. 20: 4)

(See notes, page 227.)

A TIMETABLE OF PROPHECY
(From 607 B.C. to 2988 A.D.)

607 B.C. The Dispersion of Judah (II Chron. 36: 5-7).



1988 A. D. : "THE MILLENNIUM"
1000 Years
2988 A. D. : The Rebellion of Gog—Rev. 20: 7-9
The Earth Consumed by Fire—Second Peter 3: 10
The New Earth—Rev. 21: 1

(See notes, pages 227-228.)

CHART D

*PROPHETIC PERIODS
(Each Extending to the End)*

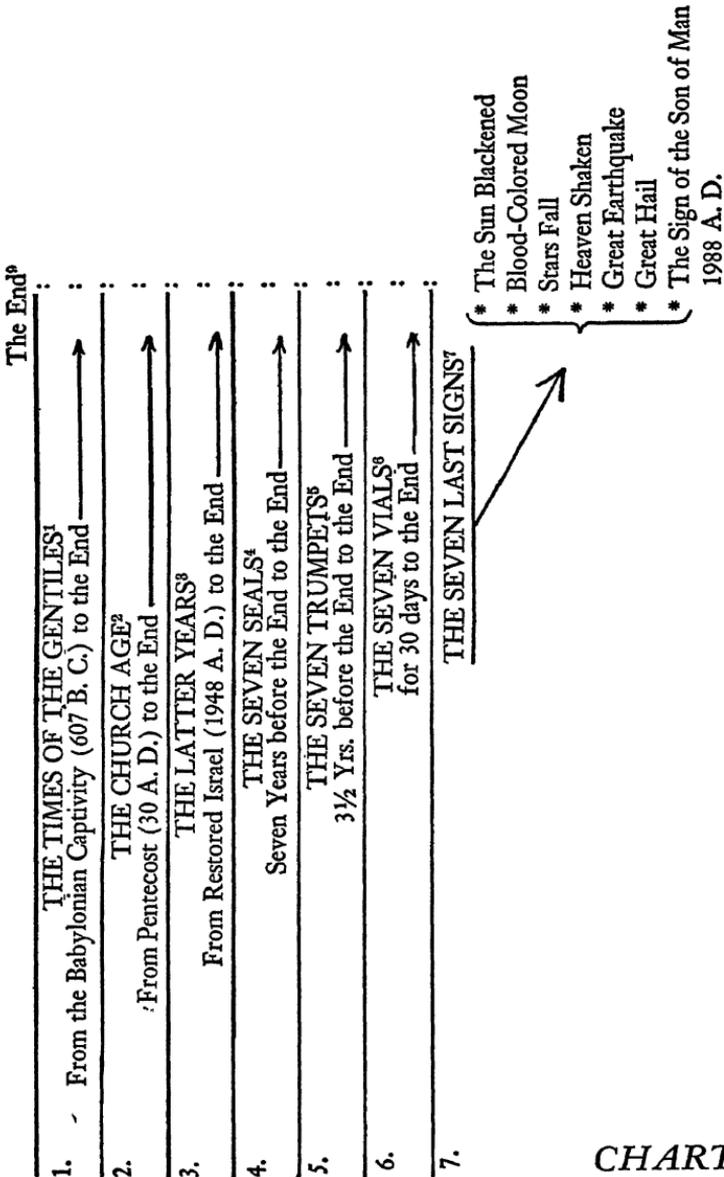
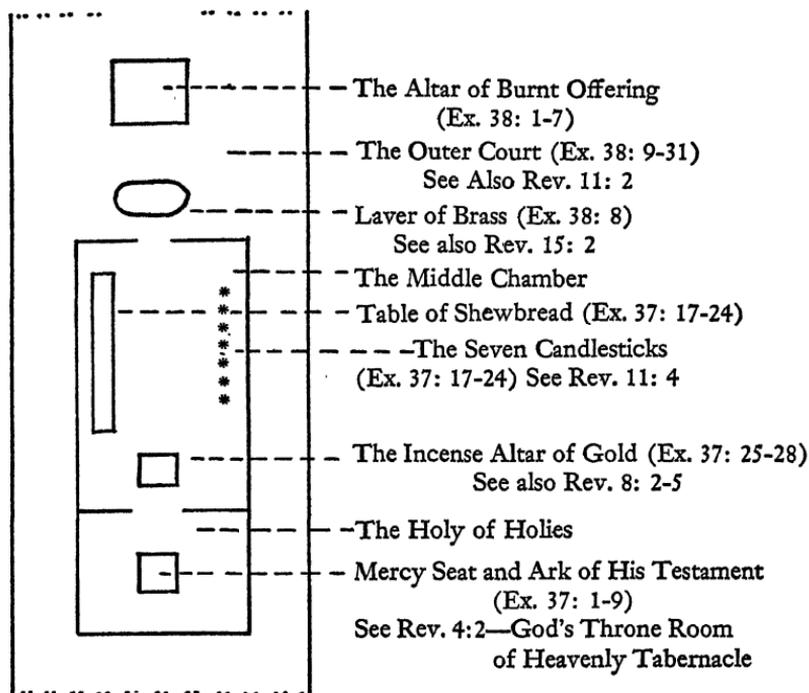


CHART E

CHART E

(See notes, page 228.)

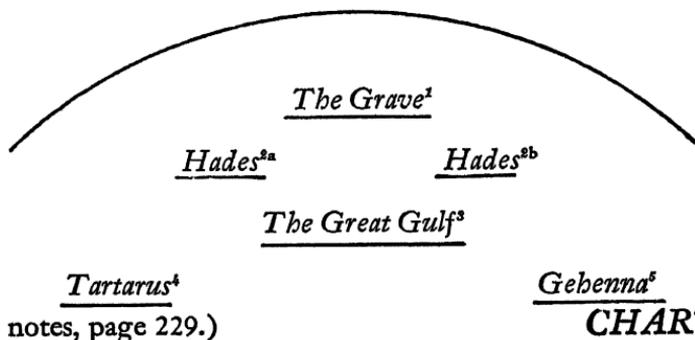
*THE PLAN OF THE TABERNACLE**
(*The Shadow of Heavenly Things*)



*See note, page 228.

CHART F

THE UNDERWORLD
(*The Shadow of Death*)



(See notes, page 229.)

CHART G

What happens at death to the body, to the soul, and to the Spirit?

(a) The body (the seat of the five senses) goes to the grave; that is, returns to the earth as it was (Ecc. 12:7).

(b) The soul (the seat of the emotions; self-consciousness; sorrow — Matt. 14:34; or joy — Ps. 103:2; or desire — Job 23: 13) goes to Hades (Greek), or Sheol (Hebrew), or to Paradise.

(c) The Spirit (the seat of the mind, or God-consciousness) returns to God who gave it (Ecc. 12:7; Luke 23:46; Acts 7:59).

WORLD CONDITIONS (*At the Time of the End*)¹

The international state of affairs at the “time of the end,” and preceding the Second Advent (Christ’s coming to reign in Zion), is clarified by the following verses from Psalms, Matthew, and the Revelation.

1

THE RAGE OF THE HEATHEN (*Gentiles*)

Psalms

Why do the heathen rage and the people imagine a vain thing (Ps. 2: 1).

Matthew

For nation shall rise against nation and kingdom against kingdom (Matt. 24: 7).

Revelation

And the nations were angry (Rev. 11: 18).

2

THE INTERNATIONAL CONSPIRACY AGAINST CHRIST

Psalms

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed

(Christ) saying, let us break their bands asunder, and cast away their chords from us (Ps. 2: 2-3).

Matthew

You shall be hated of all nations because you bear my name (Matt. 24: 9).

Revelation

The kings of the earth and the whole world, gather together to the battle of the great day of God Almighty (Rev. 16: 14).

These (the ten kings)² shall make war with the Lamb (Rev. 17: 14).

3

THE WRATH OF THE LAMB

Psalms

Then shall he speak to them in his wrath (Ps. 2: 5).

Matthew

For then shall be great tribulation such as was not since the beginning of the world (Matt. 24: 21).

Revelation

For the great day of His (the Lamb's) wrath is come (Rev. 6: 17). For in them (the seven vials) is filled up the wrath of God (Rev. 15: 1).

4

CHRIST MADE KING IN ZION

Psalms

Yet have I set my king upon my holy hill in Zion (Ps. 2: 6).

Matthew

They shall see the Son of man coming in power and great glory (Matt. 24: 30).

Revelation

And they lived and reigned with Christ a thousand years (Rev. 20: 4).

BIBLICAL CHRONOLOGY
THE WORLD THAT WAS¹

(The Creation of Adam
(
The Years From: (to
(
(The Flood of Waters

DATE	YEARS
4018 B. C.—The Creation of Adam and Eve, the parents of all living (Gen. 3: 20)	0
3888 B. C.—“Adam lived 130 years and begat a son and called his name Seth” (Gen. 5: 3)	130
3783 B. C.—“Seth lived 105 years and begat Enos” (Gen. 3: 6)	235
3693 B. C.—“Enos lived 90 years and begat Cainan” (Gen. 5: 9)	325
3623 B. C.—“Cainan lived 70 years and begat Mahalaleel” (Gen. 5: 12)	395
3558 B. C.—“Mahalaleel lived 65 years and begat Jared” (Gen. 5: 15)	460
3396 B. C.—“Jared lived 162 years and begat Enoch” (Gen. 5: 21)	622
3331 B. C.—“Enoch lived 65 years and begat Methusaleh” (Gen. 5: 21)	687
3144 B. C.—“Methusaleh lived 187 years and begat Lamech” (Gen. 5: 25)	874
2962 B. C.—“Lamech lived 182 years and begat a son and called his name Noah” (Gen. 5: 28)	1056
2362 B. C.—“Noah was 600 years old when the flood of waters were upon the earth” (Gen. 7: 6)	1656.

THIS WORLD²

After the flood the earth was re peopled by the descendants of Noah. The sons of Noah were Shem, Ham, and Japheth (Gen. 10:1,32).

: SHEM'S SONS :	THEY SETTLED :	PRINCIPAL :
: Elam :	IN :	NATIONS :
: Asshur :	Assyria :	Persians :
: Arphaxed :	Syria :	Assyrians :
: Lud :	Persia :	Chaldeans :
: Aram :	Northern Arabia :	Lydians :
:	Mesopotamia :	Armenians :
:	:	Syrians :
: HAM'S SONS :	THEY SETTLED :	PRINCIPAL :
: Cush :	IN :	NATIONS :
: Mizriam :	Arabia :	Ethiopians :
: Phut :	Africa :	Egyptians :
: Canaan :	:	Lybians :
:	:	Canaanites :
: JAPHETH'S :	THEY SETTLED :	PRINCIPAL :
: SONS :	IN :	NATIONS :
: Gomer :	Asia Minor :	Russians Ionians :
: Magog :	Armenia :	Germans Athenians :
: Madal :	Caucasus :	Gauls Iberians :
: Javan :	Europe :	Scythians Muskovites :
: Tubal :	:	Medes Thracians :
: Mesheck :	:	:
: Tiras :	:	:

“These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.” (Gen. 10:32)

(The Flood of Waters

(

1. The Years From: (to

(

(Abraham's Entry into Canaan

2360 B. C.—“Shem begat Arphaxed 2 years after the flood” (Gen. 11: 10)	1658
2325 B. C.—“Arphaxed lived 35 years and begat Salah” (Gen. 11: 12)	1693
2295 B. C.—“Salah lived 30 years and begat Eber” (Gen. 11: 14)	1723
2261 B. C.—“Eber lived 34 years and begat Peleg” (Gen. 11: 16)	1757
2231 B. C.—“Peleg lived 30 years and begat Reu” (Gen. 11: 18)	1787
2199 B. C.—“Reu lived 32 years and begat Serug” (Gen. 11: 20)	1819
2169 B. C.—“Serug lived 30 years and begat Nahor” (Gen. 11: 22)	1849
2140 B. C.—“Nahor lived 29 years and begat Terah” (Gen. 11: 24)	1878
1935 B. C.—“The days of Terah were 205 years and he died” ³ (Gen. 11: 32)	2083
(Abraham’s Entry into Canaan	
(
2. The Years From:	(to
	(
	(The Exodus
1935 B. C.—Abraham’s entry into Canaan ⁴	2083
The years from Abraham’s entry (sojourn —Heb. 11: 8-9) into Canaan, including the sojourn of the Children of Israel who dwelt in Egypt (Ex. 12: 40), and ending with their departure from Egypt to Mt. Sinai (see Ex. 12: 2, 40; and 19: 1), are known as the 430 years sojourn. ⁵	
1505 B. C.—The 430 years sojourn ends with the Exodus	2513
(The Exodus	
(
3. The Years From:	(to
	(
	(The Building of King Solo-
	(mon’s Temple

1505 B. C.—The Exodus

2513 ·

The Exodus of Israel occurred in April (the first month of the Hebrew year—Ex. 12: 2). Three months thereafter, in the third month (June), they arrived at Mt. Sinai in the wilderness, where the ten commandments were given (Ex. 19: 1, Ex. 20: 1-17).

The children of Israel remained in the wilderness for forty years. "He (Jehovah) brought them out after He showed wonders and signs in the land of Egypt, and in the Red Sea, and in the Wilderness 40 years." (Acts 7: 36).

After forty years in the wilderness the children of Israel subdued seven nations and divided the land of Canaan by lot (see (Acts 13: 19 and Joshua 14: 5-10). "And when He (Jehovah) had destroyed seven nations in the land of Canaan, He divided their land to them by lot, and after that He gave unto them judges about the space of 450 years, until Samuel the Prophet" (Acts 13: 19-21)

"And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." (Acts 13: 21)

"And when He removed him, He raised up unto them David to be their king." (Acts 13: 22) "And the time that he reigned over Israel was forty years." (I Chron. 29:27) "And Solomon his son reigned in his stead." (1 Chron. 29:28)

In the fourth year of Solomon's reign (480 years after the Exodus) he began to build the temple (I Kings 6: 1).

1025 B. C.—Solomon begins to build the temple

2993

(The Building of King Solomon's Temple
(

4. The Years From: (to

(The Beginning of the Babylonian Captivity

1025 B.C.—Solomon begins to build the Temple
(I Kings 6:1)

2993

Solomon began the building of the Temple in the fourth year of his reign. The full length of Solomon's reign was forty years (Second Chron. 9:30). After the beginning of the building of the Temple, Solomon reigned 36 years.

Reference

Rheoboam	reigned	17	„	—(Second Chron. 12: 13)
Abijah	„	3	„	—(Second Chron. 13: 2)
Asa	„	41	„	—(Second Chron. 16: 13)
Jehoshaphat	„	25	„	—(Second Chron. 20: 30)
Jehoram	„	8	„	—(Second Chron. 21: 20)
Ahaziah	„	1	„	—(Second Chron. 22: 2)
Athaliah	„	6	„	—(Second Chron. 22: 12)
Jehoash	„	40	„	—(Second Chron. 24: 1)
Amaziah	„	29	„	—(Second Chron. 25: 1)
Uzziah	„	52	„	—(Second Chron. 26: 3)
Jotham	„	16	„	—(Second Chron. 27: 1)
Ahaz	„	16	„	—(Second Chron. 28: 1)
Hezekiah	„	29	„	—(Second Chron. 29: 1)
Manasseh	„	55	„	—(Second Chron. 33: 1)
Amon	„	2	„	—(Second Chron. 33: 21)
Josiah	„	31	„	—(Second Chron. 34: 1)
Jehoiakim	„	11	„	—(Second Chron. 36: 5)

“And he (Jehoiakim) reigned eleven years in Jerusalem . . . Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.” (Second Chron. 36: 5-6) “And he carried

away all Jerusalem . . . none remained save the poorest sort of the people of the land." (II Kings 24: 14)

607 B. C.—The Babylonian Captivity Begins 3411
(The Beginning of the Babylonian Captivity⁶

(
5. The Years From: (to
(
(The Beginning of the Latter Years⁷

607 B. C.—The Beginning of the Babylonian Captivity 3411

Jeremiah the prophet prophesied that Israel would serve Babylon 70 years. "And this whole land shall be a desolation—and these nations shall serve Babylon seventy years." (Jer. 25: 11) In the year 536-7, or seventy years after the beginning of the Babylonian captivity, the Babylonian kingdom was taken by the Medes and the Persians (see Dan. 5: 1-31), and the Babylonian Captivity ended. Jeremiah's prophecy was wonderfully fulfilled.

536 B. C.—Cyrus issues his decree for the restoration of the temple in Jerusalem. This date is well established in secular history, and generally accepted by Bible scholars; it is known as Ptolemy's Canon. Ptolemy was a Greek astronomer.

457 B. C.—The command to restore and to build Jerusalem, i.e., the starting date of Daniel's 70 weeks prophecy. See note 3 to page 6; also note 6 to page 7.

4 B. C.—The date of the Birth of Jesus.

26 A. D.—The Messiah Proclaimed by a voice from Heaven.

70 A. D.—The City Jerusalem and the Temple destroyed (Dan. 9: 26). See Luke 21: 20-24. Also "The People of the Roman

Prince," pages 16, 17. See also Chart A.

1948 A. D.—The Latter Years begin 5996
 (The Beginning of the Latter
 Years

6. The Years From: (to
 (
 (The End of This World

1948 A. D.—The Beginning of the "Latter Years"⁸ 5966

The period from the restoration of National Israel (May 14, 1948), to the end of this world, *i.e.*, to the end of this world-order, and also the end of "The Times of the Gentiles" is known as the "Latter Years." See note 7, page 230. The generation living from the restoration of National Israel to the end of this world-order is known as the generation of the budding fig tree (see page 153). The Latter Years converge into the Latter Days of Ezek. 38: 16, and the Latter Days extend to the end of this world-order (see note 10, page 231).

The restoration of National Israel did not end the treading down of Jerusalem by the Gentiles (see Luke 21: 20-24). Prophecy declares that Jerusalem will be trodden down by the Gentiles until the Times of the Gentiles be fulfilled. And all these things will come to pass before the passing of "This Generation."⁹

c. 1988¹¹ A. D.—The End of This World Order¹⁰ 6006

THE WORLD TO COME¹²

(The Beginning of the Kingdom
 Age

8. The Years From: (to

(
 (ALL THINGS NEW

c.1988 A. D.—The Beginning of the Kingdom Age	6006
THE KINGDOM AGE1000 Years	
The Rebellion of Gog	7006
The Earth Destroyed by Fire	
The New Heaven and the New Earth	
ETERNITY WITH GOD	

WORDS AND PHRASES

- Angel* — See note 18 to page 61; also note 1 to page 63.
- Antichrist* — See the Desolator, note 4 to page 21.
- Beast* — Symbol of a world-kingdom and its ruler (king).
See Dan. 7:17.
- Bride* — Symbol of the New Jerusalem. See “The Marriage of the Lamb,” page 117.
- Church* — See “The Church Age,” note 3 to page 35.
- Desolator* — See note 4 to page 21.
- Death* — effect on body, soul, and Spirit. See “The Underworld,” page 161.
- Gentile* — See note 9 to page 84.
- God* — All Creator, Acts 17:29.
- Gog* — For the pre-millennial invasion of Israel by Gog, see page 152. For the Post-millennial rebellion of Gog, see Rev. 20:7-9; also pages 129, 130.
- Hades* — See note 48 to page 132.
- Hell* — See Gehenna, note 5 to page 161.
- Israel* — Meaning of; see note 7 to page 137.
- Judgment* — See note 26 to page 77; also note 29 to page 79; also note 39 to page 128.
- Kingdom of Heaven* — That kingdom set up by the God of heaven of Dan. 2:44.
- Kingdom of God* — After the millennium (I Cor. 15:25), Christ delivers the kingdom to God, the Father (I Cor. 15:24); or the Kingdom of the Father of Mat-

thew 13:43; the Father's house of many mansions (John 14:2) upon the New Heaven and the New Earth (Rev. 21:1) is the heavenly dwelling to which all of God's children will finally come.

Mountain — Symbol of a kingdom. See Isa. 2:2; also Dan. 2:35.

Regeneration — See John 3:3.

Redemption — See note 9 to page 51.

Resurrection — See John 5:28-29 A.R.V. For "The First Resurrection," see page 126.

Sheol — See Hades, note 48 to page 132.

Time of the end — See note 3 to page 54.

ABBREVIATIONS USED

A.R.V.—The Standard American Revised Version of the Bible as edited by the American Revision Committee of 1901.

Id. —Identical.

i.e. —that is.

K J.V. —King James Version of the Bible.

viz. —Videlicet or to wit.

NOTES: PART ONE

CHAPTER ONE

1. For the "Times of the Gentiles," see chapter 5; also "The Great Image," page 154, Appendix.
2. The Shushan vision revealed to Daniel the destiny of the Jews under Media-Persian and Grecian rule (Dan. 8:20-21), and the seventy-weeks' prophecy reveals their destiny during the "times of the Gentiles" even until the consummation (Dan. 9:27). Note: Daniel, at first, saw only in part, but as he continued steadfastly in prayer, he received further light (Dan. 9:20-23).
3. Daniel was of the tribe of Judah.
4. Time is generally recorded by the established calendar in use. The Gregorian Calendar (established by Pope Gregory) is generally used by the commercial world. For the difficulties encountered in establishing the orderly record of time, see *Encyclopedia Britannica*, the word "calendar."
5. The phrase "time, times and a half" appears frequently in the Bible and is generally construed to mean three and one-half years. In some instances, hereinafter explained, the day-for-a-year symbol is used.
6. See Chart A, page 156, Appendix.

CHAPTER TWO

1. Literally translated "unto the end wars and desolations are determined." See A.R.V.; "and even unto the end shall be wars; desolations are determined." Also see Smith-Goodspeed transla-

tion, as follows: "And the end shall come in a flood, with war raging to the end."

2. The term "seventy weeks" may be literally translated "seventy sevens," or perhaps more accurately, "seventy sevens of years." The sevens of years are then divided into "seven sevens" and "sixty-two sevens" of years. See Gen. 29:26-28, for the week of years.

3. There were two distinct periods of reconstruction in Jerusalem: (1) the first from 536 B.C. to 516 B.C., during which time the temple was rebuilt, and (2) the second dating from 457 B.C. to 432 B.C., during which time the City was rebuilt; *i.e.*, the street and the wall. Daniel specifically refers to the second period (Dan. 9:25), when the street and the wall were rebuilt and Jerusalem restored as a fortified city.

4. For "the end," see note 19, page 181.

5. For events during Daniel's last or seventieth week, see page 20 *et seq.*

6. For the decree of Artaxerxes, or the command to restore and to build Jerusalem, see Ezra 7:11-26. For the date 457 B.C., see Scofield Reference Bible, page 536, margin.

7. Note particularly that Daniel's last, or seventieth week of years, is separated from the first sixty-nine weeks of years by a long period of time during which the events in v. 26 transpire. See Chart D, page 159, Appendix.

8. For "the latter years," see note 7 to chapter 4, page 177.

9. See Dan. 9:27 A.R.V., as follows: "and that determined shall wrath be poured out upon the desolate." Literally, *desolator*. See margin, Scofield Ref. Bible.

10. For the identity of the desolator, see note 4, page 179.

11. For the "Seven-Times' Chastisement," see chapter 3, for the "Times of the Gentiles," see chapter 4.

CHAPTER THREE

1. The 600,000 listed in Numbers 1:46 included only those available for military service. The total population probably exceeded 1,200,000.

2. The law given at Mt. Sinai, sometimes called the divine law, is in four parts, as follows: (1) the commandments, revealing the righteous will of God, Ex. 20:1-17; (2) the statutes, relating to the duties of the people to the government or nation; (3) the judgments, governing the social life of the people, and (4) the ordinances, governing the religious life of the people. The ordinances were fulfilled in Christ (Eph. 2:15). The divine law was unanimously adopted by the people (Ex. 19:7-8). Never before, or since, has any nation developed such perfection in law (Ps. 19:7-11). Their obedience to the divine law meant that they were literally "ruling with God" as signified by the word "Israel." They were given the choice between life or death as a nation (Deut. 30: 19).

3. The "seven-times chastisement" was the penalty for Israel's transgression; *i.e.*, their punishment for violating the divine law. In the nineteenth Psalm, verse 13, David prays: (1) that he be kept from presumptuous sin (the violation of God's law); (2) that they (the heathen) should not have dominion over him, and (3) that he should be innocent of the great transgression. As king of Israel he was no doubt constantly aware of the blessings promised to those who obey and the curse pronounced upon those (individuals and nations) who violate the divine law. For the rewards of obedience to the divine law, see Ps. 19: 7-14.

4. The year 1948 is calculated on the basis of long-range prophecy and is determined by taking seven times 365, giving 2555 days of years (the years from 607 B.C. to 1948 A.D.). Fractional years are seemingly disregarded in Biblical chronology, except where specifically stated, as in the phrase "time, times and one-half time." The end of the seven-times' chastisement marks the beginning of the "latter years" (see note 5, page 179) of the "times of the Gentiles."

5. National Israel was proclaimed and restored, on May 14, 1948, marking the beginning of the "latter years." The Act of Independence of Israel became effective at 6:01 P.M. on May 14, 1948 A.D. (Washington time). The new state was officially recognized by the United States on May 14, 1948 A.D., when President Truman formally recognized the provisional government as the *de facto* government of the new State of Israel. See *U.S. Dept. of State Bulletin* dated May 23, 1948. Also statement by President Truman released to the press by the White House,

May 14, 1948, as follows: "This government has been informed that a Jewish state has been proclaimed in Palestine, and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the *de facto* authority of the new State of Israel."

CHAPTER FOUR

1. Babylon, the first world empire of Daniel's image, apparently used the lion as its national emblem. While Babylon was the first nation in Daniel's great image, it was not the first great empire upon the earth. Two so-called world empires preceded Daniel's Babylon, Egypt and Assyria. However, the "times of the Gentiles" is generally reckoned from the great image of Daniel 2:31-45, beginning with the Babylonian captivity and ending with the "smiting stone."

2. The bear with three ribs in its mouth, devouring much flesh (Dan. 7:5), is the symbol of Media-Persia. History tells us that three kingdoms, Lydia, Babylon, and Egypt (the three ribs), formed a league against Media-Persia and were destroyed.

3. The leopard with four wings and four heads (Dan. 7:6) is the symbol of Greece under Alexander. The number four is emphasized. After Alexander's death his four generals divided the kingdom among them.

4. Rome is described as the beast with ten horns, having great iron teeth, devouring and breaking in pieces and stamping the residue (of nations) with its feet. Note particularly the iron teeth. Rome is also the iron legs of the great image — iron represents strength. The horns do not participate in the rule by this beast. But the vision does not end there. Daniel considered the horns; even until "thrones were placed," (Dan. 7:9 A.R.V.) or until the end of the age, at the second coming of Christ (see Dan. 7:13-14). The last ruler before the kingdom is delivered to the Son of Man in Daniel 7:13-14, is the "other little horn" of Dan. 7:8. St. John, in the Revelation, covers in detail the activity of the ten horns and this last world ruler at the time of the end. For the identity of the "other little horn," who has many titles, see note 4, page 179.

5. See note 10, page 180.

6. The beast of Dan. 7:11 is identical with the "other little

horn" of Dan. 7:8,11. The identity is established in Dan. 7:11; also compare Rev. 19:20, where the beast is taken and cast into the lake of fires. His armies are slain (Rev. 19:21) by the Son of Man, who is given the kingdom (compare Dan. 7:13-14 with Rev. 11:15).

7. The "latter years" refer to that prophetic period from Israel's restoration on May 14, 1948 to the end of the times of the Gentiles. The course of this prophetic period is revealed by Ezekiel in his prophecy against Gog (see page 152, Appendix). The duration of the "latter years" is revealed by the parable of the fig tree (see page 153, Appendix).

8. For "the end," see note 19, page 181.

9. The "smiting stone"; Christ, as King of kings, at His coming. See Dan. 2:34 and Rev. 19:11-16. See also "The Great Image," Appendix, page 154.

CHAPTER FIVE

1. Gabriel, who appeared to Daniel (Dan. 9:26) with the message of the coming of the Messiah, also appeared to Mary, the mother of Jesus, 534 years later to announce His (Jesus') birth (Luke 1:26, 30-33).

2. The 2300 days prophecy is the forerunner of the seventy weeks prophecy. Both apparently use the "day for a year" symbol, as the time stated by Gabriel is said "to be long" (Dan. 10:1), extending to the things that shall befall Daniel's people in the "latter days" (Dan. 10:14). See also Numbers 14:34, and Ezek. 4:6.

3 For the identity of "the beast" see note 4, page 179.

4. For the "time of the end" see note 3, page 195.

5. Probably 170 B.C.

6. Antiochus Ephipanes, king of one of the four divisions of Grecia, 175-170 B.C.

7. On this date Antiochus Ephipanes offered a sow upon the great altar and the Jews were compelled to publicly eat swines' flesh offered to idols (See 1 Mac. 1:47, 54.)

8. Dan. 8:14. See note 2, supra. See note 19, page 181.

9. Three probable dates are indicated as the starting point of the transgression of desolation: (1) 332 B.C., when Alexander the Great took Jerusalem; (2) 175-170 B.C., or during the reign of

Antiochus Ephipanes, and (3) 70 A.D., when Titus destroyed the City of Jerusalem and the Temple. The first extends to 1968 A.D.; the second to 2125-2130 A.D., the third to 2370 A.D. These dates are suggestive of the time of the second advent, "the time when Michael shall stand up" (Dan. 12:1).

10. The sign of "encompassing armies" as a signal to escape was evidently revealed to the Christians of the early church in Palestine, as history reveals that many of them, after the appearance of the first besieging army, fled to Pella.

11. History records that Titus left a part of the wall and Herod's three great towers standing at the northwest corner of the city as a memorial of the massive fortifications that he had destroyed. Emperor Hadrian completed the destruction of the city and the temple sixty-five years later.

12. See *World Empires versus The Kingdom*, Appendix, page 148.

13. For the "Times of the Gentiles," see chapter 4.

14. Note the expression, "time, times, and a half," which is three and one-half years, or forty-two months.

15. St. Matthew's reference to Daniel (Matt. 24:15) followed by his admonition to understand signifies that his (Daniel's) prophecies are not to be taken lightly. They should be approached by a careful searching of the Scriptures and a prayerful desire for light, such as was shown by the constancy of Daniel himself. In Daniel's prophecies we have outstanding examples of dual fulfillment, e.g., "the indignation" and the "last end of the indignation" (Dan. 8:19). Clearly two ends are in view here; the first under imperial Rome or the "little horn" of Dan. 8:9 that waxed exceeding great, and magnified himself even to the prince of the host (Christ). It was Rome that magnified herself "even to the Prince" (Christ). It was Rome that destroyed the city and the temple (cast down the sanctuary) at Jerusalem. Rome appears to have fulfilled the conditions of Dan. 8:9-12. Further clarification of the first end of Jewish occupation of Jerusalem (the indignation) is found in Dan. 9:26, where he states that "the people of the Prince that shall come shall destroy the city." The fulfillment of this prophecy must be after the crucifixion, that is after the Messiah is "cut off" (Dan. 9:26). St. Luke describes this period fully (Luke 21:20-24). Here the sign is "when ye shall see Jerusalem compassed with armies, know that the desola-

tion thereof is nigh" (see note 10, page 178; and "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This period of persecution (in Luke) should not be confused with the account of St. Matthew (Matt. 24:15-21), which is prophetic of the "last end of the indignation" to occur in Palestine, yet future, and shall occur at the "time of the end," i.e., the consummation (Dan. 9:27). The "consummation" at the "time of the end" is also known as the "last end of the indignation," and the "overspreading of abominations" of Dan. 9:27. It is also the "abomination of desolation standing in the holy place" of St. Matthew which he so forcefully warns the reader to understand; all these pertain to the appointed time of the end (see note 3, page 195). These will be the last days of the times of the Gentiles. They will be the most terrible days on earth, they are the days of "great tribulation." Note: "The great tribulation" was not fulfilled by the taking of Jerusalem by Titus in 70 A.D., neither did they embrace that period. The "great tribulation" is to be followed immediately by the second coming of Christ in Glory; the smiting Stone. See Matt. 24:29-30.

CHAPTER SIX

1. The consummation; "the full end" — "the last end of the indignation" (Dan. 8:19), all relating to the end of the age; i.e., the end of the times of the Gentiles. See note 19, page 181.
2. See Matt. 24:15. This is the abomination of desolation spoken of by Daniel the prophet; the first event by which the one that "maketh desolate" is positively identified as the entrance into the temple, as God, and the demand that he be worshipped as God (see note 10, *infra*.)
3. For the "wrath" poured out here, see Rev. 15:1.
4. The desolator has many titles, as follows:
 - a. The "Beast" of Rev. 13:1-8
 - b. The "Wilful King of the Time of the End" of Dan. 11:35-45
 - c. The "Rider of the White Horse" of Rev. 6:2
 - d. The "Other Little Horn" of Dan. 7:8, 24-26
 - e. The "Man of Sin" of II Thes. 2:3-4
 - f. The "Antichrist" of II John 4:3
5. Ezekiel states in chapter 38, verse 6, that they (Israel) shall

come into the land that is brought back from the sword in the "latter years." Later, in verse 16, which refers to the invasion of Israel by "Gog" (Russia, *et al.*), the time is set for the "latter days," not years, indicating that a rehabilitation precedes the invasion of Gog which occurs in the "latter days," i.e., the latter days of the times of the Gentiles; not the "last days" of Acts 2:17, which evidently contemplate a dual fulfillment, i.e., (1) the "last days" of Israel under Rome, and (2) the "last days" of Israel under Gentile rule at the "time of the end," when the signs of the end (wonders in heaven — Acts 2:19) shall appear. The latter days here must refer to the second fulfillment; the full end; even until the consummation, yet future.

6. The wealth and resources of Palestine have long lain in waste and desolation. The chemicals alone in the Dead Sea, for military and commercial use, are estimated to be worth over two trillion dollars (\$2,000,000,000,000.00).

7. Russia is identified in Ezek. 38:3, A.R.V. See "The Prophecy against Gog," page 152.

8. The second psalm foretells of events preceding the establishment of the kingdom, and the reign of Christ, as King, in Zion. See Appendix, page 162, World Conditions.

9. The glorious holy mountain in Mount Zion, in Jerusalem, between the Dead Sea and the Mediterranean Sea. It is the place where the castle of David was located (See Dan. 11:45; Joel 3:17; and I Chron. 11:5-7).

10. The desolator's entry into the temple, as God, and the demand that he be worshipped as God (II Thes. 2:3-4), is the abomination of desolation standing in the holy place (Matt. 24:15). His act is comparable to the decree of Darius, the ruler of the Media-Persian empire, forbidding any man to make a petition of any man or god but the king (Dan. 6:7-9). Both acts indicate an effort to establish an absolute dictatorship and to abolish all freedom of religion by force.

11. Three periods of days date from the time that the abomination that maketh desolate is set up (Dan. 12:11). They are as follows:

- a. 1260 days thereafter Israel's last persecution ends (Rev. 12:6) and divine wrath begins (see the seven vials, Rev. chapter 16; also Chart C, Appendix).

- b. 1290 days thereafter the abomination that maketh desolate, *i.e.*, the beast, is destroyed (Dan. 12:11; Rev. 19:20). The additional thirty days provide the time for the seven vials of the wrath of God to complete their work.
- c. 1335 days thereafter the kingdom is established (Dan. 12:12), and the saints possess the kingdom. Daniel stands in his lot at the end of the days. See Rev. 20:4; also Chart C, Appendix.
12. For the Confederated Empire, see Appendix, page 150.
13. The king of the South; *i.e.*, the African Nations and Tribes.
14. "Him"; *i.e.*, "the wilful king of the time of the end" of Dan. 11:36 and the beast of Rev. 13:1-3. See note 4, the Desolator. Note: The beast is, at the time of the end, head of the Confederated Empire of ten kings; the probable successor to the U.N., with the atomic bomb and more deadly weapons, against whom all nations say "who is able to make war with the beast." See Rev. 13:4; Rev. 17:12.
15. The king of the North; *i.e.*, Russia, etc. See "The Prophecy Against Gog," Appendix, page 152.
16. The glorious land; *i.e.*, Palestine. See note 9, page 180.
17. Tidings out of the East; *i.e.*, the eastern Asiatic countries.
18. "He shall come to his end"; *i.e.*, defeat at Armageddon. For "the gathering of the kings of the earth and of the whole world," *i.e.*, the kings of the North, East, South, and West; the Confederated Empire of ten kings, headed by the beast, see Rev. 16:13-16.
19. This is the end (Matt. 24:14); even until the consummation (Dan. 9:27); "the last end of the indignation" (Dan. 8:19); the end of the "times of the Gentiles"; also the end of the age, and the end of the international dictator, the beast, and his confederated empire of ten kings (Rev. 17:12-13). "And in the days of these kings" shall the God of heaven set up a kingdom which shall never be destroyed (Dan. 2:44). Note: The kingdom that is to be set up by the God of heaven (the kingdom of heaven) was not set up at the first advent; neither was the Gentile (heathen, or anti-Christian) world order then destroyed. Rome was, at that time, the sole world power, not the ten kings. In the days of these kings, yet future, the existing world order shall be destroyed; suddenly and with violence, by the smiting stone (Christ). This is accomplished when He (Christ)

comes to earth in power and glory to establish His kingdom upon the earth; a kingdom that fills the whole earth; and shall stand forever (Dan. 2:44). Although the earth is finally destroyed by fire, the kingdom is not destroyed but is delivered to the Father (Matt. 13:41-43; I Cor. 15:24).

20. The seventy weeks of years (490 years) are specifically determined upon Daniel's people to perform their divine mission; namely (1) to produce the Messiah, which was accomplished during the first sixty-two weeks of years, from 457 B.C. to 26 A.D., and (2) to preach the gospel of the kingdom to all nations, which is to be accomplished during the "time of the end." (Matt. 24:14; Dan. 12:3)

21. The transgression, *i.e.*, presumptuous Gentile dominion (Ps. 19:13), ends with the end of the "Times of the Gentiles." Here, at the end of Daniel's seventieth week of years, the transgression is finally finished, and the times of the Gentiles are fulfilled (see Luke 21:24).

22. Israel makes an end of sins after the great tribulation and the second coming of Christ (Matt. 24:29-31). "And I will put My Spirit in you, and cause you to walk in My Statutes, and you shall keep My Judgments, and do them." (Ezek. 36:37. See also Deut. 30:1-3.)

23. Daniel's people will, during Daniel's seventy weeks of years, make reconciliation for iniquity (for crucifying Christ). This reconciliation is accompanied by bitter repentance. (See Zech. 12:10-14; also Matt. 23:37-39 where the Master tells His disciples that the inhabitants of Jerusalem shall not see Him from henceforth till they say "Blessed is He that cometh in the name of the Lord.")

24. Everlasting righteousness begins with the righteous reign of the King of kings; *i.e.*, the beginning of the Millennial reign (Dan. 12:12; also see Chart C, Appendix.)

25. The final fulfillment of the seventy-weeks' prophecy, sealed up to the time of the end (Dan. 12:9). See Rev. 5:5 for the loosing of the seals.

26. The "Most Holy" refers, not to a person, but to a place — the sanctuary of the Millennial Temple (Ezek. 45:3). See also Dan. 9:27 A.R.V., footnote.

PART TWO—ANALYSIS

1. 96 A.D., the date established by Irenaeus, a pupil of Polycarp, who was a bishop of Smyrna and a pupil of John.
2. For "The Church Age," see note 3, page 184. For "Daniel's Seventieth Week," see page 20.
3. The Apostle John includes in "things which must be hereafter" the closing scenes of this age; the Millennium and the New Earth. The closing events of this age, as they transpire upon the earth, are disclosed by the courses of the seven seals, the seven trumpets, and the seven vials, hereinafter explained.

CHAPTER ONE

1. The servants of God are not kept in ignorance as to things that shall come to pass. The Lord God will do nothing, except He reveal his secret unto His servants the prophets. See Amos 3:7 A.R.V.
2. It was John the Apostle that wrote the things he heard and saw; i.e., the Revelation of Jesus Christ. "There is scarcely a book in the whole Bible whose genuineness and inspiration were more strongly attested on its first appearance than the Apocalypse. No doubts whatever seem to have been entertained on these points. Suffice it now to say, that Papias, Justin, Martyr, Irenaeus, Melito — that is, eminent teachers in the Church, in the next age to that in which it was written — proclaim that its writer was John the beloved disciple of Christ." Wordsworths on Apoc., page 22.
3. For the "Church Age," see note 3, page 184.
4. The number seven, in Scripture, is the number of completeness. It will appear again and again in the Revelation. The message here is not separated for each church but is sent to all. The seven original manuscripts are no doubt a safety measure against alteration and forgery. The apostle makes a stern warning against altering or forging copies of this book (See Rev. 22: 18-19).

5. Compare Dan. 8:27. Note the effect of the Shushan vision on Daniel, who feared neither the lions nor the fiery furnace.
6. Death: (1) Physical death affects the body; is overcome at the resurrection of the body (John 5:28-29 A.R.V.).
(2) Spiritual death; *i.e.*, the state of man still in his sins (Eph. 2:1); alienated from the life of God (Eph. 4:18-19); the unregenerate, not quickened by the Spirit of Christ (Eph. 2:5). Christ has the keys of death, both physical and spiritual.
7. Hades (Rev. 1:18 A.R.V.); the word *Hades* is translated *Hell* in the K.J.V. The word Hades is the correct translation for this verse. For detailed explanation of the word, see *The Seven Dooms*, note 48.
8. Mystery; denoting that which must be revealed to be understood.
9. Angels; Messengers. Explained by some as the pastors in the case of the seven churches.
10. The seven churches are representative of all churches. See note 4 for the significance of the number seven.

CHAPTER TWO

1. Rev. 2 and 3 reveal "things which are." It is not until chapter 4 that the Apostle is shown "things which must be hereafter." See *Analysis*, note 3, page 28.
2. This broad statement is made here because the phrase, "He that hath an ear, let him hear what the Spirit saith to the churches," is apparently addressed (1) to all in the Church; and (2) to the whole world. Note particularly that this phrase first appears before the promise of reward to the churches, but at the close of the Thyatirian period the phrase comes after the promise of reward or rebuke; this particularly appearing with the movement resulting in the reformation, and especially the open Bible, when the Word was open to all.
3. The Church Age is that period of church history beginning with Pentecost (30 A.D. — Acts 2:1-4) and extending to the beginning of Daniel's seventieth week (See Chart B, Appendix). This period relates primarily to the Gentiles (Acts 13:46-48) and not specifically to Daniel's people (the Jews), or to the holy city (Jerusalem). It was not revealed to Daniel in the seventy-

weeks' prophecy, but so far as it related to his people and Jerusalem, it was to be a period during which wars and desolations were determined (Dan. 9:26). However, in the latter years (Ezek. 38:8) the Jews return to Palestine, preparatory to the seventieth week, when Daniel's people and the holy city again enter into the timetable of prophecy (see Chart B and D, Appendix).

4. The spiritual state of each church is tested by the Son of God as follows: (1) I know thy works, (2) the good works commended, (3) things I have against thee, (4) promised blessings for the overcomers, and (5) admonition to the erring.

5. Apart from and reference to the seven prophetic periods the divisions of church history usually given are as follows: (1) The Apostolic Church, (2) The Persecuted Church, (3) The Imperial Church, (4) the Papal Church, (5) The Reformed Church (16th Century); the last two not covered. The writer is of the opinion that the seven messages to the churches contain, not only the prophecy of seven successive periods, or phases, of the church to be evidenced throughout the history of the church age, but also contain seven examples of testing "what the Spirit saith to the churches," to be used as a guide to ascertain the Spiritual state of any church at any time. It is most vital for the instruction of the churches of today; unless the churches of today repent, the apostasy is upon us.

6. Dates are given here to be used in following the course of church prophecy. History must provide the timetable here, and the dates are suggestive only.

7. The Holy Ghost (Spirit) is revealed as a divine personage; even the Spirit of truth (Acts 2:3-4 and John 14:16-17,26; 15:26; 16:7-15). The promise made here to the apostles, "to bring all things to your remembrance, whatsoever I have said unto you," were personal to them. The test of New Testament truth is that of apostolic origin, as follows: Is it a correct recording of the words of the Spirit of Truth, as taught to the apostles by Christ, and revealed to them after receiving the Holy Spirit. It does not include the doctrine of apostolic succession, but only those qualified as witnesses (John 15:26-27). Those who say that they are apostles, and are not, are liars. There is no authority for apostolic succession as a basis for new and unscriptural doctrines or dogmas.

8. "Quickly"; not at some remote period. The judgment of removal is swift. The candlestick is in "His place," *i.e.*, in the presence of Christ. "For where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18: 20) This is the simple form of the Church: a group assembled in the name of Christ.

9. Nicolaitanes: the word is derived from the Greek, *niko*, "to conquer," and *laos*, "the people." Here again we have the origin of the doctrine of apostolic succession, a separation of the clergy (bishops, archbishops, cardinals, popes — lords over God's heritage, I Peter 5:3) from the people.

10. There are three phases of Christian degeneration toward evil. First, evil is hated; second, it is tolerated; and third, it is embraced. The "deeds" that were hated during the Ephesus period became "doctrine" in the Pergamos period (Rev. 2:15).

11. For "The Paradise of God" see Rev. 22:1-7.

12. The synagogue of Satan is sometimes explained as a term applied to certain Jews of that day that were propagating a false gospel (those who claim to have legitimate, hereditary rights to the kingdom of God, exclusive of Christ). In John 8: 44 Jesus said to these Messiah-rejectors: "Ye are of your father the devil."

13. The second death; the lake of fire. See *The Shadow of Death*, note 5, page 161.

14. In 1870 A.D., the temporal power of the Roman Church was abolished. See note 16.

15. Union of the church (whose allegiance is to the kingdom of God) with the state (whose activities are of this world) is considered in Scripture as spiritual adultery (James 4:4).

16. Temporal power; "the rule of an ecclesiastic in civil and secular matters as distinguished from spiritual matters. Specifically the dominion of the pope over the states of the Roman Catholic Church, which was abolished in 1870 A.D. (Webster). Note: To the angel of the Pergamos church, Christ appears as He who has the sharp two-edged sword; this is the sword with which He smites the nations (Rev. 19:15). The Papacy's exercise of temporal power meets the same doom as the nations at Armageddon.

17. "Dwelling where Satan's seat is" (Rev. 2:13) has reference to the transferring of the headquarters of the "Babylonian Cult"

from Babylon to Pergamos, which took place when the priests of that infamous religious system fled from the conquering Persians. "It is possible to trace in the archives of history the relationship of Ancient Babylon to Pergamos to Rome, and of Rome to the Roman Church." Quotation from *A Revelation of End-Time Babylon*, by Mildred Duncan, page 27.

18. "A certain scholar has found that 75 per cent of the rites and ceremonies of the Roman Church are of Pagan origin." Quotation from *A Revelation of End-Time Babylon*, page 31.

19. The third temptation, *i.e.*, Satan's offer to give Christ the kingdoms of this world on condition that He bow down and worship him; that is, that He set up a worldly kingdom established by political intrigue and force (Matt. 4:8-10).

20. Ballam attempted to bribe Balak to curse Israel. The Lord caused him to bless instead. Failing in his purpose, Ballam sought to have Balak seduce the Israelites through marriage to the females of Moab, thus defiling their separation (Numbers 6:2); thus were they subjected to idols and fornication; *i.e.*, the doctrines of Ballam (Rev. 2:14).

21. Here the "deed" of Nicolaitanism, laity-bossing clericy, becomes "doctrine," and the hated deeds of the false pretenders to apostolic succession are incorporated into the church as doctrine, or dogma. See note 9.

22. A white stone; a new name; see John 1:42.

23. The Son of God is the supreme authority; not the alleged Vicar of Christ — the Pope, or the Roman Catholic Church. It is to be noted that the churches addressed in the Revelation exist upon the earth; they are not identical with the heavenly Church of which Christ is the body, as written in Eph. 1:22-23. Christ's message in the revelation is to guide the earthly churches, if they will hear, but this is not His complete work, which is as follows: first, He gave himself to redeem the Church (Eph. 5:25); second, He gave the Word (the gospel) to sanctify and cleanse the Church (Eph. 5:26); and third, He presents it (His Body — the true Church) in heaven as a redeemed and glorified Church (Eph. 1:22-23). The conclusion is that neither the churches nor the kingdom are perfect upon this earth, but both are leavened with false doctrine (Matt. 13:41, 43; I Cor. 15:24; Rev. 20:7-9). His body of redeemed and glorified believers will compose the true Church.

24. Christ's last message to the churches of the Papacy (Thyatira) is made with the same searching intelligence that He exercises in His last judgment of the nations. See Rev. 19:1-15. For the fate of Romanism, see note 28.

25. Leaven, in Scripture, is definitely the symbol of "false doctrine." It is so defined at Matt. 16:6, 12. It penetrates the whole kingdom of heaven (Matt. 13:33) during the church age (see Chart B, Appendix, for the Church Age). Note: The leaven in the parable of Matt. 13:33 is injected by a woman; also in the Thyatirian churches the leaven is injected by Jezebel, a woman. For the oriental attitude toward women propounding church doctrine see I Cor. 14:34-35.

26. For the manner in which the confessional is said to teach fornication and immorality in the Roman Church, see *Fifty Years in the Church of Rome* by Father Chiniquy, F. H. Revell & Co., New York.

27. The alleged successors to Peter (false apostles) now assume the prerogative of "Vicar of Christ," thereby becoming false christ. Note: "The Eastern Church considers this (the Pope's claim to infallibility decreed at the Vatican Council, 1870 A.D.) the Papacy's crowning Blasphemy." See Halley's *Pocket Bible Handbook*, page 690.

28. The Roman Catholic Church's refusal to repent brings upon her the judgment of being cast into the great tribulation (Rev. 2:22). Even now (1952) we see the rise of communism preparing for Romanism the bed of tribulation that is to come.

28a. Confessional; known in Romanism as Auricular Confession, *i.e.*, compulsory private confession to a priest. Father Chiniquy, ex-priest and author of *Fifty Years in the Church of Rome*, writes: "I had to learn by heart, like you, the infamous questions which the Church of Rome forces every priest to learn. I had to put these impure, immoral questions to old and young females, who were confessing their sins to me. These questions—you know — are of such a nature that no prostitute would dare to put to another. Those questions, and the answers they elicit, are so debasing that no man in London, except a priest of Rome, is sufficiently lost to every sense of shame, as to put them to any woman. Pagan antiquity has never seen any institution more polluting than the confessional. I know nothing more degrading and corrupting than the law which forces a female to tell her

thoughts, desires and most secret feelings and actions to an unmarried priest.

"More than once, I have seen women fainting in the confessional-box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have forever sealed their lips, had almost killed them! Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as of married women, the awful words: 'I am forever lost! All my past confessions and communions have been so many sacrileges! Shame has sealed my lips and damned my soul.' "

29. "None other burden," was the minimum requirement laid down at the Council of Jerusalem; simply that they abstain from idols and fornication (Acts 15:28-29).

30. That which ye have already, *i.e.*, works, charity, faith, patience, service, and more works (Rev. 2:19). See Halley's *Pocket Bible Handbook*, page 692, paragraph 4, as follows: "God has had his saints in the Catholic Church, but most of them have been OUTSIDE the VATICAN. The 'Vicars of Christ' for the most part have been anything but saints."

31. The seven Spirits of God; the seven Spirits that are before His throne (Rev. 1:4). The seven Spirits of the Lord (Isa. 11:2): (1) Wisdom, (2) Understanding, (3) Counsel, 4) Might, (5) Knowledge, (6) Fear of the Lord, and (7) Quick understanding in the fear of the Lord.

32. His return is "After the Church Age," that is, there must first be a period during which the churches take out from among the Gentiles a people for His name (Acts 15:14). This period is known as "The Fullness of the Gentiles" (Rom. 11:25), which runs concurrently with the "Church Age." See Chart B, Appendix.

33. After the Fullness of the Gentiles (Romans 11:25), comes the deliverer, the one who has the keys of David, to build again the tabernacle which is fallen down (Acts 15:16).

34. The "Words" and not the "ideas" of the Bible are inspired by the Holy Spirit. "Thy Word is Truth." It is by every Word that proceedeth out of the mouth of God that man should live (Matt. 4:4).

35. See note 39, paragraph 2, page 191.

36. The call here is not exclusive to the churches; all who have

Bibles and can read, may read and hear what the Spirit saith to the churches. Blessed is he that readeth and they that hear the Words of this prophecy.

37. To those who doubt that the Laodicean churches of today are being used as a vehicle to spread communistic and socialistic doctrines, and to promote a social gospel, man-made, and unfit to drink, the following booklet is suggested: *Is There a Pink Fringe in the Methodist Church?*, published by The Committee for the Preservation of Methodism, P.O. Box 937, Houston, Tex.

38. Note: The call to repent is not made to the Laodicean Church; it is "to as many as I love," *i.e.*, to those who may yet see the light. "He that hath an ear, let him hear what the Spirit saith to the churches." To ask these modernists to repent would be useless. Did not the Pharisees and the Sadducees control the Sanhedrin? Did they repent? Did they believe? There is, however, this difference between the doctrine of the Pharisees and the Sadducees as compared to the doctrine of present-day modernists: the Pharisees and the Sadducees openly opposed Christ. The present-day modernists preach Christ, but deny His virgin birth, as recorded in the Bible; deny that He performed the miracles, as recorded in the Bible; deny His resurrection, as recorded in the Bible; deny that He will visibly return, as recorded in the Bible; and finally, they deny His deity — that He is God.

39. The voice of Christ is noticeably absent in the Laodicean churches because they have abandoned the Bible, *i.e.*, the Word. To this new modernistic cult a Bible-believing Christian is dull and old-fashioned. To intimate that the ecclesiastics in high places need to repent is to insult them; they have need of nothing; they are rich; they proclaim that they are the destined leaders to bring the world to glorious triumph through their rule and authority over the churches; they claim to represent so many million Christians. Beware of wolves in sheep's clothing. Note the following statements from high-ranking officials in the Federal Council of Churches:

(1) Dr. George A. Butterick, president of the Federal Council in 1940: "Literal infallibility of the Scripture is a fortress impossible to defend: there is treason in the camp. Probably few people who claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum." From *The Christian Fact and Modern Doubt*,

by Dr. Butterick. In plain English he says that a Bible-believing Christian is of questionable sanity.

(2) Dr. Harry Emerson Fosdick, spokesman for the Federal Council of Churches in the program known as "Sunday Vespers," writes in his book *The Modern Use of the Bible*: "They take such phrases as 'Jesus is God,' not to be found in the Scriptures or the creeds, and set it up as a standard of regularity of doctrine. But to suppose that the phrase 'Jesus is God' is an adequate expression of the Christian faith even in its creedal form is to display abysmal ignorance of what the Church has stood for. That statement alone is not orthodoxy; it is heresy." Compare, John 14:9: "He that hath seen me hath seen the Father," and "I and the Father are one." (John 10:30) Where is the heresy? In the Bible or Dr. Fosdick's book?

(3) Dr. Francis J. McConnell, former President of the Federal Council of Churches, in his book, *The Christlike God*, commenting on the multitude at South Galacia who called Barnabus "Zeus" and Paul "Mercury" (Zeus and Mercury being heathen gods), says: "Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?" In plain English he says that anyone who believes in the Deity of Jesus is a heathen. Examples could be multiplied, but these are given to illustrate the Laodicean trend of church leadership in America during this century. Men who deny the Word, the Bible, and the Deity of Jesus. No wonder the nations have shut the door in their faces. They are no longer witness-bearing institutions for Christ. He alone stands as the faithful and true witness.

40. The taking out from the Gentiles a people for His name no doubt refers to that body of individuals who constitute the True Church, *i.e.*, the called-out ones; who believe in Christ, the Son of the Living God. There is one Body, one Spirit, one Lord — Christ crucified for us; One Faith — Christ, the Son of the Living God; and one Baptism — in the name of Christ (Eph. 4:4-5). Christ must be given pre-eminence in all things in the Church. The division of the churches of the earth (to which the prophecy of Rev. 2 and 3 is addressed) is clearly foretold in the message of "What the Spirit Saith to the Churches." Followers of human leaders may say: "I am of the Pope" — the alleged successor to Peter, or "I am of Luther,"

or "I am of Wycliffe," or "I am of Tyndale," or "I am of Calvin," and of many others, but — were these crucified for you? (See I Cor. 1:11-13)

CHAPTER THREE

1. The phrase "after this" apparently denotes the transition from one scene of the vision to another. The Apostle is now to be shown things which must be hereafter; in heaven and on earth. For the things which must be hereafter, see Analysis, note 3.
2. The throne room of God, as seen by the Apostle in the vision of heaven, is best understood by observing the plan of the tabernacle from which Solomon's Temple was patterned. The plan of the tabernacle and temple was to serve as an example and shadow of heavenly things (Heb. 8:5). See "The Plan of the Tabernacle," Appendix.
3. The glory of God is described as having the light (brightness) of stone most precious, even like jasper, clear as crystal (compare Rev. 4:3 with Rev. 21:11). Here, God appears clothed in dazzling brightness "light unapproachable" (I Timothy 6:16), adorned with Sardus (Red).
4. The rainbow in the Old Testament symbolized God's covenant with Noah, and was a half-circle or semi-circle of seven colors. Here the rainbow that circles the throne is a full circle and the color is green. For the probable significance of the rainbow see note 8.
5. The identity of the four and twenty elders is not disclosed. But see I Chron. 23 and 24, where David appointed twenty-four elders to represent the Levitical Priesthood. See I Chron. 23:30, where they were to praise God morning and evening.
6. The sea of glass corresponds to the laver of the tabernacle, which is called sea in Solomon's temple. See II Chron. 4:2. It represents cleanliness — like crystal.
7. The term "beasts" in the King James Version is an unfortunate translation. The American Revised Version designates these four animals as "living creatures." Here, as in Isaiah and Ezekiel, they are associated with the throne of God (Isa. 6:2, Ezek. 1:4-28). They represent the very embodiment of created life; they are vibrant in every direction, full of eyes before and behind.
8. God's completed creation was declared very good (Gen. 1:

31). Ample provision was made for sustaining life; all vegetable growth was edible (Gen. 1:30). After the fall of man the ground was smitten with a curse; thorns and thistles sprang forth and man was made to earn his living by the sweat of his brow (Gen. 3:17-19). The rainbow seen by John (Rev. 4:3) surrounding the throne in heaven is emblematic of a covenant-keeping God; the color is emerald (Green) symbolizing a redeemed earth that will again bountifully produce every green herb for meat — not thorns and thistles. (Note: Prior to the flood it appears that man was a vegetarian; thereafter he was permitted to eat flesh — Gen. 9:3). The scene that the Apostle sees in chapter 4 of the Revelation is preliminary to Christ's return to redeem the earth as the restored paradise of God. The elders and the living creatures worship because of creation.

9. Redemption here embraces all creation; a creation delivered from suffering and death. The Apostle Paul speaks of the redemption of the body in Romans 8:21-23. The redeemed body will resemble that of the transfigured and resurrected Christ, *i.e.*, a body incorruptible, glorious, powerful, and spiritual (I Cor. 15:42-44,49).

10. Seven is the number of completeness. Horns denote imperial, kingly, and invincible power. Moses in blessing Joseph said, "His horns are like the horns of Unicorns: with them he shall push the people together to the ends of the earth."

11. The seven eyes are the seven Spirits of God sent forth in all the earth: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of fear of the Lord, and (7) the quick understanding in the fear of the Lord (Isa. 11:1-3). These are the sources of the King's power.

12. Scriptures teach that there will be a time when Christ will take unto Himself His great power and reign on earth (Rev. 5:10); that the God of heaven will set up a kingdom that will break in pieces all other kingdoms, and it shall stand forever (Dan. 2:43).

13. "Title deed"; the deed to land; in this instance to the whole world. Title deeds in Israel constituted the evidence of ownership of land that had been purchased or redeemed. The title deed was called the book of purchase, and was sealed within and without (see Jeremiah 32:12). The purchase here is the whole world, together with His people (the children of the kingdom —

Matt. 13:38) who shall reign with Him on earth. This is illustrated in the parable of Matt. 13:44. The field is the world (Matt. 13:38); the treasure, those who obey His voice (Ex. 19:5), and the purchase price His life — “all that He hath.” (Matt. 13:44)

14. To redeem an inheritance, under Mosaic law, a kinsman redeemer was required to: (1) appear at the gate of the City, before the elders as witnesses, and (2) publicly declare (advertise) his purpose to redeem the property, and (3) pay the redemption price (Ruth 4:1-9). The order of the events in the redemption of mankind and all creation (the restitution of all things — Acts 3:20-21) appears as follows: First, Christ takes the seven-sealed book, *i.e.*, the title deed to the world, which he has purchased at the awful price of His blood (his life); Second, He must evict the adverse possessors, who at that time are the “beast” and the “ten kings” (Rev. 17:12-14, Dan. 2:44); Third, He must reign until He has put all enemies under His feet (I Cor. 15:24-25), or for a period of 1000 years (Rev. 20:4); Fourth, He delivers the perfect kingdom, fully restored, to the Father (I Cor. 15:24-25), upon the new earth (Rev. 21:1).

15. Supreme authority was conferred upon Christ at His exaltation (Matt. 28:18) but He did not at that time take His great power and reign upon the earth. He is now seated upon His Father’s throne (Rev. 3:21) where He shall remain until the time of refreshing (Acts. 3:19-21), when the Lord God shall give Him the throne of His Father David (Luke 1:32), which is His earthly throne during the Millennial reign upon the earth (Zech. 14:9; Rev. 11:15).

16. Here (Rev. 5:10), the saints in glory shout “we shall reign upon the earth,” K.J.V. Do they kneel before the throne of God with a lie on their lips? Beware of the leaven of those who deny the words of the living God and scoff at the Revelation of His Christ.

THE SIX SEALS—

1. The sign of the Son of Man in heaven occurs immediately after the great tribulation and the darkening of the sun, moon and stars. Compare the sixth seal of Rev. 6:12-13 with Matt. 24:29-30.

2. The "beginning of sorrows" is explained by Jesus in the Olivet Discourse as written in Matt. 24:5-14. All these (Matt. 24:8-12), are the beginning of sorrows: (1) many false christs, deceiving many, (2) wars and rumors of wars, (3) wars intensified, nation against nation, and kingdom against kingdom, (4) famine, pestilence and earthquakes in divers places, (5) Christians delivered up as martyrs, (6) national and international hatred against Christians, (7) people betraying and hating one another, (8) false prophets, deceiving many, and (9) iniquity shall abound. Watch for these things; these (Matt. 24:5-12) are the words of Christ, the Son of the Living God.

3. The "time of the end" runs concurrently with the last three and one-half years of the times of the Gentiles. Daniel was instructed to seal his book and shut up the words of the prophecy until the "time of the end." (Dan. 12:4) The Apostle John was commanded not to seal up the words of the prophecy of the Revelation (Rev. 22:10). The Lion of the Tribe of Judah has prevailed to open the book and loose the seals (Rev. 5:5). Those things (the wonders of the great tribulation and the time of the end — Dan. 12:6) shall be finished in a period of forty-two months (Rev. 11:2), or in three and one-half years (Dan. 12:7-9). See page 23 *et seq.* Also see Chart C, Appendix.

4. The conqueror of Rev. 6:2 is the desolator of Dan. 9:27 (see note 4 to page 21). He begins as a great conqueror, making a firm covenant with many; he becomes the beast in the middle of the week of seven years (Rev. 13:1-8) causing the overspreading of abominations for forty-two months (three and one-half yrs.) even to the consummation (Dan. 9:27, Rev. 13:5). See Chart C, Appendix.

5. Here the conqueror is waging his war against the saints, slain for the word of God. Their fellow servants who remain are also to be killed (Rev. 6:11), and will be given into his hands for a time, times, and the dividing of time (Dan. 6:11), but the judgment shall sit (Dan. 7:27), and his (the conqueror's) dominion is consumed and destroyed unto the end.

6. The appearance of the 144,000 Israelites indicates that Israel (Daniel's people) has again entered into the timetable of prophecy. It is the trumpet plagues that hurt the earth, and the sea, and the trees (Rev. 7:3), against which these are sealed. These (the 144,000) are therefore sealed at the beginning of the course of the seven trumpets, which is also the beginning of the great

tribulation, which is also the last three and one-half years of Daniel's last week of years (see Chart C, Appendix).

7. Note: The seven seals, the seven trumpets, and the seven vials all arrive at the same goal, which is evidenced by "voices, and lightnings, and thunders, and an earthquake." Compare Rev. 8:5; 11:19; 16:18. Also see Chart C, Appendix.

8. For the concurrent action of the seventh seal, the seventh trumpet, and the seventh vial at the end, see Chart C, Appendix.

9. The end of the world has reference to the end of the age, *i.e.*, the end of the times of the Gentiles. See Part I, chapter 4. Also see Smith-Goodspeed translation of Matt. 24:3, as follows: "Tell us when this is to happen, and what will be the sign of your coming and the close of the age?" For world conditions, and the international state of affairs, at the time of the end, see Appendix, page 162.

10. The Goodspeed translation is used here. Compare K.J.V. and A.R.V.

11. The conqueror of Rev. 6:2, begins his conquest at the command of the first living creature, who speaks with the voice of thunder, saying "Come." The words "and see" in the King James Version should be omitted. The apostle is already there to see; the rider comes at the command of the living creature whose abode is in the throne room of God. For the identity of this conqueror, see note 4, page 195.

12. Although many false christs shall appear, the "time of the end" is identified by the appearance of a definite individual, the "conqueror" of Rev. 6:2. He is the first horseman of the Apocalypse, and is no doubt hailed as a great deliverer, and proclaimed as the Christ. But his course, as revealed by the opening of the successive seals, marks him as the desolator of Dan. 9:27. See note 4 to page 21. Also compare Rev. 6:2 with Rev. 19:11. The rider in Rev. 6:2 is the great imitator (the antichrist) coming in his own name, whom the nations receive (St. John 5:43). The true Christ, for whom the heavens open, comes in Rev. 19:11-16; whose name is the "Word of God."

13. For the beginning of sufferings, see note 2, page 195.

14. International hatred against Christ is even now crystalizing in many places. After World War I, missionaries were greatly handicapped in many places, in which they were formerly extended the open door. After World War II, Christian mission-

aries were persecuted and driven out of many nations. The spread of communism, and its song of hate against Christ, are but shadows of events that shall come upon the earth; men will be persecuted, tortured, and made to deny Christ or be killed (Matt. 24:9; Rev. 13:14; Dan. 7:21; Rev. 6:9).

15. The altar is before the throne. The scene is in heaven.

16. The cry of the slain saints is answered in Rev. 8:3-4, by an angel (Christ as High Priest) offering incense upon the golden altar in heaven, which is followed by the devastating trumpet plagues. For the trumpet plagues, see the seven trumpets.

17. The sixth seal extends to the signs that follow the great tribulation and immediately precede the return of Christ, for His saints, at the harvest (Matt. 24:29-30).

18. The word "angel," in both Hebrew and Greek, means messenger. An angel from God is one with a message or commission from Him. These interplanetary messengers conduct the heavenly counter-attack against the conqueror through the course of the seven trumpets — to the end. Angels are also the reapers of the harvest at the end of the age (Matt. 13:39).

19. Note: The seven seals, the seven trumpets, and the seven vials do not all have the same starting point, but they all arrive at the same goal, *i.e.*, the end, which is evidenced by "voices, and lightnings, and thunderings, and an earthquake." Compare Rev. 8:5; 11:19; 16:18.

20. For Daniel's seventieth week of years, see page 20 *et seq.*

21. For "the end," see note 19, page 181.

22. For the "four living creatures associated with the throne of God," see note 7, page 192.

23. The K.J.V. omits the word "the" before the phrase "great tribulation." The A.R.V. includes the word "the" and is as follows: "the great tribulation." The A.R.V. is probably correct. The Greek is very definite here: "the tribulation, the great one." Note: The only persons known to come out of the great tribulation are the redeemed, who are taken up at the harvest. See "The Harvest," page 92.

THE SEVEN TRUMPETS—

1. To "stand before God" signifies the holding of a most exalted

office. Note: Gabriel's salutation to Zacharias, viz., "I am Gabriel, that stand in the presence of God." (Luke 1:19) The presence angels that stand before God and watch are named in the book of Enoch, chapter 20, as follows: "These are the names of the angels who watch. Uriel, one of the holy angels, who presides over clamour and terror; Raphael, one of the holy angels, who presides over the spirits of men; Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries; Michael, one of the holy angels, who, presiding over human virtues, commands the nations; Sarakiel, one of the holy angels, who presides over the spirits of the children of men that transgress; Gabriel, one of the holy angels, who presides over Isekat, over Paradise, and over the cherubim."

2. The censer of gold; a vessel used only by the High Priest. Some identify this angel as "Christ," Who is our High Priest.

3. The fire cast from the golden censer to the earth is accompanied by voices, and thunderings, and lightnings, and an earthquake; all these occur at the seventh seal, the seventh trumpet, and the seventh vial; the time for judgment has come. See Luke 12:49, 51 as follows: "I come to send fire on the earth: and what will I, if it be already kindled? . . . Suppose ye that I am come to give peace on earth: I tell you Nay; but rather division." See also Matt. 10:34.

4. See note 6.

5. The "beast." See note 4, page 179.

6. The prayers of the saints are answered at the fifth seal (Rev. 6:9-11), and the trumpet plagues begin, extending throughout the "time of the end." See Chart C, Appendix.

7. For the "time of the end," see The Six Seals, note 3, page 195.

8. The angel of Rev. 8:13 proclaims in a loud voice that there are three more plagues to come; these do not affect the earth, or the solar system, or the physical universe, but they strike directly at the inhabitants of the earth; they are sometimes called the woe trumpets. The announcement is made by an angel (eagle, A.R.V.). The A.R.V. is probably correct. Great Christian characters are referred to as eagles in Isa. 40:31; also see Matt. 24:28, as follows: "where the carcass (slain body, *i.e.*, the Lamb) is, there will the eagles (Christians, *i.e.*, eagles of faith) be gathered together."

9. For the "Woe Trumpets," see note 8.

10. The four angels here are bound; they are no doubt fallen angels and killers at heart, loosed to vent their malicious nature in the days of the sixth trumpet. See Jude 6; also II Peter 2:4.
11. The Euphrates, that great river upon which Babylon was built — the seat of Satan — provides the situs for the four angels.
12. The duration of the sixth trumpet is given as 396 days; add this to the five months (150 days) of the fifth trumpet, and the total is 556 days, or the days next preceding the seventh trumpet, *i.e.*, the second advent (Rev. 11:15).
13. Devil worship is the prevailing religion at the "time of the end." The "beast," imbued with the power of Satan (Rev. 13:2), demands: (1) that he be worshipped as God (II Thes. 2:4), or (2) that those who refuse beast worship be killed (Rev. 13:15). For the nature of this final world religion, see the "wilful king of the time of the end" of Daniel 11:36-38.
14. For the rainbow of Rev. 4:3, see Part II, chapter 3, note 4.
15. Christ is portrayed in the Apocalypse as a Lamb, a Lion, a Warrior, and the description given in Rev. 10:1-2 indicates that He is also the Mighty Angel. This conclusion is further evidenced when He refers to the two witnesses of Rev. 11:3 as "my witnesses."
16. There will be no peace upon the earth until Christ takes possession of the sea and the earth, and establishes His kingdom; and rules as King of kings and Lord of lords.
17. The saints in the tribulation, *i.e.*, the saved and the sealed; 144,000 sealed and the innumerable multitude saved. See "the sealed and the saved," page 55.
18. "Delay" instead of the word "time" is used in the A.R.V. and is the better translation. From the day of Pentecost, 29 A.D., to the present time there has been delay after delay: long, repeated, trying delay, until men shall scoff and say, "Where is the promise of His coming?" (II Peter 3:3-4) The authenticated statement of the mighty angel, under oath, should dispel all doubt in the minds of Bible-believing Christians that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)
19. The mystery of God, *i.e.*, the Gospel of the kingdom merged into reality; that kingdom, set up by the God of heaven, upon this earth, that fills the whole earth (Dan. 2:44, 35); the kingdom

sought by all who desire the fulfillment of the Lord's prayer — "Thy Kingdom come, thy will be done, in earth." (Matt. 6:10)

20. "1260 days" are fifteen days short of forty-two months, unless thirty-day months are intended. It would appear that the two witnesses ascend into heaven prior to the full forty-two months; that is, prior to the battle of the great day of God Almighty (Rev. 11:11, 12; 16:14).

21. For the "time of the end," see The Six Seals, note 3, page 195.

22. Note: In the gospel of St. Matthew, chapter 11, verses 12 and 14, we find this language: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. And if ye will receive it (the kingdom of heaven), this is Elias, which was for to come." This language intimates that Jesus had a foreknowledge that the Scribes and the Pharisees (the religious leaders of the day) would not receive the gospel of the kingdom of heaven, and therefore Elijah of the Old Testament, in person, would not come until prior to the second advent.

23. See Dan. 7:22.

24. For the winepress of the wrath of God, see "The Vintage," page 93.

25. The scene of Rev. 11:15, Rev. 4:10, and Dan. 7:9 is the same, with these exceptions; in Dan. 7:9 it is seen in vision; in Rev. 4:10 it is seen in the Spirit of Prophecy, but in Rev. 11:17 the trumpet has sounded, setting the chronological time for fulfillment; having reached this stage in the vision, the words "and art to come" are properly omitted in the A.R.V. Again we stress the fact that the seventh seal, the seventh trumpet, and the seventh vial strike concurrently at the end.

26. The word "judgment" in the A.R.V. is translated "damnation" in the K.J.V. The A.R.V. is undoubtedly correct. It is not man's province to judge. All judgment is committed to Christ (John 5:22). Judgment does not necessarily mean damnation. Even the imperfect judgments of men in our civil courts rest upon the basis that every wrong must have a remedy. Judgments are frequently corrective; containing such orders and decrees as the court may deem just and proper. Divine judgment frequently means deliverance. Witness: the mercy of Jehovah when Israel was in distress from heathen nations, "He raised up judges to deliver Israel." (see Judges 2:9) Also note these

words: "In righteousness He doth judge and make war." (Rev. 19:11) "He hath appointed a day, in which He will judge the world in righteousness" (Acts 17:31); and again in reference to His appearing, "Until the appearing of our Lord Jesus Christ, which in His times He shall show who is the blessed and only potentate, the King of Kings and Lord of lords." (I Tim. 6:15) The "day" appointed in which He will judge the world in righteousness appears to be the Kingdom Age (one thousand years; see II Peter 3:8), which is the only time that the world will be judged in righteousness. And they (who are resurrected to judgment) will know the Lord when they are brought forth from the grave (see Ezek. 37:13-14; also John 5:25). They are subjected to the process of restitution (Acts 3:20-21), *i.e.*, the iron rod rule (Rev. 19:15). And they (the wise, who were resurrected to life, and rule with Christ) shall shine . . . and turn many to righteousness as the stars for ever and ever (Dan. 12:2-3).

27. But some may say, "if all that ever lived are resurrected there will not be room for them upon the earth." Consider this: there are less than two and one-half billion persons upon the earth at the present time. Beginning six thousand years ago with Adam, a very liberal estimate of all human beings that ever lived upon the earth, during all generations, would not exceed two hundred billion. The area of the State of Texas is 265,896 square miles. It is therefore possible for all the people that ever lived upon the earth to be assembled in the State of Texas with a space of over thirty-six square feet to each person. This would be less congested than many a home-coming festival or football game. Two hundred billion could easily live upon a redeemed earth (see Part II, Chapter 3, notes 8 and 9). Even today (1952) the scientists (realizing that atomic energy is disappointing) are looking to solar energy as the inexhaustible world supply. Arturi I. Virtanen, a Nobel prize winner of Finland, says that food plants used only one per cent of the solar energy in 1950; that fifty years from now the world will be able to increase its food supply fifty times; that the abundant and almost costless power of solar energy will make it possible to mine the minerals and harvest the green growth that teems in the ocean; that there is more wealth in any square mile of the sea than there is in any square mile of land; that there will be no danger of overpopulation. Thus reason the scientists in the days when

knowledge shall be increased. But the All Creator spoke (over 2600 years ago) of a far greater world supply, and a more abundant life, upon a redeemed earth, in the days to come, in the kingdom age (see Isa. 30:23, 26).

28. The coming forth from the grave (resurrection of the dead), should ever be distinguished from receiving eternal life (sometimes called the resurrection from among the dead; see Phil. 3:11, margin (b), Scofield Bible). The coming forth from the grave is physical (see Ezek. 1-14). The resurrection from among the dead is spiritual (see John 5:25 and Eph. 2:5).

29. The events that transpire during the sounding of the seventh trumpet do not necessarily occur simultaneously. The seventh trumpet sounds over an extended period. It is "in the days" of the voice of the seventh angel, when he shall begin to sound, that the Mystery of God is finished (Rev. 10:7). The voice of the seventh angel therefore continues to sound over an extended period; possibly for forty-five days, until the kingdom is fully established (see note 11b, and 11c, page 181).

30. See Chart F, note, for a description of the temple in heaven and the course of Christ's return, beginning in the Throne Room of God, or the Holy of Holies; then into the middle chamber; then into the outer chamber from which heaven opens for the descent of Christ and His saints.

THE SEVEN PERSONAGES

1. Satan, the prince of this world, took Christ up into an exceeding high mountain to show Him (Christ) that he (Satan) was the ruler of the kingdoms of this world (Matt. 4:8-9). It is noteworthy that Satan, as characterized in Rev. 12:3, has seven heads with seven crowns. These, no doubt, stand for world kingdoms; heathen or anti-Christian, ruled by Satan. History records the following world kingdoms: (1) Egypt, (2) Assyria, (3) Babylon, (4) Media-Persia, (5) Greece, and (6) Rome. Before the "time of the end," prophecy announces that another world order shall arise. It will consist of ten confederated kingdoms, which have received no kingdom as yet (Rev. 17:12). Satan is also destined to rule this confederated kingdom until he transfers his authority to the ten kings (horns), who then wear the

crowns (Rev. 13:1). For the time when the crowns are transferred to the ten horns (kings), see note 2.

2. Michael and his angels go forth to war with the dragon (the scene is in heaven) at the beginning of the great tribulation, *i.e.*, the time of trouble of Dan. 12:1. He (the dragon or Satan) is called the accuser of the brethren. The brethren are Jews, Daniel's people. The accusation is infidelity, for rejecting Christ. But they repent in bitterness (see note 23, page 182); Satan's cause of accusation fails, and they (the brethren) overcome him (Satan) "by the blood of the Lamb, and the word of their testimony." They are now ready to die for the cause of Christ, before the natural time for death; "they loved not their lives unto death." (Rev. 11) Satan is cast out, with his angels, to earth having great wrath (Rev. 12:9), knowing that he hath but a short time (Rev. 12:12); *viz.*, three and one-half years (Rev. 12:14). And he (the dragon) gives the beast (antichrist) his power, and his seat, and great authority (Rev. 13:2). This sets the time when Satan transfers to the Conqueror of Rev. 6:2, his power, and his seat, and great authority; and the conqueror thereupon becomes the beast of Rev. 13:5, with power to continue forty-two months (during the great tribulation), when he rules with the ten kings, with unparalleled blasphemy (Rev. 13:6).

3. The sealing of the 144,000 servants of God synchronizes with Satan's ejection from heaven. These remain upon the earth through the great tribulation. They are providentially protected. Note: (1) they are sealed against great tribulation at Rev. 7:3, (2) they are greatly frightened at the end of the sixth trumpet plague (Rev. 11:13), and they are safely with the Lamb on Mount Zion after the great tribulation has run its course (Rev. 14:1-5). The martyred Israelites are counted among the blessed dead (Rev. 14:13). It is the testimony of the sealed and the martyred remnants that destroys Satan's ground of accusation against the brethren (see note 2).

4. The wilderness (Rev. 12:14), sometimes designated as Petra; a place hedged in by mountains, accessible only through a narrow pass, lying southeast of the Dead Sea. W. E. Blackstone is said to have collected Bibles and literature in various languages and stored them in Petra for the use of the remnant during the great tribulation. Petra is located in Edom; see Dan. 11:41, listing Edom among those who escape.

5. "Eagle's wings." (Rev. 12:14) Compare Ex. 19:4, where Jehovah reminds Israel of what He did to the Egyptians (calling to remembrance the plagues); how He (Jehovah) bore them on eagles' wings calling to remembrance the miraculous crossing of the Red Sea); and how He brought them unto Him (calling to remembrance their guidance by the pillar of fire). So will Jehovah again bear the remnant which keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17) through the great tribulation.

6. The serpent (Satan) casts water out of his mouth as a flood (Rev. 12:15). Compare Jer. 46:8, as follows: "Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth"; so does the conqueror, who is now the beast (see note 2); and he casts out of his mouth water as a flood.

7. The earth helped the woman (Rev. 12:16), by opening her mouth. See Numbers 16:30, 32, where Korah conspired against Moses. They (Korah and his followers) were swallowed up by the earth and cast into the pit (Num. 16:33). No doubt the seismic disturbances (Earthquakes, etc., Matt. 24:10) of the time of the end will be providential in preserving the remnant, and finally in destroying their persecutor.

8. The pronoun "I" in Rev. 13:1 is translated "he" in the A.R.V. The reference in the A.R.V. is probably correct, and refers to the *dragon* as standing on the sand of the sea, instead of John. Here we have the dragon giving to the beast his power, his seat, and great authority. This composite beast is not identical with Daniel's fourth beast (Dan. 7:7), but is a composite animal, embracing all the traits of the four world powers of Daniel's vision: the body of the leopard (Greece), the feet of the bear (Media-Persia), the mouth of a lion (Babylon), and ten horns, representing the confederated empire of the ten kings; the last form of Gentile world order, consolidating under the beast, and the ten horns are crowned (ruling) with Satanic authority.

9. A Gentile, racially speaking, is a descendant of Japheth, one of Noah's three sons (see Japheth's sons, and their principal nations, page 165, Appendix). Spiritually, a Gentile is a believer in false gods. Webster defines a Gentile as "Any person not a Christian or a Jew; a heathen; a believer in false gods." For the "Times of the Gentiles," see Appendix, page 154.

10. For the identity of the "other little horn," see Part I, Chapter 6, note 4, page 179.
11. For Satan's seat, see Part II, Chapter 2, note 17, page 186.
12. For the "Time of the End," see The Six Seals, note 3, page 195.
13. For the antichrist and his various titles, see Part I, Chapter 6, note 4. For a lucid discussion as to "Who will be the antichrist," see Dan Gilbert's pamphlet by that title, published by the Christian Press Bureau, 511 Eleventh Street, N.W., Washington 4, D.C.
14. The seven heads upon the beast out of the sea, we believe to symbolize seven world powers, or successive empires upon the earth; these world powers ruled by Satan (Note: Satan, the dragon of Rev. 12:3, is described as having seven heads, and upon the seven heads, seven crowns — crowns signify rulership). Satan is prince of this world, and especially of those world empires that enforced upon their subjects "image worship," or "emperor worship," and "Idolatry." The six world empires, since the organization of the nations, that have exercised universal rule are (1) Egypt, (2) Assyria, (3) Babylon, (4) Media-Persia, (5) Greece, and (6) Rome. After Rome, emperor worship was discontinued; this only after much bloodshed and persecution; the early Christians refused to submit to idolatry and emperor worship. This struck the deathblow to absolute ecclesiastical and civil dictatorships. But prophecy distinctly announces that there will be a seventh, or last, world power: the confederated empire of ten kings, under the rule of the beast, the antichrist, who will enforce image worship under penalty of death. The elements of this last form of emperor worship will bring to life all of the vile characteristics of the previous six world empires, and add a seventh, beast worship. The deadly wound, *i.e.*, the deathblow of Christianity to emperor worship, is healed (Rev. 13:12).
15. The number of his name is the number of a man; 666 (Rev. 13:18). "Blessed is he that readeth and they that hear the words of this prophecy, and keep the things that are written therein," that they may be able to identify and know who the beast is when he shall appear.

THE PROGRAM OF THE TIME OF THE END

1. For the "time of the end," see The Six Seals, note 3, page 195.
2. "Firstfruits." Before the harvest Israelites were to bring to the priest a sheaf of the firstfruits (Lev. 23:10). The feast of the firstfruits was symbolical of the harvest. The appearance of the 144,000 on Mount Zion indicates that the harvest of the world is near. See Matt. 13:38.
3. Jeremiah indicates, in his prophecies against Babylon, that they, too, are to be explained on the theory of dual fulfillment (see Part I, Chapter 5, note 15, for examples of dual fulfillment). The prophet is told to take the wine-cup of fury, from the hand of the Lord, and cause all nations to drink (Jer. 25:15). After listing many nations and ending with "all kingdoms of the world" he states that "the king of Sheshach (Babylon) shall drink after them." This is a clear indication that the king of Babylon (the beast) shall be the last to drink. That is, he is the last of the world dictators. The name "Sheshach" is a name for Babylon, as indicated in the margin of the Scofield Reference Bible, page 799, b. See Jer. 51:41. Also in Jer. 51:41, we find the following inquiry: "How is Sheshach taken? How is Babylon become an astonishment among the nations?" The answer is a detailed account of its destruction. History proves that the first fall of Babylon did not meet all of the requirements of this detailed account. Prophecy foretells a future fall of Babylon that supplies the details required to effect complete fulfillment (Rev. 17:16). Therefore we see in the prophecy of Babylon, as recorded by Jeremiah, a dual fulfillment.
- Isaiah likewise associates the final fall of Babylon with "the day of the Lord." (Isa. 13:1-10) This prophecy deals with the burden of Babylon, the signs given at Isa. 13:10 clearly designate the time of Babylon's fall; that is, at the time of the sixth seal (compare Rev. 6:12, 13 with Isa. 13:10).
4. "Fornication," as used in the scriptures, appears to have a double meaning: (1) literally, it embraces all sexual sins, and (2) spiritually, it indicates infidelity; as when Israel embraced false gods, she was said to have played the harlot.
5. See Rev. 18:12-13. In Greek the word "pharmakeia" is used, indicating the use of drugs and intoxicants.

6. For the state of society in "the last days," see II Timothy 3:1-7.
7. For the first appearance of the antichrist, see The Six Seals, note 12, page 196.
8. See note 11, *infra*.
9. See The Six Seals, note 9; also Matt. 13:39. Note: The harvest is not completed until after the vintage. Here the harvest is reaped (a small bundle of grain laid down as cut — Webster); it is not yet put into the barn (Matt. 13:30). Before the wheat is put into the barn (that is before the saints possess the kingdom) the tares must be tied in bundles for burning (destruction). This is accomplished when the "vintage" is cast into the winepress (Rev. 14:19-20).
10. For the generation of the "Fig Tree" see "The Parable of the Fig Tree," Appendix, page 153, and notes, pages 225-226.
11. The "day and hour" of the harvest, *i.e.*, Christ coming for His elect, is not known or disclosed (see Matt. 24:42, 25:13). The manner of His coming is given in Rev. 16:15; note the warning: "Behold I come as a thief." This warning immediately follows v. 14, relating to the battle of the Great day of God Almighty, indicating that the elect are not to be deceived by thinking that He will not come until after the vintage (Armageddon). His coming for His elect is as follows: (1) As a thief, without previous warning; (2) with universal visibility; that is as the lightning cometh out of the east (note: the lightning comes out of the east when the storm is over); (3) with the sign of the Son of Man in heaven; (4) in the clouds of heaven (Rev. 1:7, 14:14); (5) with a shout (I Thes. 4:16); (6) with the voice of the archangel; and (7) with the trump of God (probably not one of the seven trumpets, as these are the angel trumpets). For His elect the storm is over at the harvest; they are safely enraptured into heaven and admitted to the marriage supper of the Lamb; but those who are left (for one shall be taken and the other left — Matt. 24:40-41) only mourn; they are left to suffer the terrible effect of the vial plagues, filled with the wrath of God (for the seven vial plagues see pages 96-105).
12. The first angel of Rev. 14:14 is Christ (the Son of Man) coming for His saints at the harvest. Therefore the "other angel" of Rev. 14:17 cannot be Christ. This angel (Rev. 14:17), who also has a sharp sickle, gathers the vine into the winepress.

The winepress is then trodden by the Avenging Messiah, at the second advent, when all His garments are stained with blood (Rev. 19:13, compare Isa. 63:3).

13. The harvesting process has three phases; (1) the reaping of the crop (the wheat), and (2) the gathering of the tares for burning, and (3) the putting of the wheat into the barn (Matt. 13:30). The harvest of the earth appears as follows: (1) The reaping of the earth, *i.e.*, the elect taken (Rev. 16:15); and (2) the wicked gathered at Armageddon, for destruction (Rev. 16:16) and the putting of the elect in possession of the kingdom (to reign with Christ 1000 years — Rev. 20:4; compare Dan. 7:22).

THE SEVEN VIALS

1. This prophecy seems to apply to the days of the antichrist. Note: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the laws." (see Dan. 7:25) The laws (ordinances) that are to be changed apparently relate to the religious life of the people. See Part I, Chapter 3, note 2, page 175.

2. The "seat of the beast" is upon the ruins of Babylon. The text indicates that there is no longer a Babylon at this stage; it is particularly noticeable by its absence; this is made more striking by the account of the seventh vial; there Babylon is "brought into remembrance"; that is, the city is remembered for its great wealth and commerce so recently destroyed. The natural questions are: (1) When was Babylon destroyed? The answer is, at the time, or just before, it was announced, by the angel of Rev. 14:8; this is the second angel that makes the world tour, following the first angel that proclaimed the world-wide gospel. Babylon must therefore fall before the vials begin; even before the harvest; otherwise the warning of "come out of her my people" is useless because none of God's people remain after the harvest. (2) How is Babylon destroyed? The answer is found in Rev. 17:16; the ten kings of the confederated empire hate the city because of its strangle hold on the commerce of the world, and its control over world finances, and its requirement of beast-worship as a religion; all used no doubt to accumulate unearned and unheard-of wealth. Therefore, they (the ten kings) make

her naked and desolate, and burn her with fire. Thus ends the city; that city that had so recently devised the most intricate, wicked, and universally corrupt system of world commerce and boycott ever to exist in the world (no man could buy or sell unless he had the mark of the beast). God's people are duly warned to come out of Babylon before her destruction by the ten kings (see Rev. 18:4). Thus has fallen Babylon, "the seat of the beast," become the habitation of devils, foul spirits, and every unclean and hateful bird (Rev. 18:2).

3. The battle of the Great day of God Almighty (Armageddon) is fought outside the city. Jerusalem appears to be spared.

4. The gathering as described in Rev. 16:13-16, is not a part of the sixth vial; it is a separate scene, properly contained in a parenthetical paragraph, describing what the Apostle saw during the course of the seven vials. This construction is clearly apparent here, as it is throughout the whole construction of the Revelation, that in each series of sevens (the seven seals, the seven trumpets, and the seven vials) there is a parenthetical explanation or episode after each sixth of the series.

5. See The Six Seals, note 19, page 197.

6. "It is done," compare the sworn statement of the mighty angel at Rev. 10:7, who swears that "in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished," there is delay no longer. There cannot be three and one-half years lapse of time, or any other period of time, between these two events. We cannot stress too strongly that the course of the seven seals, seven trumpets, and seven vials all converge into the deadly silence for one half-hour in heaven; then the fire cast to earth (Rev. 8:5); the trumpet (Rev. 11:15, 19); the vial (Rev. 16:17-18), and "It is done." All are evidenced by voices, lightnings, thunderings, and an earthquake. See Haggi 2:3-4, as follows: "Yet once, and I will shake the nations." It is the one last shaking that changes the topography of the earth and causes the fall of all cities; all but Jerusalem. And even Jerusalem is divided into three parts (Rev. 16:18-19).

7. Note: The splitting of the city of Jerusalem occurs with the visible standing of Christ on the Mount of Olives (Zech. 14:4). He returns to the same place from which He ascended (Acts 1:11). The dead sea is healed; no longer a dead sea but a river of living waters (Zech. 14:8).

8. See note 2, page 208.
9. For a graphic account of the invading host from the North preparatory to Armageddon, see Joel 2.
10. Hail appears to be the final weapon that destroys the last Gentile world order, each stone weighing about 100 pounds (Rev. 16:21). See Job 38:22-23. The prophecy of Job was made about 2136 B.C.

THE SEVEN DOOMS

1. Pagan Rome cruelly tortured and killed many Christians. They were thrown to beasts and exposed to public ridicule and contempt, but history does not confirm that there was a universal practice of beheading for the witnesses of Jesus as prophecy announces that there shall be at the "time of the end." (Rev. 20:4)
2. Note the phrase "the son of perdition," not "a son of perdition." The son of perdition here can mean but one person; *i.e.*, Judas Iscariot, who betrayed Jesus.
3. See Part I, Chapter 6, note 2, page 179.
4. Bible-believing Christians have no doubt that Elijah must come before the coming of the great and dreadful day of the Lord (Mal. 4:5). Why doubt the coming of Judas Iscariot as the antichrist?
5. Before the great mountain (the kingdom of stone in Dan. 2:35) fills the whole earth, the mountain of Babylon is destroyed (see Jer. 51:24-25).
6. Horns symbolize nations or powers; see Zech. 1:18-19 for the four horns (nations) that scattered Judah, Israel, and Jerusalem.
7. One hour probably means at one and the same time. However the time of absolute authority as ruler of the whole world, by the beast and the ten kings, may in fact be one hour; *i.e.*, that hour after the gathering of the kings of the earth and the whole world at Armageddon. It appears that the beast and the ten kings win against the kings of the North, East, and South (see Part I, Chapter 6, note 18). He (the beast) is then the ruler of the whole world. By accepting Satan's power he has accomplished a universal military victory. Drunk with Satanic authority, he

now makes war with the Lamb (Rev. 17:14) and is utterly destroyed (see Rev. 19:20-21).

8. Wendell Willkie proposed one world. This confederated empire of United Nations requires "one mind." For unity in agreement the beast promises peace. This unity cannot be Christian; it is, in fact, satanic. Note: The U.N. excluded God in its organization at San Francisco, in the name of peace. "Unless God builds the house they labor in vain that build it." An information bulletin of the Library of Congress issued Jan. 21-27, 1947, contains an appendix which presents the Program Commission of the U.N. Paris Conference. It discloses how they propose to create one-mindedness through "planetary culture," "world thought control," and "knowledge." For the prophecy of Daniel, that knowledge — worldly knowledge — shall be increased, see Dan. 12:4. Also see Ps. 111:10. The wise shall understand.

9. The ten kings give their power and strength unto the beast. The United States gave her power and her strength to the U.N., a godless organization that has brought nothing but death and disaster to those who have fought under her godless banner. "No man can serve two masters: ye cannot serve God and mammon." (Matt. 6:24) Which shall it be? This nation under God, or the U.N. under atheism? Note: The United States by giving her power and her strength to the U.N. can utterly destroy the Bill of Rights and all freedom that we inherited from our forefathers. The way in which this can be done is by governmental treaty. By ratifying the treaties of the U.N. our entire Constitution could be nullified; this because of Article VI of the Constitution, as follows: "This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme Law of the Land; and Judges in every State shall be bound thereby, any thing in the Constitution or Laws of any State to the contrary notwithstanding."

10. See Dan. 2:44-45. The kingdom is upon this earth. It becomes a great mountain and fills the whole earth (Dan. 2:35).

11. The justice of this judgment is readily realized by calling to mind that this city became the commercial center of the world; first among cities that beheaded Christians; the center of all abominations and filthiness (Rev. 17:4; Rev. 18:5-6).

12. Birds, in Scripture, represent the wicked. Compare Matt. 13:4. The birds that devoured the seed by the wayside were the wicked.
13. Utter destruction by fire was not the fate of Ancient Babylon; but it is so decreed of end-time Babylon.
14. All that were slain upon the earth during the reign of the antichrist were beheaded for refusing to worship the image of the beast (Rev. 13:15). The most powerful weapon to compel submission is the power to control commerce; *i.e.*, the power to control the right to buy and sell. The threat is: sin or starve. But man shall not live by bread alone.
15. Here is the final verdict, of God Almighty: "Judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom." (Dan. 7:22) God omnipotent reigneth.
16. The Millennial Jerusalem is a city, just as the New Jerusalem is a city. Both are inhabited by the redeemed and the righteous. Webster defines a city as follows: "The collective body of citizens or the inhabitants of a city." Just who these inhabitants will be, whether the whole body of the redeemed Church, or all of the saints, or some other group, is not within the scope of this work to ascertain. One thing is clear; there will be other redeemed inhabitants of the millennial earth who are not residents of the city of Jerusalem. These are the guests of Rev. 19:9, who are also called to the marriage supper. "Blessed are they which are called to the marriage supper of the Lamb." (Rev. 19:9)
17. For some of the characteristics of the Kingdom Age (the Millennial reign of Christ for 1000 years), see Mic. 4:1-5.
18. Compare the scenes here with the appearance of the rider of the white horse in Rev. 6:2. The antichrist starts his course on earth. He earns no crown; he has none until it is given him. He has a bow, but no arrows. He is a fake, but he succeeds in conquering until — the indignation (see Dan. 11:36). Then the trumpet plagues begin to strike. See The Six Seals, note 12.
19. At Christ's first advent. He began His kingdom by the established rule that man should live by every word that proceeded out of the mouth of God. It will be remembered that Satan promised Him the kingdoms of the world if He would bow down and worship him. Satan was ordered out of His

sight. Then Christ went out and announced His kingdom at hand. Satan has ever tried to sow tares in the kingdom that Christ proclaimed in mystery in this world (see Matt. 13:24-30). For the universal adoration of the Lamb as ruler of the redeemed earth, see Rev. 5:13.

20. The atomic bomb is spectacular (a wonder in heaven) for its flash of fire, and particularly its pillar of smoke.

21. Although the antichrist has the most deadly weapons ever devised, his fatal error is to make war with the Lamb (Rev. 17:13-13); for no weapon formed against the Lord shall prosper (Isa. 54:17).

22. The lake of fire; the second death. This is the eternal state of the wicked. The lake of fire, or the second death, does not mean annihilation, but rather an eternal or unending state of torment (Rev. 20:10). The beast and the false prophet are the only ones to be cast into the lake of fire during the kingdom age. There is no just cause to delay their punishment, as they can never be forgiven (see All Things New, note 4). Satan is chained in the pit during the kingdom age, after which he is cast into the lake of fire (Rev. 20:10). Then comes the judgment of the great white throne (Rev. 20:11), when all who are not found written in the book of life are cast into the lake of fire (Rev. 20:15).

23. Compare Ezek. 39:17.

24. The bottomless pit; also the abyss, *i.e.*, the abode of spirit demons. From this place demon locusts came (Rev. 9:3). It is the place where the Gadarene demoniacs asked Jesus not to send them, before their time, for torment (Matt. 8:28-29). The angel (king) of the bottomless pit is named Abaddon in Hebrew, or Apollyon in Greek, meaning *destroyer*; the opposite of Savior. The bottomless pit is not the same as the lake of fire (hell), nor is it the same as Hades (the place of departed souls). For the meaning of "Hades," see note 48, page 219.

25. "The restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The extent of the restitution is determined by the scope of the words of the prophets (Acts 3:21).

26. Under the new order of the kingdom age, the theocracy of Israel is restored, with Christ as King (Zech. 14:9), and the twelve apostles occupying positions as judges over the twelve tribes of

Israel (Matt. 19:28; Isa. 1:26). The three classes named in Rev. 20:4 rule with Christ over the nations of the earth (Rev. 2:26). The nations are ruled with a rod of iron, indicating that some require discipline. Others cooperate fully in kingdom government; "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 (note: this great turning to righteousness appears to be after those who sleep in the dust awake — Dan. 12:3-4; *i.e.*, during the kingdom age). Those who fail to turn to righteousness and become true subjects, *i.e.*, the unregenerate, who do not respond to kingdom government, are separated; probably at the end of the kingdom age. The true kingdom nations are placed to the right that they might inherit the kingdom of the Father (the kingdom of God), upon the new earth. Those to the left are declared accursed and ordered to the everlasting fire (Matt. 25:41). Compare Rev. 20:9, where the nations rally to Satan and are devoured by fire from God out of heaven. See also Rev. 20:15. (Note: Those who attain the first resurrection are never placed in judgment — John 5:24 A.R.V. — and are therefore not subject to the iron-rod rule, or the test of the judgment of the nations of Matt. 25:31-46. They reign with Christ during the one thousand years.)

27. Judgment is given to the saints to reign (as they possess the kingdom) at the time of the second coming of Christ (the Ancient of Days — see Dan. 7:22). Know ye not that the saints shall judge the world? (I Cor. 6:2). They judge in harmony with Christ as King — for they are blessed and holy. Christ at His exaltation said "All power is given unto me in heaven and in earth." (Matt. 28:18) All judgment and all power is therefore committed unto Christ, who takes over His great power and rules during the kingdom age. See John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the son."

28. For "the seven-times chastisement," see Part I, Chapter 3.

29. Physical death (the grave) is overcome at the resurrection. "And there shall be no more an infant of days, or an old man that hath not fulfilled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isa. 65:20) This indicates that spiritual death takes place after one hundred years; the child (underdeveloped) who does not respond and grow spiritually under righteous rule is

not adjudged spiritually dead until one hundred years; and the sinner is also given one hundred years before being adjudged accursed. But the Scriptures declare that all come forth from the grave at the voice of Christ (see John 5:28-29); all are ransomed from the power of the grave (Hos. 13:14; I Cor. 15:55). The kingdom age is the time of the restitution of all things, and nothing short of victory over the grave will meet the condition of complete restitution. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22)

30. Prophecy announces that a remnant of Israel will return to Palestine a second time (Isa. 11:11) in the "latter years" (Ezek. 38:8); *i.e.*, the latter years of the times of the Gentiles. And the battle of Gog (Ezek. 38:16) shall occur in the latter days of the times of the Gentiles during "this world" (not the rebellion of Gog at the end of the Millennial age of Rev. 20:8); and the whole house of Israel, which has been dispersed from the four corners of the earth, shall be resurrected and returned to Palestine at the beginning of the kingdom age (see Ezek. 37:11-14; also "The World to Come," page 146, Appendix).

31. Two classes are raised at the resurrection; (1) some to life, and (2) some to judgment (John 5:28-29 A.R.V.). Those who are raised to life, *i.e.*, the first resurrection, are secure in their future; their whole eternity. Those who are raised to judgment have not attained eternal life; their eternity is not secure. By the security of the future we mean that over them, the second death (hell, or the lake of fire) shall have no power. Those who are raised to judgment are not immune from the second death (hell, or the lake of fire), but may yet be cast, body and soul, into hell (Matt. 10:28). But note this: the grave is nowhere mentioned after the resurrection. St. John clearly says, "all in their graves hear His voice and come forth"; they are ransomed from the power of the grave (Hosea 13:14). None who hear the words of Christ and believe in God that sent Him will come into judgment (see John 5:24 A.R.V.); for they passed from death (Spiritual — see Eph. 2:5) to life when they believed. All who accept Christ and believe in Him are brought to eternal life (spiritual), and each in his own order; but the coming forth from the grave is at the sounding of the seventh trumpet (I Cor. 15:52). But the rest of the dead (those who have not attained spiritual life prior to the resurrection of the body), as a class do not attain eternal life until the 1000 years are finished; they

must therefore either attain eternal life during the Millennium, or be eternally lost. Mic. 4 indicates that there will be many learning the ways of life during the millennium; it is the time of the restitution of all things (Acts 3:21). But see note 42, contra.

32. The resurrected body appears to be flesh and bone (no blood is declared); see Ezek. 36; also Luke 24:39.

33. The second death; the "lake of fire." See note 22.

34. Eternal life. "For this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou sent" (St. John 17: 3); spiritual life.

35. The better resurrection; the first resurrection. Body, soul, and spirit, united in perfect harmony with Christ. Those who attain the better, or first, resurrection, have been, at some time in their lives, believers in and accepted Christ; that is, they have been born again, sometimes referred to as the resurrection "from among the dead," as described in Phil. 3: 11 (see marginal note (b) Scofield Ref. Bible, page 1260). The Old Testament saints should also be included among those who attain the first resurrection (Dan. 12: 2). Spiritual regeneration, or everlasting life, comes with belief in Jesus Christ (John 17: 3), and it is sometimes referred to as a resurrection "from among the dead", and all are accounted spiritually dead until quickened by the spirit of Christ (see I Cor. 15:45). Those who are not spiritually quickened prior to the end of this world (at the sound of the seventh trumpet) have not attained eternal life. They are subject to the judgments to come. For the judgments decreed upon the unregenerate, see note 39.

36. This change of the body (transformed to resemble the body of His Glory), is called the redemption of the body (Rom. 8: 32). All creation is redeemed during the kingdom age (see The Seven Seals, note 9). Their bodies are resurrected, if they have experienced physical death, and are "changed" if alive at the Lord's coming (see 1 Cor. 15: 51-52).

37. Perfection is the object of our highest Christian hope. The first, or better, resurrection, is the attainment of that hope. The unregenerate have not yet attained the admonition of Christ, "Be ye perfect, even as your Father in heaven is perfect." (Matt. 5:43) They are therefore to be subjected to the judgments to come.

38. The coming forth from the grave, or the resurrection of the body, must be distinguished from coming out "from among" the

dead, or spiritual quickening to everlasting life. Spiritual regeneration, or the resurrection "from among" the dead (see Phil. 3: 11, margin b, Schofield Ref. Bible, page 1260), is ever available to those who will hear and believe in Christ. But victory over death (physical death, the grave), is at the sound of the seventh trumpet (I Cor. 15: 51-55). Both body and soul (unless regenerated by the quickening of the Spirit) may yet be cast into hell (Mat. 10: 28). Many expositors contend that there are two resurrections, one thousand years apart. If they mean the "coming forth from the grave," then this separation of time is not disclosed in Dan. 12: 2, or John 5: 28-29. Furthermore, it is difficult to understand how the murderers of Jesus, "those who pierced Him," shall be able to see Him when He comes, if they are not resurrected until 1000 years later. Also, if the saints only are resurrected, over whom do they reign? Last but not least, if only the saints are resurrected at His coming, how can the purpose of the millennium be fulfilled? That is, how can the millennium be "the time of the restitution of all things," as it is declared to be in Acts 3: 21?

39. The judgments decreed upon the unregenerate are: (1) subjection to the iron-rod rule during the kingdom age (Rev. 19: 11, 15); (2) those who rally to Satan at the end of the kingdom are subjected to the fire from God, out of heaven (Rev. 20: 4); (3) the dead (those who are still spiritually unregenerate) are judged according to their works (Rev. 20:11-14); and (4) those who are not found written in the Lamb's book of life are cast into the lake of fire (Rev. 20: 15).

40. Repentance and forgiveness of all manner of sin, except blasphemy against the Holy Ghost, is indicated in both (1) this world, and (2) the world to come, i.e., the Kingdom age, id., the Millennium (see Mat. 12: 31-32; also Mic. 4: 3; also, the divine law of forgiveness, Mat. 18: 21-22). See Rom. 11: 26, as follows: "And so All Israel shall be saved: as it is written." Also I Tim. 4: 10, as follows: "We trust in the living God, who is the Savior of all men, specially those who believe." Also, in reference to the matter of judgment of works, before the great white throne of Rev. 20:10-15, compare I Cor. 3:13-15. See also note 45.

41. This spiritual outpouring, during which time the knowledge of the Lord shall cover the earth as waters cover the sea, must be during the Kingdom age. See Ezek. 36: 27.

42. The matter of regeneration in the kingdom age is highly con-

troversial. See Schofield Reference Bible, page 1153, note 2, as follows: "No prediction of the restoration of the wicked dead is found in the prophets, or elsewhere." If the "wicked dead" mean those cast in the lake of fire at the time of final judgment, this is true. If it means all that have not accepted Christ, or heard of Him at the time of their physical death, then we ask this question: How can all Israel be saved, as it is written? (Rom. 11: 26). Also see All Things New, note 7, page 223.

43. "Their part" in the lake of fire, must refer to the body and soul of the workers of iniquity (Matt. 10:28). All rule, all power, and all authority contrary to the will of God must be put under His (Christ's) feet (I Cor. 15: 25). Then will all things be subdued unto Him. All evil must be forever excluded from the new earth (see Rev. 21: 27). Therefore, the workers of iniquity (designated in Rev. 21: 8) are excluded from the new earth, and have their part in the lake of fire. Query: Can part of the body be cast aside and the remainder saved? See Mat. 5: 28-30.

44. For the judgments to come, during the Millennial Age, see note 39.

45. Query: Is the devouring fire from God out of heaven of Rev. 20: 9 annihilation; or is it a purifying treatment before final judgment before the great white throne; or does it serve some other purpose? See I Cor. 3: 12-15. Good works, described as gold, silver, and precious stone, can withstand fire; but evil works of those described as wood, hay, and stubble, are devoured by fire. The evil works of those subjected to the devouring fire of Rev. 20: 9 must have been destroyed before the judgment before the great white throne of Rev. 20: 11-14. Therefore, no evil works remain at the time of the final judgment, and no evil can enter the new earth (Rev. 21: 27). The remaining question is: Are the bodies and souls of the workers of evil, that is, "the dead," (the unregenerate, whose bodies cannot return to the grave and whose souls cannot return to Hades) who are judged before the great white throne, still subject to be cast into the lake of fire? The Scriptures indicate that they are (see Rev. 20: 15, and Mat. 10: 28, 25: 41). This much is clear: all ungodliness is forever barred from the new earth (Rev. 21: 27). Godliness and ungodliness are finally segregated by the judgment before the great white throne. The judgment before the great white throne is a final judgment that determines what part the unregenerate shall have in the lake of fire (Rev. 21: 8; also see Mat. 5: 29-30).

46. The eternal state of the beast, the false prophet, and Satan is specifically stated; *i.e.*, the lake of fire. The fate of the deceived nations is not identical to that of the trinity of evil. Subjection to the devouring fire from heaven is the treatment of those deceived by Satan in Rev. 20: 9. For the fate of all ungodly men see Second Peter 3: 7, as follows: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition (destruction) of all ungodly men."

47. Death is the last enemy to be destroyed (I Cor. 15:26). See note 50.

48. Hades, as used in the A. R. V., is the correct usage here. Hades is from the Greek, and is the same as "Sheol" in Hebrew. Hades (N. T.), or Sheol (O. T.), is the abode of departed souls, when the soul leaves the body at death. Hades is divided into two parts; one part for the souls of the righteous dead, sometimes called Paradise, or Abraham's Bosom; and the other part for the souls of the wicked dead. These two parts are separated by a deep gulf, as illustrated in the account of the rich man and Lazarus (Luke 16: 19-31). The rich man went to that part reserved for the wicked dead, while Lazarus went to that part reserved for the righteous dead (Paradise or Abraham's Bosom). Both were able to see; both were conscious; both remembered; but the rich man was in torment, while Lazarus was comforted. Hades is not synonymous with "hell," which is the final lake of fire, or "Gehenna." (Greek) The word "hell" appears in the K. J. V. of the Bible incorrectly fifty-three times (compare each use with the A. R. V.). Christ and the repentant thief went to the Paradise section of Hades (Luke 23: 43 A. R. V.). Thus, the saying that He (Christ) descended into Hades. The Paradise section of Hades was translated, at the resurrection of Christ, to the third heaven, where it is now located (see Second Cor. 12: 2-4). The souls of the righteous dead, in Hades at the time of Christ's resurrection, were translated to the third heaven; also, the souls of all the righteous who have died since the resurrection of Christ are now in the Paradise of the third heaven. The souls of the wicked dead of all ages remain and continue to go to Hades of the Underworld (see Chart G, "The Underworld," page 161, Appendix). The transferring of Hades from the underworld to the third heaven was part of the redemptive work of Christ's first advent. This resulted in the fulfillment of Hosea 13: 14, but

we now look to the further fulfillment of I Cor. 15: 55, which is the resurrection of the body from the grave; the resurrection spoken of in John 5: 28-29 (See A. R. V.). Judgment begins at the beginning of the kingdom age (Rev. 11: 18) and ends with the final judgment before the great white throne (Rev. 20: 11).

49. "Each," from "ekatos." (Greek) There is no inference from the original Greek that those judged here (the recently delivered dead from Death and Hades) are men, or human. All persons in the grave were raised at the voice of Christ at the hour of the resurrection (John 5: 28-29 A. R. V.). The underworld must still hold the angels of Satan—the fallen angels, demons, and all inhabitants of the underworld, as these have not been resurrected either to life or judgment. The subjects here (Rev. 20:12) are the dead; *i.e.*, those who have not attained eternal life. These (the wicked dead and all inhabitants of the underworld), not being found in the Lamb's book of life, are here cast into the lake of fire (Rev. 20: 15). Such is the final judgment of the wicked dead at the final judgment before the great white throne; *i.e.*, even the lake of fire prepared for the devil and his angels.

50. Death (physical) is overcome at the voice of Christ, for both the righteous and the wicked (see John 5:28-29 A.R.V.; also Hosea 13: 9, 14 as follows: "I will ransom them from the power of the grave; I will redeem them from death"). Death (spiritual) affects both body and soul; note Ezek. 18:4, as follows: "the soul that sinneth, it shall die." We know that the soul does not die when the body is placed in the grave because the souls of both Lazarus and the rich man lived (see Luke 16: 22-23). Also, we have the words of the Psalmist that "Thou wilt not leave my soul in Sheol." (see Hades, note 48; also Acts 2:27 A. R. V.) Christ said to the repentant thief, "Today shalt thou be with me in paradise." (Luke 23:43) We know further that the body, at death, goes to the grave; that is, it returns to the dust as it was (Eccles. 12:7). The souls of both the righteous and the wicked unite with their respective bodies at the time of the resurrection of the body from the grave (John 5:28-29). The body and soul are both declared to be subject to death by Ezekiel (Ezek. 18: 4). When does the soul die? It must be at the time of the second death (spiritual). This is the last act to be performed upon the unregenerate; that is, the destruction of the body and the soul in hell (Matt. 10:28), where "their worm

(despised state—Ps. 22: 6) dieth not, and the fire is not quenched” (Mat. 10: 44). These things are done at the final judgment before the great white throne, and death (the last enemy to be destroyed—I Cor. 15: 26) is also cast into the lake of fire (Rev. 20: 14). There is, therefore, no death, either physical or spiritual, upon the new earth (Rev. 21: 4). For the difference between physical and spiritual death, see Part II, Chapter 1, note 6, page 184.

51. Some expositors contend that there are two resurrections 1000 years apart. It is not the purpose of this study to settle this controversy, but after considering many views, a personal belief is here expressed that there is a general resurrection at the time of the second advent (at the sounding of the seventh trumpet), when all in the graves hear His voice and come forth (see John 5: 28-29). Then, we are told, is the time of the restitution of all things (Acts 3: 20-21); all the families of the earth will be united; the blind shall see; the lame shall walk; the invalid shall be made whole (see Isa. 35: 5-6); then shall the children who died in youth be reunited with their families, to grow physically and spiritually with all physical imperfections corrected in a redeemed world ruled by Christ and His saints for 1000 years. During this time Satan is bound, and the nations no longer deceived; there is peace on earth, and the full kingdom blessing established. Then shall He show the world who is the blessed and only Potentate, the King of Kings, and Lord of lords (I Tim. 6: 15). Then shall they that be wise shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan. 12: 3). Then, at the name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord (Second Phil. 2:10-11); compare Rev. 5:13, where all creatures join in universal adoration of the Lamb.

ALL THINGS NEW

1. Compare Ecclesiastes 1: 4, “the earth endureth forever.” Science has discovered that the atom is but a miniature solar system, and the splitting of the atom creates new elements. If man can create new elements, certainly God can create new heavens and a new earth. What a terrific upheaval this will be, when the heavens split up for the new creation.

2. The countenance of Christ (Rev. 1: 16) when He appeared to John was as the sun in full strength. Here the righteous all have the same glorious countenance.
3. Christ, at His exaltation, was given all power in heaven and in earth (Matt. 28: 18). Here the righteous, in the kingdom of God, inherit all things. They are now the sons of God (Rev. 21: 7); God is Omnipotent. There can be no greater inheritance in the whole universe.
4. Repentance and forgiveness are indicated in the world to come (the kingdom age); see Matt. 12:32; Also Mic. 4:3. But Blasphemy against the Holy Ghost is not forgiven in this world, or in the world to come (Matt. 12:32). Note the beast and the false prophet blasphemed against the Holy Ghost (Rev. 13: 6). They received the final judgment of the lake of fire at the beginning of the kingdom age, without being admitted to the kingdom age (Rev. 19: 20).
5. All come forth from the grave at the sound of Christ's voice (St. John 5: 28-29). The grave is overcome at the sounding of the seventh trumpet, or at the beginning of the kingdom age. There is no going back, either for the righteous, or the wicked. They are then judged for kingdom duty, the judgment of Rev. 11: 18; not the final judgment of Rev. 20: 15, which is before the great white throne. The judgment at the beginning of the kingdom age, for kingdom duty, is as follows: The righteous are rewarded. The reward is, that they rule with Christ (Rev. 20: 4), and the overcomers receive the rewards promised in Rev. 2:7, 11, 26 and Rev. 3:5, 12, 21. The dead (spiritually unregenerate) receive no reward in the kingdom age; they are not permitted to rule; they must be ruled with a rod of iron (Rev. 19:15). During the kingdom age the saints possess the kingdom (Dan. 7:22) and reign on earth (Rev. 5: 10). Many nations and peoples cooperate fully in kingdom government (Mic. 4: 2-3). The uncooperative are kept under strict iron rule and wars are made to cease throughout the earth (Mic. 4: 3). Thus, the judgment of the dead (unregenerate) appears to be a probationary judgment, under which they are subject to strict discipline of the righteous rule of the King of kings (Rev. 19: 11). The judgment of Rev. 11:18 is not a final judgment, but there is a final judgment one thousand years later, before the great white throne, which determines who shall have their part in the lake of fire (Rev. 20: 15, Rev. 21: 8).

6. Most expositors place the judgment of the nations (Matt. 25: 31-46) at the beginning of the kingdom age. If this be true, then the judgment is held in abeyance for one thousand years, as there is no one but the beast and the false prophet cast into the lake of fire at the beginning of the millennial age (Rev. 19: 20; compare Matt. 25:41). The judgments here (Matt 25:34,41) are: (1) the blessed of the Father inherit the kingdom of the Father, which is the kingdom prepared from the foundation of the earth; and (2) the accused are ordered to depart into the everlasting fire, prepared for the devil and his angels. These two events take place at the conclusion, not the beginning, of the millennial reign. See Rev. 20: 7-15; also Mat. 13: 41-43. At the conclusion of the Millennium Christ gathers, out of His kingdom, all things that offend, casts them into the lake of fire, and delivers the righteous kingdom to the Father.

7. "Israel" means "a prince with God," or "ruling with God." See Gen. 32: 27. The kingdom that shall stand forever (Dan. 2: 44) shall not be left to other people. They are all Israelites, heirs of the promise, who are the children of God. This kingdom is not limited to Israel's, or Abraham's natural posterity, or descendants, but include all of God's people which keep the commandments and have the testimony of Jesus Christ (Rev. 12: 17). They become heirs by adoption (Rom. 9: 4). In other words an Israelite is one who rules with God (by definition). There is no ungodliness in the new earth; neither is it necessary to rule there with a rod of iron. All are in perfect harmony with God (I Cor. 15: 28).

8. Foursquare may have reference to the foundation only. The dimensional requirements above would be met in the construction of a pyramid 1,510 miles high. But the structure is probably cubical.

9. The new earth is without doubt much larger than the first earth, which shall pass away. The dwelling place of the Supreme Architect of the Universe and His people must all be in harmony and proportion to the size of the new Jerusalem.

NOTES — APPENDIX

WORLD GOVERNMENT

1. Tartarus is a separate compartment of the underworld reserved for the "fallen angels" until the "judgment of the great day." (Jude 6) The translation "hell," found in Second Peter 2: 4, is not an exact translation of the original Greek. See Second Peter 2: 4 A. R. V. footnote for the correct Greek. Tartarus is the prison house of "fallen angels," a place reserved for the fallen angels of the old world. For the "Underworld," see page 161, Appendix.

WORLD EMPIRES VERSUS THE KINGDOM

1. Dan. 2: 31-45

THE PROPHECY AGAINST GOG

1. The restoration spoken of by Ezekiel apparently describes the conditions accompanying the restoration of National Israel, May 14, 1948. This restoration is distinguished from the first return in the following respects: (1) The first return was from Babylon, not from the nations of the earth. (2) The first return was by decree of Cyrus, not from the sword. (3) The first return was about two thousand, five hundred years ago, not in the "latter years." (4) The first return did not accomplish the national restoration of Israel, but the inhabitants of Palestine remained under Gentile rule. (5) The first return did not occur after the land had long lain waste, but was fulfilled within seventy years. And (6) the first return did not result in Israel's final victory over a great company of nations, but on the contrary, Jerusalem

was destroyed by Rome, and the Jews forbidden to enter Palestine under penalty of death.

2. See Part I, Chapter 6, note 5, page 179.

3. See Part I, Chapter 6, note 6, page 180.

4. Gog is described in Ezekiel 38: 8 A. R. V. as "the prince of Rosh," a clear mark of identification; *i.e.*, Russia.

5. The allies of Russia are: (1) Persia (Iran); (2) Ethiopia (see K. J. V.); (3) Lybia (see K. J. V.); (4) Gomer (Germany); (5) Togarmah (the Balkans), and (6) many others (Ezek. 38: 6).

6. The invaders of Israel may be traced as the descendants of Japheth, the progenitor of the Gentile nations. Japheth was a son of Noah. See Gen. 10: 1, 2, 5. Also see page 165, Appendix, for the descendants of Japheth and principal nations.

7. The aggressor (Gog) resides in the land of Magog, in the Northern parts (Ezek. 38: 15); *i.e.*, the geographical location of Russia. The reference to Gog of the land of Magog is generally agreed, by able students of philology and history, to embrace the Northern European countries headed up by Russia.

8. The characteristics of Russia and the descendants of Japheth are to plunder and loot: Witness the plunder of Finland, Poland, Chechoslovakia, and Korea—and the end is not yet.

9. The "latter days;" *i.e.*, the latter days of the times of the Gentiles, when all nations gather together against Jerusalem to battle: Armageddon. See "The King of the North," Part I, Chapter 6, note 15, and 18, page 181.

THE PARABLE OF THE FIG TREE

1. The fig tree is symbolic of Israel; a tree that should produce fruit. We note in Matt. 21: 18-20 that Jesus came upon a fig tree one morning; He was hungry; it had no fruit; He said, "Let no fruit grow on thee henceforth for ever"; presently it withered away; and when the disciples saw it they marveled, saying: "how soon is the fig tree withered away." Note: this was one of the thirty-six miracles performed by Jesus. It teaches a great lesson. It is a prophecy. Unproductive Israel soon passed away because she rejected the call to the kingdom. Israel (Judah) was utterly destroyed in 70 A. D. (See "The People of the Roman Prince," pages 16 and 17) But all prophecy declares that Israel will again

bud and bloom. On May 14, 1948, national Israel was again established (the budding fig tree). The statement of Christ refers to the generation of the budding fig tree, or the generation living between the years 1948 A. D. and 1988 A. D. (See note 3, below.) Watch for these things (the things written in the Olivet Discourse, Matt. 24); they are the words of Christ, the Son of the Living God.

2. The pronoun "it" is rendered "he" in the A. R. V. and refers to Christ. Again the A.R.V. is probably correct. When the fig tree begins to bud, we know that we are in the generation that shall witness the second coming.

3. "This generation," the generation living at the time of the budding fig tree, or the generation living between the years 1948 A. D. and 1988 A. D. All these things (the things written in Matt. 24, including the ending of the times of the Gentiles) shall be fulfilled before the passing of "this generation." The years from 1948 A. D. to the end of the times of the Gentiles are also known as the "latter years" (see Part I, Chapter 6, note 5; also Biblical Chronology, note 9). Note: A prophecy that refers to a given generation implies that it will be fulfilled within the lifetime of the people living within the designated generation. While the Scriptures do not exclude the possibility that a generation may be more or less than forty years, it strongly implies a period of forty years (see Heb. 3:9-10, Numbers 32:13; also note that King David reigned forty years (I Chron. 29: 27) serving his own generation—Acts 13:36).

4. The day and hour of the second coming is not known: "He comes as a thief." See Program of the Time of the End, note 11, for explanation of Christ's coming as a thief.

THE GREAT IMAGE

1. The great image, Nebuchadnezzar's forgotten dream, gives us the course and the end of the "Times of the Gentiles." Also see Chapter 4 of the text for the "Times of the Gentiles."

2. The "Times of the Gentiles" are declared to end before the passing of the generation of the fig tree (probably before 1988 A. D.). For the "generation of the fig tree," see page 153.

THE GREAT IMAGE EXPLAINED

1. The ten kings illustrate the form of the last Gentile world order; *i.e.*, a confederated ten-king empire, headed up by an international dictator called "the beast" (who is the antichrist); all hostile to God and Christ.
2. The beast; an international dictator; the desolator; the antichrist. See Part I, Chapter 6, note 4, page 179.
3. For the identity of the "Smiting Stone," see Part I, Chapter 4, note 9, page 177.

CHART B

1. For "The Church Age," see Part II, Chapter 2, note 3.
2. For "The Fullness of the Gentiles," see Part II, Chapter 2, note 32, page 189.
3. For "the End," see Part I, Chapter 6, note 19, page 181.
4. For the date 1988 A. D., see note 1, page 225.

CHART C

1. For "The End," see Part I, Chapter 6, note 19.
2. For "The Beginning of Sorrows," see The Six Seals, note 2.
3. For "The Time of the End," see The Six Seals, note 3.
4. For the 1260 days, 1290 days, and 1335 days, see Part I, Chapter 6, note 11, page 180.
5. For the date 1988 A. D., see note 1, page 225.
6. Note: The letter "S" is for seal; "T," for Trumpet; and "V," for Vial.
7. For the "Kingdom Age," see page 124.

CHART D

1. For "The Seven-Times Chastisement," see Chapter 3, page 9.
2. For "The Times of the Gentiles," see Chapter 4, page 11.

3. For "The Church Age," see Chart B; also Part II, Chapter 2, note 3, page 184.
4. For "Daniel's Seventieth Week (of Years)," see Chapter 6, page 20.

CHART E

1. For "The Times of the Gentiles," see Chapter 4, page 11.
2. For "The Church Age," see Part II, Chapter 2, note 3.
3. For "The Latter Years," see Part I, Chapter 4, note 7.
4. For "The Seven Seals," see Part II, Chapter 3, page 51.
5. For "The Seven Trumpets," see page 62.
6. For "The Seven Vials," see page 96.
7. For "The Seven Last Signs," see Mat. 24: 29; Rev. 16: 18, 21; Matt. 24:30.
8. For the date 1988 A. D., see page 153, "The Parable of the Fig Tree" and notes.
9. For "The End," see Part I, Chapter 6, note 19, page 181.

CHART F

Note: The tabernacle was a shadow of heavenly things (Heb. 8: 5) and is evidenced in St. John's Vision of heaven which reveals Christ's return from God's Throne Room to Earth. (1) In Rev. 4: 2 a door is opened in heaven, where Christ is seen in the Holy of Holies, and is given the seven-sealed book to loose the seals preceding the Millennial reign of the redeemed (Rev. 5: 10). (2) In Rev. 8: 2-5 an angel stands at the golden altar (Christ as High Priest), offering incense preparatory to the sounding of the seven trumpets. The Golden Altar is located in the Middle Chamber. (3) In Rev. 15: 2 is the sea of glass, located in the outer court where the seven angels pour out the last seven vials of the wrath of God, and (4) In Rev. 19: 11, we see heaven open and Christ and His heavenly host return to earth. "Behold He cometh with clouds" (Rev. 1: 7); "and the armies which were in heaven followed Him." (Rev. 19:14)

CHART G THE UNDERWORLD

1. The grave is the abode of the dead body.
2. Hades (Greek), or Sheol (Hebrew), is the place of the abode of the soul of the dead; where the souls that leave the body, at death, live. Hades is described in Luke 16: 19-31 A. R. V. as being divided into two sections: (a) the section for the abode of the souls of the wicked dead, and (b) the section for the abode of the souls of the righteous dead, which is sometimes called Abraham's Bosom, or Paradise. The Paradise section was, at the resurrection of Christ, transferred to the third heaven. Since that time all souls of the righteous dead before the resurrection of Christ, together with the souls of the righteous who have died since the resurrection of Christ, are now in the third heaven—at home with Christ. See *The Seven Dooms*, note 48, page 219.
3. The "great gulf" is a separating gulf between the two sections of Hades. For this separating gulf, see Luke's account of the rich man and Lazarus (Luke 16: 26 A. R. V.).
4. Tartarus; the abode of fallen angels, chained to the day of judgment. See *Second Peter* 2: 4 A. R. V., footnote. Also note 1, Appendix.
5. Gehenna (Greek) is the final lake of fire, or the second death, or "hell." Gehenna is the Greek name for a place that was located in the valley of Himmon where human sacrifices were burned in old times (see Jer. 7:31). Hell is described by Jesus as that place "where their worm dieth not, and the fire is not quenched." (Matt. 9:44, 46, 48) The word "hell" is found in the K. J. V. of the Old Testament forty-four times, and in the New Testament twenty-one times. It is incorrectly used in each instance except in Matt. 5:22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Matt. 9:43, 45, 47; Luke 12: 5, and James 3: 6. For the correct use of the terms "hell," "Hades," "Sheol," "Tartarus," and "Gehenna," consult the *Standard American Revised Version of the Bible* as newly edited by the American Revision Committee, A. D. 1901.

WORLD CONDITIONS

1. For "Social Conditions," at the "time of the end," see *II Tim.* 3: 1-7.

2. The international conspiracy of the ten kings against Christ is Satan-inspired. See the three evil spirits, like frogs, of Rev. 16: 13-14.

BIBLICAL CHRONOLOGY

1. For explanation of the phrase "The World That Was," see page 145.
2. For explanation of the phrase "This World," see page 145.
3. The date of Terah's death marks the year that Abraham entered into the land of promise (Canaan), which date also establishes the beginning of the 430-year sojourn. See Heb. 11: 8-9. See also Acts 7: 2, as follows: "and from thence (Haran A. R. V.), when his (Abraham's) father was dead, He (God) removed him (Abraham) into this land (Canaan), where ye now dwell."
4. See note 3.
5. See Ex. 12:40, as follows: "the sojourn of the children of Israel who dwelt in Egypt, was 430 years." The beginning of the 430-year sojourn is established by the entry of Abraham into the promised land (see Heb. 11: 19; and 7: 9, 10). See also Gal. 3:17-18, as follows: "And this I say, that the covenant that was confirmed before God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of the promise." Note: The covenant was confirmed by Abraham's entry, by faith, into the promised land. This verse (Gal 3: 17) discloses the beginning event of the 430-year sojourn; *i.e.*, Abraham's entry into Canaan, the promised land. The law, at Sinai, was 430 years thereafter (Gal. 3: 17-18).
6. The beginning of the Babylonian Captivity marks the beginning of the "Seven-Times Chastisement," and also the beginning of the "Times of the Gentiles." For the "Seven-Times Chastisement" see Part I, Chapter 3. For "The Times of the Gentiles" see Part I, Chapter 4.
7. The "Latter Years" began with the restoration of National Israel, May 14, 1948. See Part I, Chapter 6, note 5. Also see Part I, Chapter 3, notes 4 & 5. Also see "The Prophecy against Gog."
8. For the beginning of the "Latter Years" see note 7.
9. "This Generation," *i.e.*, the generation of the budding fig tree.

For explanation of the phrase "This Generation" see "The Parable of the Fig Tree," note 3, page 226.

10. "The End of this World-Order," i.e., The End, see Part I, Chapter 6, note 19. "The End" marks the end of this world-order and the beginning of the World to come, i.e., the Kingdom Age.

11. "c" for circa (Latin for "approximate").

12. For explanation of "The World to Come," see page 146.

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