A Flood of Light Upon the Book of Revelation

John S Fox
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ESSENTIAL KEY CHAPTER

The “Book of Revelation” is deemed by many to be one of the most difficult books in the Bible; but, when properly handled, starting on the right road, with a clear understanding of the essential truths contained in this “Key Chapter”, the whole story can be understood quite easily. It is a book of symbols, written thus by our wise and loving God, who, while leaving mankind with free will or free choice, and foreseeing the moves of men and nations from beginning to end, is all the while silently over-ruling, steering the barque onwards, from the fruitless ways of self-will and false religion into the haven of a world-wide kingdom for His Son in which His Will shall eventually be done on earth, even as in heaven. Through this Book of Revelation He displays once again that He alone is God, with power to fulfil His Will; doing also what none others have been able to do: “Declaring the end from the beginning.”

Imagine the history of the world being pre-written in a language unknown to mankind! Its truth would remain hidden until such time as the words of that language could be deciphered and understood; or until events themselves interpreted the meaning. Just so with the Book of Revelation, written in symbolic language, speaking of Seals, Trumpets, Vials; of suns, moons and stars; of beasts, scorpions, dragons and coloured horses; of thunders, lightnings and great woes; of earthquakes, fires, olive trees and candelsticks. It speaks, with rich contrast, of the true and the false; of a true Woman chased by a Serpent or Dragon; and of a false Woman gorgeously clothed, deceiving multitudes in the earth into believing that She alone is the one to follow. It speaks of a “Great city” full of evil, and of a “Beloved city” which one day will be full of glory. In chapter 19 it speaks of great rejoicing when all that has deceived the earth is destroyed, great multitudes saying Alleluiah when salvation, glory, honour, power and Truth are revealed. A “Lamb” has appeared, bringing light into the darkness, and a precious city is built up, fashioned (symbolically) of “pure gold like unto clear glass” whose foundations are “garnished with all manner of precious stones.” Finally, there is a wonderful “Bride” revealed, which, partnered by the Spirit of God, says to whosoever will: “Come... And let him that is athirst come. And whosoever will, let him take of the water of life freely.”

All these things certainly sound very wonderful: but what do they really mean? Can we unravel the story? Can we decipher the strange symbols, or find a key to unlock the hidden treasures of this Book?

SHORTLY TO COME TO PASS

John, the apostle of Jesus Christ, described as “The disciple whom Jesus loved”, experienced very hard times in his old age, for when over ninety years of age he was taken to the prison-island of Patmos. There, however, in that very place, His precious Master, the risen Christ, met him face to face, passing on to him the whole story of the Book of Revelation.

The opening verse of the first chapter tells us that God, who alone
knows all things, had "given" this Revelation to His beloved Son, Jesus Christ. Jesus, when passing it on to John, told him plainly that it was a story of the things "which must shortly come to pass." It was a pre-written history, foretelling events from that time (A.D. 96) onwards, concerning in particular the Church of Christ, and also concerning God's chosen national seed of Israel which was dispersed and scattered at that time (John 7. 35) but destined to be redeemed and eventually restored nationally under a new covenant (Heb. 8. 8-12, etc.).

In addition to presenting this pre-written history concerning the true Church and of God's chosen nation, this Book of Revelation also foretold approaching developments in the great and powerful Empire of Rome, ruling the then-known prophetical "earth". The Empire of Rome, was destined within two centuries to crack in half, and within three centuries to fall completely, making way for an entirely new System, a religious System (Papal Rome) which would succeed it and hold temporal power in Europe for a period of 1,260 years (A.D. 606-A.D. 1866). The latter edifice built upon self-power and religious pride, would oppose, and for a time overcome the true humble followers of the Lord Jesus Christ, and would also oppose the national development of God's new-covenant Israel race. It would continue to strive for power and for world domination until the only righteous Ruler, God's Son, Jesus Christ, should come with full authority and power from His Father, and reign over the now enlarged Israel race, until finally all nations, kindreds, tongues and languages should "serve and obey Him."

The story of the Book of Revelation opens triumphantly first and foremost with a glorious vision or portrait of the Lord Jesus Christ Himself as He appeared in all His resurrection fulness to His faithful servant John. May God grant that in our lives, and in the lives of the coming generation also, we all may turn our eyes upon Jesus from the beginning, and then keep Him in view always, even unto the end.

In that prison Isle of Patmos the Lord Jesus began the story of the Book of Revelation by giving John seven individual messages to seven existing Churches. As will be seen later, these messages reflected also a panorama of the history of Christendom from John's day until the end of this present age.

The actual Book or Scroll, as seen by John in his vision, had no pages as books have today. It was the old type of book, a Scroll, which, while being gradually unrolled, revealed the sequence of events step by step between the first and second Advents of the Lord Jesus. If we do not understand and abide by the simplicity of the sequence of the prophecies contained in this Book, keeping everything in its straightforward order, nothing but muddled nonsense would be the outcome of our study. There is a danger, in fact a great temptation, amongst multitudes of Bible expositors, to take an attractive-looking verse, placing it perhaps a thousand years too soon or too late, and weaving round it pure fantasy, with no backing of truth whatsoever. Such rough handling, unfortunately, has been frequently employed by many interpreters, turning men away from this Book's beauty, making it indeed "Mystery", whereas God gave all Scripture for our edification to be clearly read and understood, thus unfolding and revealing His power and glory.
PAST, PRESENT, OR FUTURE?

In this Book of Revelation, and elsewhere in the Bible, God foretold, exposed and denounced the works and doctrines of a great apostate Church System which would rise out of and succeed the wreckage of the pagan-Roman Empire. This System, as we shall see clearly further on, was Papal Rome. The Roman world had been ruled by paganism until the fourth and fifth century A.D.: but now a change was destined to come to pass, this new-found Power being clearly symbolised in the Book of Revelation as a religious Power by saying that it would be seen sitting ‘in the temple of God’; that is to say, in the Church itself, swaying the lives of men and nations and ruling with great power from a self-appointed pinnacle which it had set up.

As the darkness of the middle ages thereafter began to be lightened by the hard-won labours of the Reformation, all the Reformers without exception had it revealed to them by the Spirit of God that Papal Rome had fulfilled exactly every detail foretold concerning this new religious edifice, and was therefore this apostate or Anti-Christ Power, which, while purporting to be the only true Church of Christ, was actually fighting against Him and His.

When this devastating exposure became revealed from the Scriptures themselves, the first reaction of Papal Rome (as also foretold in the Word of God) was to try to destroy the Bible. They thus gathered all the early-English Bibles they could lay their hands on, and had public burnings of them. One of these ceremonies was conducted by Bishop Tunstall in A.D. 1530 at Paul’s Cross, when William Tyndale’s English translation of the New Testament was burnt publicly. However when this endeavour eventually proved fruitless, they began to massacre and burn at the stake the living witnesses of the Truth, two of the most notable of whom were Bishops Ridley and Latimer who were burnt alive at Oxford in A.D. 1555 during Catholic Mary’s reign.

When it was seen that both these drastic measures failed to stem the incoming tide of Truth and of the kingdom of God on earth, the only procedure remaining to the Papal Church was to endeavour to misinterpret all such verses of Scripture which foretold and condemned its System, making the condemnation contained in these verses appear to fall, if possible, on some other party instead of upon themselves. This endeavour, however, soon produced two opposing schools of thought even within their own ranks. These constituted the two categories numbered 1 and 2 below:

1. THE PRAETORISTS. The school known as the Praetorists declared that the anti-Christ Power of Scripture had already come and gone, being fulfilled in the Roman Emperors Vespasian and Titus who had attacked the Jews, ransacked Jerusalem, and burnt the Temple, in the year A.D. 70.

2. THE FUTURISTS. The school known as the Futurists said that this great power must be future, even suggesting that it would not appear until after the Second Advent of Jesus Christ. The originator of this second erroneous thesis was a German Jesuit called ‘Ribera’.
3. THE HISTORICISTS. Quite distinct from the two foregoing schools of thought were the Reformers, who were all without exception *Historicists*; that is to say, those who believed that the Book of Revelation (accompanying by the prophecies of Daniel and others) foretold a perfect sequence of the history of Christendom throughout this present evil age from beginning to end; and that it also exposed with paramount certainty the complete failure of both pagan and Papal Rome to bring in Christ's kingdom.

Since the Book of Revelation is a pre-written history of Christendom, then obviously a knowledge of history is essential for its correct interpretation. It is God's Word by which He most wonderfully foretold (A) the history of the true Church; (B) The rise and fall of pagan Rome, with its useless military pagan rule of force; (C) The rise and fall of Papal Rome, with its useless apostate System of false religious rule; (D) The preparation for, the rise of, and unshakable endurance of God's rapidly-approaching kingdom of righteousness and truth, reigned over by His beloved Son, our Lord Jesus Christ, aided by the tested and proven members of His faithful Election or Church who will reign with Him "over the House of Jacob" (Luke 1. 32-33), to perfect the latter first; and then finally to lead "all the nations of the earth" into God's way of peace, happiness and life, until His kingdom fully comes, and His Will is "done on earth, even as it is done in heaven."

**THY KINGDOM COME**

The Lord Jesus, when He prayed, never asked His Father to grant anything that was not in full accord with the Father's Will, for He always prayed "in the Spirit." Every prayer He uttered must therefore be granted, in due season.

In the paramount prayer which He taught His followers to pray, the first request He asked them to make was that God's kingdom might come, through His will being done "on earth" even as it is done "in heaven." Unless and until we realise exactly what the Lord Jesus said, fully understanding that God is going to build, through His Son, a perfect and glorious spiritual kingdom here on earth, making it eventually a part of heaven, we shall fail to grasp much of the purport of the story of the Bible or of the Book of Revelation. We shall certainly fail to understand the latter's symbols, and shall therefore not see the true meaning of the various Beasts, of the Woman, of the Harlot, of the Dragon, and of the other symbols portraying world-movements for power, all depicting various attempts, both pagan and religious, to build man-made structures in the Earth and usurp Power from the only One whose right it is. He, however, is destined to take all authority into His own Hands. He will soon return *in Person*, with full authority to take the power of God and to rule and reign in righteousness over "the House of Jacob" for ultimate blessing to the whole wide world. "THE GOVERNMENT SHALL BE UPON HIS SHOULDER!"
God's Covenant Nation

Israel surrounded by all the non-covenant "Goyim," "Ethnoi," or gentile nations. (None of these in national covenant.)
HOW "THE LORD'S PRAYER" WILL BE ANSWERED

As has just been mentioned, God has a definite plan for building a Kingdom in this earth for His Son; otherwise the latter's Prayer would never be answered! Before proceeding with our unfolding of the wonders of the Book of Revelation, let us therefore briefly survey God's fore-ordained purpose from beginning to end, as foretold in the Bible.

At Sinai, three thousand five hundred years ago, He took a nation unto Himself; gave them His laws, and purposed that they should show all other nations His ways of truth, peace and righteousness. The illustration on page 5 shows this nation as the centre of God's purpose, surrounded by all the other nations which the Hebrews of old called the "Goyim" (and the Greeks called the "Ethnos"; or "Ethnoi" in the plural), these words being translated in our Bibles by the term "Gentiles" but which should more correctly have been translated "THE NATIONS". The only difference between these nations and the unique nation or race of Hebrew descent was (and still is!) that the former were not in any special Covenant relationship with God. To the latter, on the other hand, God had covenanted or promised for their forefather's sake that they would be blessed by Him and used in His Hand for ultimate blessing to all the other nations of the earth. The great tragedy was, however, that this chosen race failed miserably in its mission.

After their initial failure, God divided their kingdom into two separated brother kingdoms; and these in turn again rejected Him and His ways of Love, and began to quarrel amongst themselves. Finally He was compelled to end His patient watching and protection over them, scattering each in turn into the bondage of servitude, in the strange lands of oppressors.

THE FAILURE OF THE NORTHERN KINGDOM

It is important to note the difference between God's treatment of the northern kingdom known as the "House of Israel", and of the southern kingdom known as the "House of Judah." The former was the more wicked originally, God not only turning them out of their homeland first, but even being so drastic as to separate all further relationship with them by giving them "a bill of DIVORCE" (Jer. 3. 8).

As far as the Southern kingdom was concerned, God did NOT DIVORCE THE HOUSE OF JUDAH. This is important! He punished them, however, by turning them also out of their homeland and sending them into bondage under king Nebuchadnezzar in Babylon: but He decreed that this punishment should last for "seventy years" only (Jer. 25. 11-12); and that when that seventy years was fulfilled He would restore the House of
"Ephraim is smitten.....
God will cast them away."
Hosea IX; 16-17

10 Tribes of Israel
Divorced
Jer. III; 8.
"Lo-ammi"
"Not My People"
Hosea I; 6-9

Judah
Yet ruleth
Hosea XI; 12

"Ephraim
....shall be wanderers
among the nations."
Hosea IX; 16-17

Judah
Not Divorced
Jer. XXIV; 5-7
Judah to the Land of Promise (Dan. 9. 2-19) in preparation for the birth and ministry of His beloved Son.

The fact that God did not divorce Judah is a vital point to realise. Had He done so He could never have sent His own Son as His Emissary to them later on!

**NORTHERN ISRAEL “GENTILISED”**

Up to the time when God gave the Northern House of Israel a “Bill of Divorce” He had held the whole House of Jacob in a special Covenant-relationship with Himself; all other nations being non-Covenant nations, to whom He had made no special promise (apart from the fact that they would all be blessed ultimately).

While national Israel’s existence was assured in perpetuity, according to the unconditional Abrahamic Covenant (See Gen. 17. 7, etc.), their blessing and safe occupation (as distinct from rightful ownership) of the Land of Promise was (and still is) conditional upon their national obedience to God’s laws, as given under the Mosaic Covenant (Read Deuteronomy, chapters 28, 30 and 31; and Heb. 8. 8-12). They would therefore continue to exist somewhere somehow as a people, even though scattered. If they departed from God, He would depart from them “for a small moment... in a little wrath” (Isa. 54. 7-8), and would scatter them abroad “among the nations” (Deut. 30. 1): nevertheless, when they eventually “returned” unto Him, He would make possible His return to them, and would bless them richly once more (Deut. 30. 1-10), even far more richly than at their beginnings (Ezek. 36. 11).

The Bible story shows that the northern kingdom departed very seriously from Him, until He had no option but to give them His Bill of Divorce. The prophet Hosea was the man chosen of God to warn them of all that was about to fall upon them. Using the name “Ephraim” (Joseph’s birthright son) to symbolise the whole northern kingdom of which Ephraim was the central tribe, Hosea says: “Ephraim is joined to idols: let him alone (Hos. 4. 17). My God will cast them away because they did not hearken unto Him: and they shall be wanderers among the nations” (Hos. 9. 16-17). We thus see that the northern kingdom became divorced and temporarily GENTILISED (i.e., put out of covenant), while the House of Judah, on the other hand, remained in Covenant to receive the Messiah who later came to them. Since the House of Judah alone remained in Covenant, while the northern kingdom became lost and forgotten, it is little wonder that the world at large has made the general mistake of considering the Jews as if they alone were “Israel”. We cannot blame the world for so doing; particularly because after northern Israel’s divorce, only the House of Judah had any real right (until northern Israel’s redemption and restoration) to the use of their ancestor Jacob’s name “Israel” which means “Prince with God”.

The respective histories of these two nations are depicted on page 7. The fact that northern Israel was put temporarily right out of Divine favour, standing in God’s sight no higher than all the heathen nations around, is illustrated clearly on page 9.
"ISRAEL
(EPHRAIM, v. 9 & 11) IS SWALLOWED UP...."
HOSEA VIII; 8

ISRAEL GENTILISED
AS PAUL SHOWS
IN ROM. IX; 24-26

Hosea VIII; 8.

......NOW SHALL THEY BE AMONG THE GENTILES
AS A VESSEL WHEREIN IS NO PLEASURE."

Lev. 20:10. "The adulteress shall surely be put to death?"
Deut. 24: 4. "Her former husband may not take her again to
be his wife, for that is abomination."

[Diagram with circles and arrows indicating a concept related to Israel and Gentiles.]
EVERYTHING NOW GIVEN TO THE
CHURCH ONLY?

- Some believe today that because the northern kingdom was divorced, and because the southern kingdom of Judah rejected and crucified the Messiah, that God has now permanently finished with both, and has put everything into the hands of the Church alone.

While He certainly has a wonderful reigning destiny awaiting the true Church or Elect, nevertheless the truth is that He has a plan for His chosen race also. This was destined to grow exceedingly, becoming “many nations”; this group or family of nations springing from Abraham’s and Jacob’s and Ephraim’s literal seed, as foretold in Gen. 17. 5-6, Gen. 35. 11, and Gen. 48. 19. God has now made a “New Covenant” in Christ Jesus with both these two Houses or national kingdoms of Israel and Judah, concerning their future great destiny of service under the leadership of the Lord Jesus Christ to be a blessing to all the other nations of the earth (Heb. 8, 8, Jer. 31, 31, Heb. 8. 7-12, etc.). He has promised also that He will re-unite them both at the end of this present age, and yet use them, as He originally promised to their forefathers, to lead all the nations of the earth into the blessings of the coming Kingdom under the Royal Kingship of His beloved Son.

The true Church plays a vitally central part in this plan and purpose; destined to be as it were the very nerve centre of the Kingdom of God on earth. Furthermore, the Lord Jesus Christ will not return to inaugurate His earthly Messianic reign until the number of this Elect reigning Church is first completed, with all its members “made perfect” in His own Image by the “First Resurrection” ready to “live and reign with Him a thousand years” (Rev. 20. 6).

EVERYTHING NOW GIVEN TO THE
JEWS ONLY?

There are some also today who proclaim that the Jews alone constitute the “House of Jacob” and that Jesus Christ and His resurrected Church will come to reign over the Jews only when the Millennium begins: but this again is only a half-truth. The glory of the message of the prophets, and also of the New Testament Gospels and Epistles, proclaims repeatedly that a gracious God, through His loving Son, wishes to re-build not the Jews (Judah-Israel) only, but also the other section of His chosen race, the old divorced northern Kingdom centred in the tribe of “Joseph”. This indeed He must do, because of many unbreakable promises which He made to the people of that kingdom, and to their forefathers; to Abraham, Isaac, Jacob, and particularly to “Joseph”, the ancestor of their leading tribe, the tribe or “House of Joseph” centred in Joseph’s son “Ephraim” particularly, around which the other nine of the Ten Tribes constituting that northern kingdom were gathered.

We cannot proceed in our study of the Book of Revelation until our
Map at the time of Jesus Christ showing the location of the "Sojourners of the dispersion, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia".
minds are perfectly clear concerning these two Brother Kingdoms and their respective destinies. The one was centred around Judah-Israel; and late in its history its members acquired the new name “Jews” (Jer. 38. 19, 11 Ki. 16. 6), acquiring new features also by disobeying God and inter-marrying with the Babylonians during their captivity in Babylon.* The other was centred round Joseph-Israel, its members never at any time being called Jews throughout the whole Bible story.

After Joseph’s eleven brothers had hated, despised and sold him into slavery, God said (Gen. 49. 22-26, Deut. 33. 13-17) that Joseph should become the greatest, through the seed of his two sons “Manasseh” and “Ephraim” (Gen. 48. 5-22, Heb. 11. 21). The family record, found in I Chron. 5. 1-2, states emphatically that “the birthright is JOSEPH’S”, and that it was to be “given unto the sons of Joseph the son of Israel.” This means, that God’s unbreakable PROMISE TO ABRAHAM, which passed to Isaac and then Jacob, of becoming a great and mighty nation for the purpose of blessing “all the nations of the earth”, PASSED RIGHT UNTO THE HANDS OF JOSEPH AND HIS DESCENDANTS THROUGH MANASSEH AND EPHRAIM.

We will trace their history, and we shall find that the northern kingdom of Israel, which we will refer to from now on as “Joseph-Israel” because Joseph was the centre or capital tribe of this kingdom, after emerging from its Assyrian captivity migrated slowly north and west into Asia Minor, approximately six hundred to a thousand miles distant from their old home. Here, right in their very midst, seven branches (at least) of the early Church became established: and we shall discover, perhaps to our surprise, that to them first and foremost the message of the Book of Revelation is given, in its opening chapters.

“THE WOMAN WANDERED IN THE WILDERNESS”

“THE DISPERSION, SCATTERED THROUGHOUT ASIA”

Before we start unveiling the Book of Revelation verse by verse, it is vitally necessary to know who are the principal actors in the drama, particularly the “Woman” who moves on under a “New Covenant” towards her unmerited yet glorious destiny of service to all nations.

The Book opens, in chapter 1, verse 4, with its initial messages addressed to “ASIA”. In these opening verses Israel’s Redeemer and the world’s Saviour is seen sending messages to seven Churches “which are in ASIA”. Why Asia? Why not Judaea? And why is Jerusalem, which was the home and centre of the early Church, not mentioned here at all?

* Note Ezra 10. 1-5; remembering also that only a “remnant” of the House of Judah returned from Babylon. The rest wished to remain in Babylon.
In the days of the apostles the Jews (Judah-Israel) were still dwelling in their own land; and they habitually spoke of their brethren of the scattered Ten-tribed Israel Kingdom as "The Dispersion" because they were still a scattered nation sojourning outside the Holy Land, having moved out of Assyria into other strange lands. Concerning this the Jews' own foremost historian "Josephus" (who wrote circa A.D. 73) gives invaluable evidence, saying that in his day there were "but two tribes (Judah and Benjamin) ... subject to the Romans; while the TEN TRIBES are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers" (Book XI. Chapter 5. par. 2).

Another witness, who lived five centuries earlier, but whose evidence is equally valuable, was God's servant *Ezra, who tells us that after the collapse of the Assyrian Empire, the "Ten Tribes ... took counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country, that they might there keep their statutes which they had not kept in their own land." Historic evidence shows them to have migrated slowly westwards from then on (circa B.C. 620) until the time of the Apostles and Josephus.

The Apostle Peter, opening his first Epistle, provides perhaps the most valuable information of all, showing exactly where these wandering people were during his lifetime. The Jews (Judah and Benjamin) had already heard the Gospel of Christ: therefore Peter now addresses his opening message in a particular manner to scattered Ten-tribed Israel, saying: "Peter, an apostle of Jesus Christ, to the SOJOURNERS OF THE DISPERSION, scattered ..." (1 Peter 1. 1). He then proceeds to detail geographically the exact locality which these sojourners had reached, saying that they were "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." The accompanying map shows these countries grouped together in Asia Minor, north of Palastine; and it can be seen readily how the "Dispersion" reached this region without again coming south of the river Euphrates, as Josephus showed. It was concerning these very people that the Jews (John 7. 35) derisively said to the Lord Jesus: "Whither shall he go, that we shall not find him? Will he go unto THE DISPERSED AMONG THE GENTILES?"

As discussed already, the tribe of "Joseph" was the heart and centre of this Dispersion; but from beginning to end, from Genesis throughout all the prophets, God had promised and re-promised to restore this House of Joseph and the northern kingdom eventually, for His own glory and for great service to all other nations of the earth. Thus it is vital and of the uttermost importance that we too today, as Paul did in his day,

* The fact that the Ezra of the Bible, and the Esdras of the Apocrypha, are one and the same person, can easily be seen from the fact that the decree given to "Ezra" recorded in Ezra 7. 13-26, is the same decree given to "Esdras", as recorded by Josephus, Book XI. Chapter V, Par. 1.

The quotation given above comes from the Apocrypha: II Esdras 13.39-42 (R.V.).
should search out and find these people, tell them God's promises, and help prepare them for their destiny.

We do not have to look far to find them. However, for every historian tells us that at this period of history the very locations above mentioned were the cradle of the Anglo-Saxon ancestors of our British race! One historian Sharon Turner, regarded as a leading authority on the history of Anglo-Saxondom, goes still further, saying that the earliest traceable origin of these people was the region of the "River Araxes" in the seventh century B.C. This river crosses the northern boundary of the ancient Assyrian Empire: and it was in this exact locality and at that exact time that Ten-tribed Israel found itself as a great multitude escaping from its Assyrian captivity, when the Assyrian Empire fell.

Not only does history prove the British race to be directly descended from Ten-tribed or Joseph-Israel, but every prophetic mark given by God concerning them is found fulfilled today in the *Anglo-Saxon world-wide peoples, and in no other! The prophet Jeremiah is one among many through whom God speaks of His return to Joseph-Israel in the "latter days" (Jer. 30. 24, Jer. 31. 1), saying: "Ephraim (Joseph's son) is my firstborn"; and commanding that the following great message, "He that scattered Israel will gather him and keep him as a shepherd doth his flock", must then be "declared in the ISLES AFAR OFF" so that all nations may hear. (Jer. 31. 1, 9-10).

**JOSEPH'S SECOND LAND OF PROMISE**

II Samuel ch VII; v. 10

Through God's far-seeing words spoken through the prophet Isaiah also, He again unmistakably foretold the same picture. Thus the forty-first chapter of Isaiah opens with the words: "Keep silence before me, O ISLANDS; and let the people renew their strength... the ISLES saw it, and feared... thou, ISRAEL, art my servant" (Isa. 41. 1, 5, 8). In the forty-second chapter we read: "The ISLES shall wait for his law... new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the ISLES, and the inhabitants thereof... Let them give glory unto the Lord, and declare his praise in the ISLANDS" (Isa. 42, 4. 9-12). Again, in the forty-ninth chapter God says: "Listen, O ISLES, unto me; and hearken, ye peopled, from afar... thou art my servant, O ISRAEL, in whom I will be glorified." (Isa. 49. 1, 3).

* It is not the purpose of this book to unveil all these many prophetic marks and their wonderful fulfillment; but the student would be well repaid for getting a copy of the book entitled "Today, Tomorrow and the Great Beyond" in which a thorough analysis of these details is given.
"The adultress shall surely be put to death."
Leviticus XX: 10.

Isaiah
A Ten-Tribed Israelite, said:

Behold the Lamb of God

(ISAIAH 53)

He hath borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities...and the Lord hath laid on Him the iniquity of us all....For the transgressions of My People (Israel) was He stricken."
These people of the northern "House of Israel", the birthright "House of Joseph" in particular, had been divorced and rejected by God (Jer. 3. 8), and dispersed about 720 B.C. because of continued national disobedience and idolatry, becoming "Lo-ammi" (Hosea 1. 9), a Hebrew word meaning "NOT MY PEOPLE", distinguishing them from Judah-Israel or the Jews whom God was keeping in covenant relationship with Himself (Hosea 1. 6-7, Hosea 11. 12) in preparation for the coming of the Messiah, whom they then rejected. If, however, anyone should still think that God had completely finished with the dispersed northern House of Israel they make a grievous mistake! Through the prophet Hosea (Hosea 11. 8-10, Hosea 1. 9-11) God shows that in His great love He intended ultimately to make a new Covenant with them. Again through His prophet Ezekiel He says the same thing (Ezek. 37. 15-28); and also through Jeremiah (Jer. 31. 31-34). Finally, in Hebrews 8. 6-12, He repeats the statement that He will make a "New covenant, with this house of Israel (Ten Tribes), and with the House of Judah (the Jews)."

**THE REDEMPTION OF ISRAEL**

Let us pause here to realise one of the most important facts in the whole Bible story. This people, the northern Kingdom in particular, part of the Israel race which God had once taken into great co-operative intimacy, speaking of them in symbolism as His own "Bride", had turned to worship false gods, committing gross spiritual adultery, deserving nothing but complete national death or extinction. In His Law (Lev. 20. 10) God had said: "The adulteress shall surely be put to death." Again, and this is perhaps almost more serious, if a wife becomes divorced by her husband for her unfaithfulness, God decrees that "her former husband, which sent her away may not take her again to be his wife, after that she is defiled; for THAT IS ABOMINATION BEFORE THE LORD" (Deut. 24. 4). Certainly the Jews of Christ’s day (Judah-Israel) considered, and not without good reason, that God had cast away the "Dispersion" or Ten-tribed Israel for ever, and had finished with these people altogether! How then could He say that He would return to them "to be their God?"

There was only one possible way by which God could return to those undeserving people; and that way was by the way of redemption and forgiveness. Be it noted, and noted well, however, that this great mercy and grace of redemption could not be accomplished without the suffering and death of His own most-beloved Son, even as He says in Heb. 9. 22: "Without the shedding of blood there is no remission of sin". Therefore if He determined to forgive Lo-ammi Israel’s iniquities and transgressions, and return to them eventually as a loving, protecting and all-sustaining God, this would entail nothing less than that His own dearly beloved Son should die for them to pay their great price of guilt! How much He must have loved them, if He was willing for so great a price to be paid for their redemption. We are so accustomed to looking upon the Lord Jesus as the "Saviour" of the individual (whether Jew or Gentile), but how seldom do we give Him this added glory which is His due, by thus portraying Him also truly as the **REDEEMER OF ISRAEL?**
Our illustration on page 15 clearly displays the whole wondrous Truth. The little map of adulterous northern Israel pinned in the very centre of the Cross displays on this illustration the fact that it was THAT KINGDOM WHICH SHOULD HAVE DIED, AND NOT THEIR WONDERFUL LORD! They should have paid the just penalty for their own iniquity and transgression! How rich, therefore, were the prophetic words spoken by Isaiah, himself a member of that disgraceful northern kingdom, who said:—

"He was wounded for our transgressions. He was bruised for our iniquities
... For the transgressions of MY PEOPLE (Israel) was he stricken ... and the Lord hath laid on him the iniquity of us all" (Isa. 53.)

We now see, that through this great act of deepest Self-sacrifice and Love, it has become possible and is even assured that that disgraceful Lo-ammı Israel nation (joined in the millennial age with Judah-Israel also) will be led forward and blessed until they finally become "an holy nation; a kingdom of priests" (I Pet. 2. 9-10) for ultimate blessing to all nations. No wonder therefore, that Paul went to search them out in Asia Minor on some of his missionary journeys, as indeed he did, understanding what the Lord Jesus Christ had now accomplished on Calvary for that very divorced nation, paying its price of guilt with His own shed Blood on the Cross. Paul, thus fired and inspired with so great a message of love, went forth on several arduous journeys, not only gathering members for the Elect reigning Church, but also proclaiming to Lo-ammı Israel in particular that the wonderful future destiny for their race had now been re-assured and made possible through the great Sacrifice of great David's greater Son, wherein He died not only as the world's Saviour, but in particular as Israel's "REDEEMER".

A SUMMARY

In our study so far we have now outlined God's initial plan and purpose for the blessing of all nations, through the Abraham-Joseph seed in particular. We have also seen how northern Israel's great failure and iniquity necessitated God divorcing that Kingdom; which, in turn, necessitated its redemption. We have seen how God showed unmerited mercy to the House of Judah in not divorcing them but sending them the Messiah, thereafter planting the New Testament Church of Pentecost in their midst as an added witness to them. We have also seen how Judah by their very act of crucifying the Messiah wrought out the redemption of their divorced brethren Lo-ammı Israel, making possible not only the return of the latter to God, but also making their own position in God's purpose assured, by the riches of God's mercy and grace in His "New Covenant" or New Promise to both Houses or Kingdoms, as shown in Hebrews 8, 8-12; and elsewhere.

Meanwhile we saw also how "Ephraim" or northern Israel had become "wanderers among the nations" as God had forewarned, moving slowly north-westwards with their families, their flocks and herds, until, seven centuries after their original ejection from the Holy Land, Peter locates the majority of them in his day as sojourners in Asia Minor.

We have also discussed the fact that these people can be identified both historically and above all Scripturally as the ancestors of our Anglo-Saxon race, passing through Asia during their long 1,260 years wandering, until finally they arrive in the new home land which God had foretold and prepared for them, in the "Isles afar off."

We can now see clearly, therefore, the great significance of the fact that "ASIA", not Judea, is the starting point of the story of the Book of Revelation. Let us now, therefore, proceed to unveil the rich meaning of the whole story of this most wonderful Book or Scroll, verse by verse, from beginning to end.
REVELATION CHAPTER 1

THE BIBLE COMES ALIVE!

1-2. The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it unto his servant John, who bare record of the Word of God and of the testimony of Jesus Christ, and of all things that he saw.

Here we see that God had given to His faithful Son a pre-view of all the things which were shortly to begin to come to pass (from A.D.96 onwards) so that the Latter might then pass this knowledge on to His Disciple John, and through him to His “servants” everywhere. We read that He “signified it”, which means literally that He gave it in signs or symbols the meaning of which would become clear later as history developed with the passing of time. John bare witness that everything he heard and saw was God’s Word or Testimony, conveyed to him by the Lord Jesus Christ.

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

The story was given largely in signs and strange symbols which the great ones of the earth would not be permitted to understand: but to the humble and wise God would shew the meaning. They would thus not only “read” but also “hear”, being blessed indeed in understanding the things which God was about to cause to come to pass in the earth. This understanding of God’s plan, however, was to be a gradual process. As the rising of the moon discloses to the watchers that which is occurring in the night, so the Revelation of Jesus Christ lights up the world’s dark night, reassuring those who are watching that the day will surely dawn eventually, and causing the wise virgins to make their preparation in the light of this prophecy, trimming their lamps and replenishing their vessels
with oil, so that when their great day arrives they may all go out to meet Him, and so reap the rich "blessing" underlined in this verse 3. This blessing is to those who do the following:—

1. "READ"
2. "HEAR"
3. "KEEP"

That this was a matter of considerable urgency is clear from the words: "... for the time is at hand."

4. JOHN, to the seven churches which are IN ASIA: Grace be unto you, and peace, from him (God) which is, and which was, and which is to come: and from the seven Spirits which are before his throne.

Here we note once again that these seven Churches are not in Judaea or Jerusalem but IN ASIA! The very important significance of this fact has already been discussed in the Key-Chapter at the beginning.

Note the wonderful opening word in the apostle John's greeting namely the word "Grace" which means Unmerited kindness! None of the Churches, like ourselves today, deserved God's goodness, nor had they anything wherein to boast save in the Love of Christ, and in the cleansing merits of His precious Blood shed for them on the Cross of Calvary.

THE KINGS OF THE EARTH

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

These "Kings of the earth", as we shall see below, are not ordinary kings. This Scripture brings a vision of the Millennial reign of the Lord Jesus Christ and His CO-HEIRS, the latter being the resurrected and glorified kings or "King priests" who shall "live and reign with Him a thousand years" (Rev. 20:6), and who, as we shall see in Rev. 5:10, are destined to reign with Him "ON THE EARTH".

"RAISED" FROM THE DEAD? or "BORN" FROM THE DEAD?

Two important and vital differences must here be noted and fully grasped at the outset of our study. Firstly, the difference between being "raised" from the dead as Lazarus was; and being "begotten" or more correctly "Born from the dead" (Revised Version translation for Rev. 1:5, Col. 1:18) as the Lord Jesus was. Lazarus was raised from the dead, but was still in the same Adamic creation as before. In the resurrection of the Lord Jesus, however, He was brought forth in a very different fashion as a glorified "SON": the first "Son of man" ever to be revealed in full resurrection glory! (See figurative illustration in Chapter 19, page 129).

"BEGOTTEN" or "BORN"

The second essential difference which must also be understood clearly, is the difference between being begotten, and being born. In the natural
process of human creation, begettal or conception constitutes the initial act; but nine months later the man child comes forth as a fully-born son. Similarly, the Lord Jesus was begotten by the Spirit of God in the womb of the Virgin, but nine months later was brought forth or born as the "Son of man" in Bethlehem; this creative process being accomplished in the two stages outlined above.

"BORN AGAIN" by "RESURRECTION"

After His suffering on Calvary, His second bringing-forth (by Resurrection,) after His death and burial, was NOT accomplished in two processes but in one instantaneous act. He was NOT "begotten" from the dead, but "BORN" from the dead, as shown by the literal Greek text (as correctly translated in the R.V. and other translations) being brought forth not in any initial or uncompleted sense but, on the contrary, in perfect resurrection fulness. Here in Rev. 1. 5, as in Col. 1. 18 where He is once more referred to as the "Firstborn from the dead", we are shown that He was "born" a second time or born again after His Crucifixion BY RESURRECTION into the wonderful New Cosmos or New Order of which he was the First or Alpha. Into this New Creation or "New creature" we too are destined ultimately to come. Thus His kingdom, when finally built, perfected and completed, will certainly not consist of beings in the first Adamic or mortal cosmos, but will consist of wonderful Beings brought by Him into this eternal New Creation. The apostle Paul says: "So also is the resurrection of the dead... As we have borne the image of the earthly, we shall (by resurrection) also bear the image of the heavenly" (I. Cor. 15. 42-49). He then clarifies the picture here in his Epistle to the Corinthian Church by saying that "flesh and blood (the original Adamic order) cannot inherit the kingdom of God... Behold I shew you a mystery... we shall all be CHANGED, for this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality" (I. Cor. 15. 50-54). Not until any man reaches this resurrection fulness will he become part of the future Kingdom which God is waiting to build and reveal, and of which the resurrected Christ was the "Firstfruit" or Alpha, the "FIRSTBORN OF THE DEAD." And so we read: "Blessed and holy is he that hath part in the first resurrection" (Rev. 20. 6).

Here in this verse (Rev. 1. 5) we find reference to the "Kings of the earth." These are not ordinary kings, as we know them today, but they are to be glorious resurrected beings, the redeemed Elect, after they have been similarly "born from the dead" into the New Resurrection Image of Christ by means of the "First resurrection" at His Second Advent, after which they are destined to "live and reign (as "kings and priests") or King-priests) with him a thousand years." (Rev. 20. 6., etc.) These shall reign with Him "on the earth" (Rev. 5. 10), and be the New Order of "KINGS OF THE EARTH" of which He will be the "Prince". The Lord Jesus said: "Blessed are the meek, for they shall INHERIT THE EARTH" (Matt. 5. 5).

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

Since by far the greater majority of the world's Christians and true missionaries have sprung from the Anglo-Saxon-Celtic or Joseph-Israel race, that first reigning Election will therefore inevitably consist largely
of this Israel stock; but it will, however, embrace many other ingrafted Christians, brought in amongst these “Firstfruits” of God’s Household “by adoption” to serve with Him for His final purpose of bringing blessing to “all the nations of the earth” (as Gen. 12:1, etc.).

ISRAEL RACE TO BE “BORN AGAIN” ULTIMATELY

Having already grasped from the preceding verse and its comments that the true Church or “Body of Christ” will stand with the Lord Jesus in the Millennium clothed like Him in His own immortal Image of resurrection Fulness, we should now extend our prophetic telescope and look a thousand years ahead to catch a glimpse of Christ’s ordered Kingdom of Israel at the end of the Millennium. This picture is well described by the apostle Peter (I. Pet. 2. 9-10, R.V.), as given below, who quotes God’s original promise to the Israel race (Ex. 19. 5-6), that ultimately when they turn fully to “obey” Him (as they will do during the Millennium) the whole nation or race (plus those ingrafted by “adoption”) will then become “King-priests” also. They will then all be transformed or “born in a day” at the Millennium’s close into the New Cosmos or eternal Image of their glorious “King”, as we shall see very clearly when we come to chapters 21 and 22.

Just as the First-resurrection Body or first-fruits of God’s plan will include many members grafted in among them, so also the House of Jacob during the Millennium will invite and adopt many from outside also to become one with them in their millennial Kingdom. At the Millennium’s close, this whole kingdom or structure will then put on immortality in the perfect image of its First-Fruit or “King”, standing from that time onwards before God as “an elect race, a royal priesthood, a holy nation, a people for God’s own possession, which in time past were no people (Lo-ammi), but now are the people of God” (I Pet. 2. 9-10, R.V.). God will then use this elect race, during the post-millennial Age called the “Dispensation of the fulness of times”, to lead all mankind, including all resurrected men (John 5. 28) into obedience to Him, and into the final and eternal haven of His glory, peace, and love. (Eph. 1. 10, Col. 1. 20).

THE SECOND ADVENT

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

This verse describes in a very definite and literal manner the Person and return of the Lord Jesus Himself, as described in I Thess. 4. 15-16, Acts 1. 11, Dan. 7. 13-14, etc. His coming will be accompanied by a world-wide manifestation of heavenly glory all round the earth such as has never previously been known, and which every eye shall see.

8. 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.

In the original Greek text, the words “... saith the Lord” are literally “... saith the Lord, the God.” This refers to Almighty God himself, and is here inserted to emphasise the reality of the fact that “God is in Christ” (II Cor. 5. 19), and that when His Son comes again the Power of “the
CHAPTER 1

Lord, the God... the Almighty" comes with and in and through Him, to rule in righteousness.

THE LORD JESUS VISITS JOHN

9. 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.

Here the apostle John who has been imprisoned in the Isle of Patmos, the companion in suffering of all other Christians down the ages who would suffer persecution for their witness for the Master, gives his wonderful testimony of the living Christ who appeared to him personally in that prison isle. John could truly say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, FOR THOU ART WITH ME!"

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

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

While the "Alpha and Omega" of verse 8 was a reference to Almighty God the Father, this "Alpha and Omega" refers to the Lord Jesus Christ; the "Son of man" (verse 13) who had been crucified (verse 18) but was "alive" again (verse 18), standing now as the Alpha or First of resurrected and glorified mankind, the "Firstborn of the dead."

In this verse the Lord Jesus here enumerates by name the seven churches or Congregations "IN ASIA" to which He now commissions His servant John to write. (Note that Patmos itself, where John was then imprisoned, was a small island just off the Asiatic coast).

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

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

In Old Testament days a seven-branched Golden Candlestick always stood within the Tabernacle to give light in the darkness. Here, however, this symbol is used to depict the true Church through which the oil of God's Spirit should flow to lighten Israel and the world. Jesus Himself stands in the midst of it, the "Great High Priest" who had redeemed Israel, thereby making their future return possible; and who was now desirous of building a perfect Church or reigning Election, in co-operation with which He will one day "reign over the house of Jacob" for ultimate blessing to all mankind. He needs a very faithful and perfect Church for this purpose.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
CHAPTER 1

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

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

We might well compare this vision given to John, with the similar glorious vision of the resurrected Master which Saul saw on the way to Damascus (Acts 26. 13-18).

Here, in this opening scene of the Book of Revelation, the Lord Jesus Christ stands in the midst of His Church, judging it or exhorting it to greater faithfulness, but doing so in love as depicted by the fact that He wears a restraining girdle of mercy not round the waist (the usual place for a girdle) but round the breast or heart!

The apostle John was over-awed by the beauty and power of His Master’s presence, and continues to say:—

17. 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:

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

It is clearly the Lord Jesus Himself who is described here as the “First (Alpha) and the Last (Omega)”; the Christ who “died for our sins according to the Scriptures.” Now, however, He could die no more, for He stands in the glory of His resurrection life and immortality. Furthermore, He indicates His power from henceforth to bring forth “all that are in the graves” (John 5. 28), saying that He is the one now holding the keys of Hades (the place or state of death) and the keys of death itself! In I Cor. 15. 26 we are told “the last enemy that shall be destroyed is DEATH; and in Hos. 13. 14, God had promised, saying: “HADES, I will be thy destruction.” Through His Son who is the “Resurrection, and the life” God will assuredly destroy both Hades and Death, leading mankind by resurrection from the captivity of death (sin’s “wages”) into the freedom of life!

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The “seven angels”, or as translated in other translations “the seven messengers” of the seven Churches were their individual leaders or ministers. As we shall now proceed to see, John was commanded to write to each of these individually, and to pass on to them, for their respective Churches or Congregations in Asia, the particular message which the Lord Jesus dictated for each in turn.
REVELATION CHAPTER 2

THE SEVEN CHURCHES

(1) EPHESUS
A.D. 30—A.D. 100 (Approx.)

EARLY CHURCH ZEAL

Chapters 2 and 3 contain seven letters, addressed to seven literal Churches in Asia, all in existence in John's day. In addition to their individual messages, however, they also wonderfully reflect the subsequent seven-fold development of Church history from John's time right up to the Second Advent of the Lord Jesus Christ. The first Church mentioned, namely “Ephesus”, accordingly portrays the initial power and richness of the early Pentecostal Church as a whole.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars:
3. And hast borne, and hast patience, and for my name’s sake hast laboured and hast not fainted.
4. Nevertheless I have somewhat against thee, because thou hast left thy first love.
5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.

Ephesus was the capital of Asia in the Byzantine period; and the Church in its midst was perhaps the cream of all the early Churches. During its earliest days, this Church consisted of a few “Brethren” only (Acts 18. 27) who were in fellowship with others “which had believed through grace”: but none of its members had as yet received or been baptised by the Spirit of God (Acts 19. 2). So the Lord sent Paul to them, who, when he was come, “laid his hands upon them”; and we are told that then “the Holy Ghost came on them” (Acts 19. 1-6). After this experience they prospered and grew, becoming a rich jewel in the Hand of God. Sad to say, however, by A.D. 96 when John was given the story of the Book of Revelation, we find the Lord Jesus having to reprove them, saying: “I have somewhat against thee because thou hast lost thy first love.” This falling-away happened particularly after A.D. 70, many then expecting Christ to return when they saw the overthrow of Jerusalem, losing heart, however, when He did not come to rescue them from the great tribulation of that period.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
CHAPTER 2

The word *Nicolaitanes comes from two Greek words "nikao" and "laos" which mean, to "overcome the people". It seems that the Ephesian Christians, instead of continuing to love and serve one another, wanted rulership and supremacy eventually both in the Church and perhaps outside also. This dictatorial spirit, when put in the place of humble service, has wrecked Churches without number all down through this Christian age. No wonder Jesus said He hated it!

7. He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The eating of the Tree of Life symbolises putting on life: in this case putting on immortality, as outlined in connection with Rev. 1. 5, by participating in the First Resurrection, thereafter reigning with the Lord Jesus Christ in His millennial kingdom. This constitutes gaining the "Prize of the high calling of God in Christ Jesus". Note carefully that it is here applied only to the "Overcomers" in the Churches, all lukewarm Christians being excluded from this high Election, as we shall find stated most emphatically when we come to Rev. 3. 16. These lukewarm Christians are destined therefore to be raised in the general resurrection a thousand years later (as we shall see in Rev. 20) for their own reward or judgment such as it then may be.

Rather than fail their Lord, and be found among this less glorious throng later, we read in Heb. 11. 35 of those who even endured "torture: not accepting deliverance; that they might obtain a BETTER RESURRECTION."

(2) SMYRNA

A.D. 100—A.D. 313 (Approx.)

PAGAN PERSECUTION

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Here Christ Jesus reveals Himself again as the First-born from the dead, able to give life also to them that trust in Him. The word Smyrna means "Anointing oil", symbolic of the Spirit of God through whose power alone the Church of this period survived its trials.

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

This Smyrna Church like the other Churches in Asia, consisted largely of Lo-ammi or gentilised Israelites; and it endured much opposition, particu-

* Dr. Young, in his Analytical Concordance, says they were "followers of Nicolas, whose deeds are condemned without being mentioned, B.C. 70.

† BRANCHES TAKEN AWAY: Rev. 2. 5; John 15. 2; 1 Cor. 3. 16-17; 1 Cor. 9. 27; OBEEDIENCE IS ESSENTIAL: Heb. 5. 9; 1 John 2. 17; John 15, 10 and 14; Matt. 7. 21; John 9. 31; Rev. 22. 14; James 4. 17; Acts 5. 32; John 14. 23; 1 John 3. 22; Jas. 2. 17; Phil. 3. 13-14. N.B. The receipt of the Crown of life is dependant upon the recipient being "faithful even unto death" (Rev. 2. 10).
larly from certain Jews who were "Jews by nature" but were rigidly opposed to their brethren of the divorced Ten-tribed Kingdom whom they looked upon as "sinners of the Gentiles" (See Gal. 2. 15). These Jews had not as yet accepted the message of the New Covenant, nor become Jews inwardly by the "circumcision of the heart" (Rom. 2. 29). Polycarp was the outstanding victim in Smyrna, who was martyred in A.D. 168 by Jews who rejected Israel's Redeemer calling Him "The hanged one!"

10. Fear none of those things which thou shalt suffer: behold, the devil (The Accuser) shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life (in the text literally 'The crown of life').

During the closing years of this Smyrna-Church-period, in the ten years between A.D. 303 and A.D. 313, the Christian Church met the height of opposition at the hands of pagan Rome. The Emperor, Diocletian, issued an edict decreeing the destruction of all Christian Churches. By means of the day-year principle of Bible time-prophecy (see pages 92-93) God here foretold this ten year period of martyrdom, saying: "Ye shall have tribulation ten (prophetic) days." The reward of faithfulness, however, would be the "Crown of life!"

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The fact of these Overcomers or Conquerors not being hurt by the Second Death proves that they will be among the privileged few who will partake in the "First Resurrection" and reign with Christ: for in Rev. 20.6 we are told concerning those who partake in this First resurrection: "on such the second death hath no power". The first death is the ordinary natural death: but that which the Bible refers to as "Second death" implies dying to sin, or ceasing to oppose God and disobeying His laws. As we shall discuss much more fully as we come to the close of the story of the Book of Revelation, the whole world will have to die this second Death eventually if "every knee" is to bow to God, as He assuredly says they will. Those who are now truly Christ's have died to wilful sin already, or they ought to have done so. That is to say that they, in contradistinction to the world at large, have died or are dying the death described in the Scriptures as the "Second death" before dying the natural or ordinary death. Although they were very much alive spiritually, nevertheless to them the apostle Paul could truly say: "Ye are DEAD: and your life (from henceforth) is hid with Christ in God" (Col. 3. 3).

(3) PERGAMOS
A.D. 313—A.D. 606 (approx.)

PAPAL BEGINNINGS

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

The name "Pergamos" means "married to power". The new Emperor
CHAPTER 2

Constantine, who succeeded Diocletian, became a Christian, leading even the Roman world itself to acknowledge and accept the Christian religion. The Church thus became "married" to the power of the State: but this only became a hindrance to their spirituality. The Church by becoming thus generally accepted and popular ceased struggling, lost its virility, and, as we shall see, paved the way for still further decadence in the ensuing years.

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

The Greek word "satanas" means a hater or an accuser or an adversary. This word is applied to quite a variety of people and Systems in Scripture. The word here translated "seat" is θronos in the Greek text; Thus this Scripture really speaks of "The throne of the adversary". As we shall see later (Rev. 12. 9 and 3) the term "satanas" is there applied to the seven-headed ten-horned Roman Beast, i.e. to the Roman System of the prophetic earth. Probably here also, therefore, this Scripture refers to the Throne of Rome.

Pergamos was violent in its opposition to God; and the city practised a Babylonian form of serpent-worship which it subsequently handed down as a legacy to pagan Rome. In its midst there stood a faithful witnessing Church, facing hot persecution. Here Antipas (Greek contraction for "Antipater") was singled out as a particularly honoured martyr.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The particular sin of Balaam, mentioned in Num. 22. 15-17 and Deut. 23. 4, is that he was tempted to go and prophecy "for reward" (Jude 11). This perhaps suggested that those in the Pergamos Church were out more for what they could get, rather than for what they could give: a common fault, unfortunately, among many so-called Christians.

In Num. 24. 25, Num. 25. 1-2 we see also that in the days of Balaam, "Israel did eat, and bowed down to their (Balak's Moabitech) gods ... and the anger of the Lord was kindled." So now, in this Pergamos Church, and also in the historic period which it reflects, new practices of spiritual idolatry were creeping in unawares; and ministry was given with a particular view to reward. Whereas pagan Rome, in the Pantheon at Rome, had worshipped the goddess Venus as "Queen of heaven" with her child, and had also venerated Jupiter as a god, so during the early centuries A.D. the weakening Church again used the Pantheon at Rome and brought some of the very same pagan images into their worship, pretending to use them this time to symbolise the Virgin Mary with Child; and to symbolise St. Peter! This Christianised form of idolatry, the more subtle because it was more plausible than the old pagan rites, readily paved the way for
the ensuing "Thyatira" period which continued to practise similar Christianised idolatry throughout the dark middle ages.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

As with the Ephesus Church into which the Nicolaitan spirit had crept (v. 6), so here in this Smyrna Church also the same lust for power appeared.

Elsewhere (III John 9) we read of this kind of spirit found in "Diotrephes, who loveth to have pre-eminence" and who would not invite the apostle John to come and minister. Such Church dictatorship again reveals the nature and danger of that married-to-power spirit.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

A more humble spirit, coupled with a passionate worship of the Lord Jesus only, would have saved this original Church and also the subsequent Church-period which it typified from turning to dictatorship instead of to loving service. Verses 12 and 14 both mention the "Sword" of Truth (literally the "broad-sword", described by Dr. Young as a "brandishing weapon") which must either cut out falsehood, or else cut away those practising it!

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

This message was not given to the world at large, but to the "Churches" themselves, with very special reward only to those who truly overcome or conquer. The "hidden manna" speaks of the pot of the Manna which Aaron took and hid in the Ark of the Testament (Ex. 16. 33-34). The Ark speaks of Christ; thus this picture presents another promise of being found "in Christ" in the First Resurrection as a member of His reigning Election. The Easter custom of hospitality, of giving a "white stone" as a pledge, signified the faithfulness of Christ's promise to share His reigning glory with those who truly loved Him.

(4) THYATIRA
A.D. 606—A.D. 1866 (approx.)

PAPAL SUPREMACY

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

The name "Thyatira" means "ruled by a woman." In ancient Babylon the woman was worshipped because of her miraculous power to bring forth the living child. As we have seen already in verse 14, a worship of the Virgin Mary began to creep into the Christian Church, often putting
her first and her Babe Jesus second. This subtle duplicity was the foundation of the subsequent Roman Catholic supreme exaltation of Mary, which God will not accept. The Lord Jesus, God's Son must be put first always; hence the special pointed reference in this verse to the glorified "Son of God" who must in all things have pre-eminence.

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Just as the original true Church apostatised into becoming the Roman Catholic Church, so here also the original Church in Thyatira had once been faithful, but it evidently began to trust in its "works" rather than in a simple "faith" in the fully-accomplished work of Jesus Christ on Calvary. The fact that some in that Thyatira Church-period would be martyred for their faith, giving their lives for Christ's sake, was foreseen by God who said that their last works would be "more than the first."

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Jezebel was a most wicked Queen in Israel who dominated her husband Ahab and lead him into gross wickedness. In 1 Ki. 18, 13 we read also that "she slew the prophets of the Lord". During the Thyatira-Church period of the dark middle ages, as we shall see more fully in Rev. chapters 17 and 18, the Roman Catholic System is there also depicted as a "Woman" with names of "blaspemery", seen sitting upon or dominating the nations of the Roman earth, and "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

21. And I gave her space to repent of her fornication; and she repented not.

In the Lutheran Reformation-period God gave her abundant witness of the Truth, giving her time to reform from her "fornication" or wrong use of power: but the lure of pomp, ceremony, picturesque idolatry, and power, was far too tempting, and was too much for her to lay down; so she continued in her evil ways, even torturing and burning thousands of the Reformers at the stake, men and women who would gladly have helped her and led her into God's ways of love and peace. (See notes further down against verse 23.)

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

After giving her a just warning, God finally judges her. We shall see in chapter 8 how He first judged pagan Rome for its wickedness; and again in chapter 16 how He judges Papal Rome later likewise, pouring upon her His "Vials" full of wrath and indignation at the end of the age.

23. And I say unto you, 'I 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.'
CHAPTER 2

In Rev. 16. 7 we read: "True and Righteous are thy judgments" and again in Rev. 18. 6, "Reward her even as she rewarded you". Historians give the total of those who lost their lives fighting either directly or indirectly against the doctrines of Papal Rome as no less than *50,000,000! This present age-closing generation is therefore now witnessing the climax of Papal Rome's Judgment, God visiting her sins even "unto the third and fourth generation of them that hate him" by bringing a catastrophic punishment upon the nations and cities and upon the whole religious System of the Roman-Catholic prophetic earth.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come.

There were those in the Thyatira Church, like those in the Roman Catholic era of the dark middle ages also, who stood firm against the tide, following and worshipping the "Son of God" only. In the dark middle ages the new-found idolatrous Papal system exercised many inquisitions and martyrdoms against the Christians, revealing the "depth" of their hatred and accusation. The Lord Jesus, however, exorts the faithful to "hold fast" until He comes.

26. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father.

Again, for this original Thyatira Church, and for its subsequent dark-middle-ages historic period also, the reward for the Overcomers in the Churches is to share ultimately in the reigning glory of the Lord Jesus when he receives the kingdom of Israel from His Father. In the dark ages Papal Rome held unfettered power over the nations; but Jesus promises the martyrs that the time will come when the tables shall be reversed (Cp. Psalm 72. 7) and when righteousness will vindicate and subdue every edifice of unrighteousness.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the spirit saith unto the churches.

Jesus here gives them nothing less than Himself or His own Image, the gift of the First Resurrection, for in Rev. 22.16 He says: "I am the root and offspring of David, the bright and morning star." He again offers the Overcomers in the Churches that they may become co-heirs with Himself when He comes to take over His Davidic Throne (Luke 1. 32-33) and rule triumphantly.

"'IN HIS DAYS SHALL THE RIGHTEOUS FLOURISH, AND ABUNDANCE OF PEACE SO LONG AS THE MOON ENDURETH.'" (Psalm 72. 7)

REVELATION CHAPTER 3

(5) SARDIS

A.D. 1365—A.D. 1600 (Approx.)

THE REFORMATION

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

The name “Sardis” means a “Precious stone.” Sardis, like the others, was yet another of the original Churches in Asia, where, as Peter shows us, Lo-ammi Israel was scattered. The prophetic period which this verse reflects, however, portrays the Reformation era, because it immediately follows the Thyatira period of the Dark Middle Ages and is something “Precious” in the sight of God. The light of the early Reformation began to shine in Britain first, through John Wycliffe (A.D. 1320-A.D. 1384), spreading with greater brilliance when William Tyndale issued the first English edition of the New Testament (A.D. 1526).

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

The thought of that which was “ready to die” probably suggested that the wiles of the enemy had been such that even the very Elect had been deceived by the Thyatira Church, and that the latter had very nearly caused everything worth having to “die.” God here, therefore, counselled His servants to fan or strengthen the few smouldering embers, so that a blaze of Light might once more come forth.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

This Church had certainly “received and heard”; and Christ begs it to hold fast to its first love lest He would have to turn elsewhere to reveal His power. He did not want this organised Reformation Church edifice to find itself clothed eventually only in worthless dead garments of outward show and ritual, or to become lukewarm and thus come under His Condemnation for lack of reality and spiritual life.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Some, however, would keep their original sincerity, love and zeal; not only being God’s witnesses throughout this period, but also, eventually, being partakers in the First Resurrection, clothed in the glorious immortal Image of Jesus Christ, to “walk with Him in White”, living and reigning with Him a thousand years, “for they are worthy.”
CHAPTER 3

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.

Note here again that it is only to the "Overcomers" in this Church period also that the Lord promises this great reward. The others, though Christians, will not find their names in the Life-book amongst the privileged few who are chosen to be glorified in the "First Resurrection" when He comes. The Lord Jesus warns those who only obey God in part, saying, in His Sermon on the Mount (Matt. 7. 21-23) that when they come and say "Lord, Lord", He will have to turn and say: "Depart from me; you who worked lawlessness" (Matt. 7. 23, Luke 13. 27). These people, though Christians, were breaking far too many of God's laws and commands to be useful in His Service in the high example of leading others into God's perfect ways of righteousness. They were therefore not found "perfect" before God.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

Notice again that the Lord here speaks to the "Churches"; not to the unconverted world; and that it is only the real "Overcomers" in the Churches whom He will claim in the First Resurrection as His trusted reigning Executive for the Kingdom Age. The others will have a lesser reward later on.

(6) PHILADELPHIA
A.D. 1558—A.D. 1800 (approx.)

LIBERATION

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth;

8. 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 hast not denied my name.

The name "Philadelphia" means "The love of a brother". This period embraces more recent history, witnessing the institution in America of the new settlement of Philadelphia in A.D. 1682 by William Penn. There the first American Congress met in A.D. 1774; and there also the "Declaration of Independence" was established in A.D. 1776. Philadelphia became the Union's capital until A.D. 1800 and stood as the centre of England's brother-nation in America.
Anglo-Saxondom at this period was progressively throwing off the shackles of the Papacy, a Power the Head of which styled himself "His holiness" and claimed infallibility. Now, however, Britain began to give allegiance alone to Him that "is holy", and to Him that alone "ts true"! Furthermore, by A.D. 1558, God had closed the door to the sovereignty of the Popes over Britain, the door now being opened instead to Queen Elizabeth, a Protestant Queen and a direct descendant of *King David of old, holding the "KEY (key-stone) OF DAVID": that is the British throne.

9. 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.

In the original early Church in Smyrna there were some who were "Jews by nature" but not circumcised in their "hearts". (See Comment on Rev. 2, 9). In this Philadelphia dispensation also there were those who professed Christ's Name, and were headed by the Pope who claimed to be the "Vicar of Christ"; but they proved themselves violent enemies to Christ's true servants. Whereas Britain had bowed to their supremacy during the dark Ages, God here foretells that the tables are now to be turned. In the literal Greek text God says: "Behold I am giving up (didomi) the assembly of the adversary... and I make them (poioo) come and pay homage before thy feet."

10. 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.

The Greek word "peirasmos" here used does not mean "temptation" but †"trial" or "trouble". In later chapters we shall see how the Papal European nations are destined for judgment at the end of this present evil age, every Roman Catholic throne being destined to be overturned; but God has covenanted to stand firm by Britain's Throne, as it is unquestionably the "Throne of David" and because of His promises to David's unbreakable line or House. He must spare England also, because of His covenants to her ancestors Joseph and Ephraim, honouring her Christian saints also for their missionary zeal and witness to all nations.

* Read "The World's Greatest Throne" by the same author.
† Dr. Young's Analytical Concordance says "Trial, or Proof".
CHAPTER 3

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Here is not only a message to individual Christians to "hold the beginning of their confidence steadfast unto the end"; but this is also a real warning to David's now-Protestant throne, to hold fast, lest it revert to Papal supremacy again, and the land return to the spiritual darkness and dead ceremonial religion of bygone days.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Here again, to the Overcomer there is a promise of becoming a pillar of 'living stone' in the living Temple of God when this becomes built and revealed by the First Resurrection; and to stand as a co-heir with the Son of God. Here too, we are introduced not only to the "Temple" (the Church), but also to the "City" (the nation), the "New Jerusalem", in the centre of which the reigning Church or Temple will stand. As shown clearly in our opening Key-Chapter, God promised from the beginning to build one nation or race, perfecting it through the reign of the Christ and His Elect Church in its midst, making it eventually the "new Jerusalem", then standing as "an holy nation", the "holy Jerusalem" (as Rev. 21. 2 and 10) for final blessing to all other nations. Just as the Temple once stood in the midst of Jerusalem, so the resurrected Church is to rule in the midst of the Israel race during the millennial age, and to stand as its crowning glory in the age beyond.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

The Spirit again calls the Churches to realise the immense privilege offered to such of its members as prove faithful and overcome, that they may share with their Lord Jesus the honour and glory of serving and reigning until the House of Jacob becomes not only re-built but perfected and glorified.

(7) LAODICEA
A.D. 1800—A.D. 1958? (approx.)

STAGNATION

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
CHAPTER 3

The word “Laodicea” means “Power of the laity”. It is the seventh and last period mentioned, depicting the condition of the organised Church at the close of this present evil age.

When the early Church had to struggle against pagan Rome and even die for its faith, it was virile and overcoming as the result of its struggles. Likewise the Church which fought for its freedom later on against Papal Rome was equally virile. But just in the same way that the popular nationally-accepted Christianity under Constantine weakened the Church’s ardour, so also our present-day national Sunday-Church-going idea of popular Christianity falls far short of God’s tremendously high overcoming standards!

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thy mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Like the Sardis Church (Rev. 3. 1), the Laodicean Church started well, but soon also “had a name that thou livest, and art dead.” Organised religion today has become proud in its complacency and modernism and content with its pomp and ritualism, not knowing its spiritual nakedness. But the Lord Jesus counsels this last Church-period to return to Him and put on God’s righteousness and walk in His Blood-stained footsteps. The Church has lost the anointing and miraculous power and virility possessed by the Apostles and their followers. The Lord Jesus lovingly calls to them today, however; and, as we shall see in verse 21, some (perhaps a few only) will hear the call, and will truly overcome.

20. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

Here is the modern tragedy! Jesus Christ actually OUTSIDE THE CHURCH, knocking for admittance! There is absolutely no doubt about this picture here. That this is not a message for the world but for the Church itself can readily be seen from the fact that the Lord Jesus says: “Behold I stand at the door and knock... He that hath an ear, let him hear what the Spirit saith UNTO THE CHURCHES.” Today many of His called ones, inspired by Him with love and understanding, and with their virile revival messages proclaiming His Blood-bought forgiveness and the soon-coming of His Kingdom, are excluded from the organised sanctums of religion; so they have to go into the highways and byways and there compel outsiders to come in.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

As with all the other Church dispensations, the Lord Jesus still offers
to the Overcomers here the "Prize of the high calling"; which is to become called out and glorified by Him in the First Resurrection, to stand with Him as a Reigning one in His perfect resurrection Image of immortal glory.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Note yet again, that this message is "unto the Churches". To be granted to share reigning honour with the Lord Jesus is a very high privilege indeed; not offered to ungrateful lukewarm Christians, but to real Overcomers who love Him in unflinching service and obedience!
REVELATION CHAPTER 4

A HEAVENLY VISION

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

Having given to John the seven messages for the seven literal Churches of his day, the Spirit of God next shows him things which must be “hereafter”. John was now shown, however, an heavenly vision; but this vision carried a reflection also of future earthly rule and peace, the word “hereafter” (literally “after these things”) revealing that the vision was portraying something yet to be established in the building up of God’s universal Kingdom.

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

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

John was “in the spirit”; and the vision shown to him portrayed first the “One above all others” standing gloriously at the head of the whole Divine governmental arrangement of the universe. After the Flood, God had set a rainbow of many colours in the heavens as the sign of His Covenant to Noah’s future multitudinous seed: but the rainbow depicted here is one of an emerald colour, the colour symbolising mercy, depicting forgiveness and mercy coming from His Throne rather than complete judgment as in the days of the Flood.

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

While this was a heavenly vision, it probably reflected also God’s earthly purpose. In Matthew 19. 28, the Lord, speaking of His own millennial earthly reign, promised that when “the Son of man shall sit on the throne of his glory, ye also (the twelve apostles) shall sit upon twelve thrones, judging the twelve tribes of Israel.” This picture of His reigning Executive in Israel is again portrayed in Isa. 1. 26 and Rev. 21. 14. The number “four and twenty”, however, suggests that twelve more most-worthy Overcomers, in addition to the twelve Apostles, might be placed in some kind of special and honoured proximity to the Throne ultimately, totalling twenty-four on earth, in harmony with this twenty-four in heaven.

It so happens that there were twenty-four honoured servants, during the Old Testament dispensation, to whom God entrusted the great task of writing the Old Testament Scriptures. This verse may therefore have some hidden reference to these worthies.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

Thunders and Voices typify God’s power and His Word coming forth to control His heavenly realms and to rule His earthly kingdom through the
Lord Jesus Christ. In Isa. 11. 1-5 we find the seven-fold nature of the Spirit of God depicted: and in Rev. 5. 6 we note that the Lord Jesus is there symbolically described as the Lamb having “seven eyes”, depicting the fact that in Him, by the Spirit, dwells the fulness of God’s Wisdom and Truth. We read also in Isa. 11. 4, that “with righteousness shall he judge . . . and he shall smite the earth with the rod of his mouth”; and that God, through His Son, will continue to reign until “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (verse 9.)

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind.

In contrast to this earth’s present false rule of chaos either under pagan jurisdiction or under the spell of false religion described as “The great whore, that sitteth upon many (fumiluous) waters” (Rev. 17. 1), we are shown here a picture of a “Sea of glass” or tranquility, before the Lord’s Throne of righteousness. The “four beasts (living beings) full of eyes” probably refers to Angelic Beings round God’s Throne, filled with His wisdom. This may also, however, be a symbol of that which shall be fulfilled hereafter in the building up of the Israel Kingdom and of God’s universal Kingdom, as suggested by the next verse.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

The prophet Ezekiel (Ezek. 1. 5-10) was given a similar vision of the Lion, Ox, Man, and Eagle. In type, these depict God’s whole earthly creation, viz: the beasts of the forest; the beasts of the field; the fowls of the air; and Man who governs them all. The same symbols were also used to depict the four sides of the four-square setting of Israel’s Camp in the Wilderness at Sinai, headed by the tribes of Judah, Joseph, Reuben and Dan respectively. The final perfected Israel (Rev. 21. 10-14) is once again symbolised as the holy “City,” FOUR SQUARE, built up as a pattern for all men to follow, and saying to all men “Come”.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Here the four Beasts or living Beings are seen continually honouring and glorifying God: and in verse ten we see the “twenty-four Elders” giving glory to God also. While this whole vision represents a heavenly scene, it also symbolises a future earthly purpose also, envisaging the time when God’s whole creation, the entire Universe, will be found worshipping and giving honour and glory to Him who “created all things”, His Will being done on earth “even as it is done in heaven.”
REVELATION CHAPTER 5

THE SCROLL SEALED WITH SEVEN SEALS

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

This Book which the apostle John saw in God's right Hand was in the form of a Scroll sealed with seven seals at intervals, intended therefore to be opened in seven successive stages, foretelling the progressive development of immediate historic events. This Scroll was written on both sides, the one side giving the story up to the end of this evil age (to Rev. 11); and the other side giving additional detail taking the picture on further still, into the Millennium and beyond, to the final consummation of God's wonderful purpose when His Kingdom will be established both in earth and heaven.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof.

No one, either in earth or heaven, was able to open the Scroll and unravel God's secrets. As we were told clearly at the start of the story (Rev. 1. 1), even the Lord Jesus Himself did not know the details of these things until God "gave" Him this "revelation". As He Himself also admitted, He did not even know when He was to return to open His reign, for He said: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13. 32). It was therefore the Father's privilege to reveal His own secrets to whomsoever He would, and in His own time; and this picture shows that He unveiled them to his beloved Son alone; for this was the "Revelation of Jesus Christ which God GAVE unto him, to shew unto his servants things which must shortly come to pass" (Rev. 1. 1).

As we begin to unroll the Scroll, step by step, we shall see in this Revelation how God foresaw and foretold the movements of the great Powers in the earth which were working for their own lust and self-aggrandisement, moving in opposition to the eventual coming-in of the "Kingdom of our Lord and of his Christ".

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
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John, instead of seeing a mighty potentate, saw a humble Lamb; and a "Lamb as it had been slain"! So God was not unveiling His purposes to mighty men, but rather to the One who humbled Himself and gave Himself for us all.

The picture of a Lamb with "seven horns and seven eyes" is obviously not a portrait of the Lord Jesus, but is a symbol only, depicting the fulness of God's wisdom and jurisdictional power which had been given to Him, for He had said: "All power (authority) is given unto me"  (Matt. 28. 18).

Re the "seven horns" of verse 6, we find that rulers and kings are frequently symbolised in Scripture by the term "horns". In Luke 1. 68-75, for example, Zacharias prophesied concerning Christ Himself saying that the Lord God of Israel had "raised up an horn of salvation for us in the house of his servant David." Here in Rev. 5. 6 the number "seven" depicts the Divine prerogative of God given to the Lord Jesus Christ; the "seven eyes" also depicting the "seven Spirits of God" with which His beloved Son was fully endowed. (See Rev. 4. 5 also).

7. And he came and took the book out of the right hand of him that sat upon the throne.

The Lamb alone is described as being seated "at the right hand of God" (Heb. 12.2): therefore in this picture we see why it is specifically stated that the Lamb takes the Scroll from the "right" Hand of God.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them, harps, and golden vials full of odours, which are the prayers of saints.

God has "highly exalted" His Son, so that all must bow and confess Him as Lord to the glory of God the Father, both "of things in heaven, and things in earth" (Phil. 2. 9-11).

9. And they sung a new song saying thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Here, in vision, John saw the four living Beings acknowledging the Lord Jesus, after He had been slain, resurrected, and had ascended to the right Hand of God. The mention of His shed "Blood" shows that this is a post-resurrection scene, after He had been "highly exalted."

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

The Revised Version and other translations render this verse more correctly, saying: "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation; and madest THEM (i.e. not "us"; that is, not the four living Beings who are speaking) to be unto our God a kingdom of priests; and they (the 'Redeemed') shall reign upon the earth." While this reflects the high calling of the Church (taken from Jew, Gentile, male, female, bond or free) it bears reference
principally to the tribes of Israel, the "many nations" promised as Abraham's and Jacob's seed which God has redeemed and has ordained to become a "Kingdom of Priests" in due season (Ex. 19. 5-6).

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Here the whole creation now joins in this peon of praise, the "creation itself" as Paul says in Rom. 8. 19-21, having become "delivered from the bondage of corruption (from mortality) into the glorious liberty (immortality) of the sons of God" (See R.V.); every tongue now confessing "that Jesus Christ is Lord, to the glory of God the Father."

Having been given this little glimpse or foresight of the future kingdom of God and of Christ both on earth and in heaven, we now pass on to consider in chapter six the story of the man-made rule of early pagan Rome.
REVELATION CHAPTER 6

THE FIRST SIX SEALS

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Here the Lamb, who has been given the Revelation of “things which must shortly (or speedily) come to pass”, begins to open the seals of the Scroll and to unveil the ensuing story. As we shall now see, the prophecy of these “Seals” foretells first and foremost the history of the rise and subsequent decay of the pagan Roman Empire.

FIRST SEAL (A.D. 96 — A.D. 180)

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

In Rev. 19. 11-16 the Rider on that white horse is the “King of Kings” upon whose Head are many kingly crowns (Greek “Diadema”). Here in Rev. 6.2, however, the rider is a Roman military conqueror carrying the “Bow”, and not crowned with a Kingly “Diadem” but with the Roman “Stephanos” or circle of laurels.

Map of Roman Empire at the height of its power.
This verse depicts the military conquests of the Roman Generals, who always rode on white horses; and it shows the Roman Empire at the height of its glory.

SECOND SEAL (A.D. 185 — A.D. 284)

3. And when he had opened the second seal, I heard the second beast say, Come and see.

Note that John was not invited to “come and see” any further historic development until the Lord Jesus had opened the next Seal; this being characteristic of the whole Book of Revelation in that its meaning was not intended to be revealed all at once, but would be progressively unveiled to men as history subsequently developed, demonstrating the fulfilment of its prophecies step by step.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Here we see that peace was to be taken away from the prophetical Roman “earth”. When any corrupt Empire becomes powerful it invariably disintegrates through internal rivalry for position: thus the Roman Empire between A.D. 185 and A.D. 284 became engulfed in civil wars. During that period there were no less than 32 Emperors, these in turn being opposed by 27 Pretenders who took the “great sword” (N.B. not the “two-edged” sword of Truth), plunging the Roman earth into continuous civil war as they endeavoured to “kill one another” and so get ruling power into their own hands after the shedding of much blood. Hence the colour of this horse is “red”.

THIRD SEAL (A.D. 200 — A.D. 250)

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

Here the third living Being is commissioned to invite John to see the next stage of development in the history of the Roman earth. The horse here is “black”, portraying a time of increasing darkness and trouble. The “Balances” portray the aftermath of costly warfare, namely, privations due to heavy taxation.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

This symbolises a heavy taxation by kind, robbing men even of the bare necessities of living. At this period, the Emperor Caracalla extended
CHAPTER 6

Roman citizenship to all free men, but only for the purpose of greedily taxing them! The historian Gibbon very remarkably wrote as follows, showing the fulfilment of this prophecy, telling of "the land tax, the capitation, and the heavy contributions of corn, wine, oil and wheat, exacted from the provinces for the use of the court, the army and the Capitol". He says: "The great body of Caracalla’s subjects was oppressed by the aggravated taxes, and every part of the Empire crushed under the weight of his iron sceptre."

FOURTH SEAL (A.D. 250 — A.D. 300)

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The Pale Horse depicts "Famine". The early Church historian Eusebius, writing of this period, also demonstrates historically the literal fulfilment of this prophecy, saying: "Death waged a desolating war with two weapons, famine and pestilence... Men, wasted away to mere skeletons, stumbled hither and thither like mere shadows, trembling and tottering. They fell down in the midst of the streets... then, drawing their last gasp cried out, Hunger!... Some indeed were already the food of the dogs." How literally this fulfilled the warning of verse 8, that the Roman earth would fall a prey to the "beasts of the earth"!

The historian Gibbon speaks likewise of "a long and general famine... the effect of scanty and unwholesome food." He says: "A furious plague raged, from A.D. 265, without interruption, in every province, every city, and almost every family of the Roman Empire... So great was the mortality that we might expect that war, pestilence and famine had consumed in a few years the half of the human species." Truly "Death, and Hades" were following the rider on the Pale Horse! (See also the "Four sore judgments" of Ezek. 14. 21).

FIFTH SEAL (A.D. 303 — A.D. 313)

9. And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Here the Lamb, opening the fifth Seal, foretold the most outstanding period of martyrdom of the Christian Church (Cp. Rom. 12. 1). For ten years from A.D. 303-313 the Emperor Diocletian tried to exterminate all Christians, until Constantine became
Emperor in A.D. 313. This terrible period of persecution coincides with the second Church-period of Revelation chapter two: the “ten years” of martyrdom under “Smyrna”; (Rev. 2. 10.)

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

They might well ask how much longer before God would judge the Roman prophetical “earth” for all these atrocities perpetrated against Himself and His servants!

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

The Lord Jesus showed in this verse, however, that this present evil age was destined to continue longer yet; and that others also would be martyred before God’s kingdom plan for Israel had matured, and before the whole number of His Elect would be complete. Then He would come to gather them and give them their well-won reward of the “Crown of life” (Rev. 2. 10) so that they might appear with Him in “white robes” in the First Resurrection to be His reigning co-heirs during His millennial kingdom.

SIXTH SEAL (A.D. 313 — A.D. 395)

12. And I beheld when he had opened the sixth seal, and, lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

As mentioned previously, the “Sun, Moon and Stars” symbolise ruling authorities. Here, in A.D. 313, the ruling “sun” was the Emperor Diocletian, standing as the personification of Imperial paganism and known as the “Pontifex Maximus” (a title later adopted by the Popes!). He, however, became completely eclipsed by the advent of Constantine who abolished all pagan temples and sacrifices, and displaced the ruling “stars” or authorities, setting in their places others who would offer both temporal and religious toleration to the Christians.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

The word “heaven” here does not refer to God’s literal heaven but is
symbolic only, as it so often is in the Book of Revelation. Dr. Young, in his Analytical Concordance, gives its meaning as "heaven, sky, or air", i.e., not God's heaven but an earthly picture. As a symbol it portrays here the Roman political heavens or the ruling powers over-stretching the prophetic earth. The latter, together with all its leaders and ruling authorities, became completely shaken by the "mighty wind" or social upheaval of this period as Imperial paganism fell. The word translated "departed" is, in the Greek text "apochorizomai" which means to be "withdrawn" or to be "separated from its place".

We shall see, further on, many parallels between its fall, and the fall of Papal Rome. The fall of the latter is described in Revelation chapter sixteen in similar words to those used to symbolise the fall of the former, viz.: "Every island fled away, and the mountains were not found" (Rev. 16, 20).

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

As the paganism of the Roman Empire began to crumble, all its mighty men, the "stars of the firmament of Imperial paganism", including both rulers and pagan priests, met God's just judgment upon them in answer to the cry of the saints in verse ten asking "How long?". At the end of Diocletian's ten years of horror (A.D. 303 to A.D. 313), when Constantine's judgment or "earthquake" came, the ruling authorities were terrified as God used Constantine in righteousness to break their evil power.

17. For the great day of his wrath is come; and who shall be able to stand?

It must be emphasised and re-emphasised that this "great day of God's wrath" is NOT the end of the age. In this context it depicts God's righteous judgment in A.D. 313, and His wrath upon Rome's pagan tyranny.

So far, in our story, we have not as yet reached the final overthrow of the Roman Empire, however. We have come only to the overthrow of the horrors and tyranny of Roman PAGANISM which reached its culmination or zenith under the evil Emperor Diocletian, God employing Constantine to effect His purposes of judgment upon Diocletian and upon Paganism at this time.

Under Constantine's tolerant Christian rule, the Roman earth thereafter had a God-given opportunity to repent: but this it eventually failed to do, hence we shall continue later in the story to see the complete disruption of the Roman Empire in the year A.D. 476. Meanwhile, as an initial step
in the process, God began to disintegrate it in the year A.D. 395 by splitting it up into two opposing halves; the Western half becoming ruled by one Emperor (Honorious), and the Eastern half by another (Arcadius). Thus although the Sixth Seal brings Rome's history up to the point of the Constantine "earthquake" we have not yet reached the final obliteration of the Roman Empire. We shall see this portrayed as we pass on to unfold the period governed by the Seventh and Last Seal, during which period seven angels appear (as shown in chapter eight and onwards) sounding "Seven Trumpets".

AFTER THE ROMAN EMPIRE'S DOWNFALL, GOD REVEALS THE INITIAL STEP IN RE-BUILDING SCATTERED ISRAEL

In the book of Daniel (Dan. 2) we are given the story of king Nebuchadnezzar's dream in which he saw a great Image with a head of gold, breast of silver, belly of brass, and legs of iron; these depicting the world's four greatest Empires, Babylon, Medo-Persia, Greece, followed by the iron rule of pagan ROME. The feet of this Image were part iron, and part clay the latter (the clay) introducing a new element, i.e., the subsequent religious authority of Papal Rome. God said: "And whereas thou sawest iron mixed with miry clay, they (the iron and the clay) shall mingle themselves with the seed of men; but they (the iron and the clay) shall not cleave one to another . . . and in *their days (this speaking of the days of the iron and the clay, not the earlier days of the four Kingdoms as suggested by some expositors) SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH

* The Authorised Version interprets this as being "in the days of those kings"; but the marginal rendering is less misleading, viz.: "in their days"; i.e., the days of "the iron and the clay".
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SHALL NEVER BE DESTROYED.” (Dan. 2. 43-44). While the four man-made Gentile Empires were all destined to totter and fall, and the iron-and-clay Kingdom also, this final Empire or kingdom, on the other hand would never be destroyed, but would stand inviolate and unbreakable.

We see from the above, that after the collapse of the fourth kingdom (pagan Rome) i.e., subsequent to A.D. 476 and simultaneously with the rise of the ten-toed Papal iron-and-clay European kingdom which began to rise between A.D. 533 and A.D. 606, the God of heaven would then set His seal or signature upon the establishment of an unbreakable kingdom or Empire. There is only one kingdom or Empire shown in the Scriptures to be thus indestructible or unbreakable: that is the ISRAEL KINGDOM, covenanted by God to stand as a “Nation” so long as the “sun . . . and the moon . . . and the stars” remain (Jer. 31. 35-36). Historically also, there is only one nation or Empire fulfilling this picture, established or founded at this exact time of history (circa A.D. 500), and that is Britain, which developed into its great Commonwealth of nations, accompanied also by its brother people in the United States of America. The map on page 56 shows the arrival and founding of the Anglo-Saxon race in the Isles at this period.

Before we come to the prophecies dealing with the final crumbling of the pagan Roman Empire (Rev. 8), we are shown in Rev. 7 a picture of the initial phase of the reconstruction of God’s Israel race, God setting His seal or signature upon each tribe individually and literally, beginning to re-build Ephraim-Israel first in the “Isles afar off” (Jer. 31. 1-10, etc.), as the birthright holder, in preparation for the ultimate establishment of His New Covenant with them all (Jer. 31. 1 and 31, Heb. 8. 8-12, etc.), to use them in glorious service for blessing to all nations. Thus at this period, circa A.D. 500, history reveals the emergence of Ten-tribed Israel or Joseph-ISRAEL in particular, coming out of the prophetic wilderness of the erstwhile pagan Roman Empire under their new-found title Anglo-Saxon-dominated into the Isles of the West, the place appointed for them of God. (See notes on the “Isles” in the Key-chapter: page 14).
REVELATION CHAPTER 7
THE TRIBES OF ISRAEL SEALED

The history foreshadowed by the picture now to be unveiled is so exceedingly important that God has set aside this whole seventh chapter for its special emphasis.

All through the first four centuries, whose story occupied the preceding chapters, God's scattered Israel race had been wandering in strange lands; not only Judah-Israel (scattered in A.D. 70), but more particularly Joseph-Israel also (scattered circa B.C. 700). The former (Judah) were now small in number, for, as Josephus tells us, no less than 1,100,000 Jews had been slaughtered by the Roman armies in A.D. 70. Ten-tribed Israel, however, as Josephus also tells us (see the Key-chapter, page 13) was now "a great multitude, and not to be estimated by numbers". This multitude were sojourning in Asia Minor during the time of the apostles (see pp. 12-13), but thereafter migrated westwards, being then known as Angles and Saxons, arriving to be "sealed" by God, in the "Isles afar off" and to settle in permanent safety in Britain circa A.D. 500. We see therefore that these Birthright-holders of the Abraham-Jacob-Joseph race had been virtually "swallowed up" (Hosea 8. 8, as quoted below) within the confines of the Roman Empire all through their centuries of wandering. God, however, would not permit them to be destroyed, having said (approx. 760 B.C.): "For, lo, I will command, and I will sift the House of Israel among all nations, like corn is sifted in a sieve; yet shall not the least grain fall upon the earth" (Amos 9. 9).

At approximately the same time (circa 750 B.C.) God had spoken also through His prophet Hosea (Hos. 8. 8) saying: "Israel (Ephraim-Israel; verses 9 and 11) is swallowed up... Now shall they be among the Gentiles, as a vessel wherein is no pleasure". Again: "Ephraim is smitten... My God will cast them away... They shall be wanderers among the nations" (Hos. 9. 16-17).

"I WILL NOT DESTROY EPHRAIM"

In spite of this necessary punishment, and all these warnings, God also promised that He would "Not destroy Ephraim" (Hos. 11. 8-9, Amos. 9. 9, Isa. 48. 9), saying that He would "save the house of Joseph... and they of Ephraim shall be like a mighty man... for I have redeemed them, and they shall increase... and they shall remember me in far countries" (Zech. 10. 6-9).

As detailed in all its rich glory in the Key-chapter, God had opened the way, through the Self-sacrifice and death of His Son as Redeemer of Israel, for the pardoning, re-building and ultimate perfecting of this most undeserving people, for final blessing to all nations.

We now come to the appointed time in history for God (A) to break up the Roman Empire, in the midst of which, at this time, His people Ephraim
were still scattered; and (B) to build the latter "again" as His "Firstborn" in the "Isles afar off" (Jer. 31. 1, 4, 9-11).

A FULL END OF THE ROMAN EMPIRE

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be thou dismayed, O Israel... for I am with thee to save thee: though I make a full end of all the nations whither I have scattered thee (i.e., the nations of the Roman earth, in this case) yet will I not make a full end of thee" (Jer. 30. 10-11). God thus marches on with His great plan and purpose centred in the scattered House of "Joseph" or "Ephraim" particularly (Jer. 31. 1-34, Zech. 10. 6, Heb. 8. 8, etc.), until His plan becomes complete, all Israel becoming ultimately restored and perfected. In the meanwhile, as already stated, we are here reaching the seventh and eighth chapters of the Book of Revelation in which God depicted the decay of pagan Rome, at the same time setting His seal upon "all the families of Israel" (as foretold in Jer. 31. 1, and elsewhere) rebuilding birthright-Ephraim in particular in the "Isles afar off."

GOD'S LOVE AND CARE FOR ISRAEL

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2. 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,
3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

While the Roman Empire is being shaken by the four winds (or by the "mighty wind" depicted in Rev. 6. 13), we see in verse 1 that God has all things majestically in hand, bringing as it were a temporary respite or lull in His judgments upon the Roman earth (as shown further down) lest His Firstborn "Ephraim" might also become engulfed and destroyed in this final overthrow of the Roman Empire. As the Psalmist says: "They went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes" (Psalm 105. 13-14).

God said (Isa. 49. 1-3): "Listen, O Isles, unto me... thou art MY SERVANT in whom I will be glorified".

Our introductory survey of this chapter has already demonstrated the purpose of verses 2 and 3, showing God's "everlasting love" and His protecting care for worthless Israel, staying the final stage of Rome's overthrow until He had rescued and brought into the safety of their new appointed home the seed of the birthright section of "Jacob my servant; and Israel, whom I have chosen" (Isa. 44. 1-3). Thus we pass on to see how Joseph-Israel, and in fact all the tribes of Israel, became "sealed" for re-building into God's ultimate New-Covenant purpose under Christ Jesus.
THE 144,000. NOT THE CHURCH

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

The number 144,000 here quoted is not necessarily literal, any more than the "twelve thousand furlongs" representing the height, length and breadth of the completed Israel structure is literal in Rev. 21. Both these pictures are symbolic only, portraying finality, or completion.

Here, in chapter seven, this numeric symbol refers to the whole twelve-tribed race of Israel because in this chapter each tribe is specified and mentioned individually by name. At this stage of history, while pagan Rome falls, God plants the seed of the future great Anglo-Saxon Commonwealth in the Isles of the West.

Further on in the story (chapter 14) we shall see the beginning of Papal Rome's downfall also, simultaneous with which God mentions this symbolic number "144,000" again as He then sets a second seal upon Anglo-Saxon Israel, then bringing them out of Papal darkness into the great enrichment of the light of the Reformation, in preparation for His future Kingdom purposes.

Concerning the question whether the 144,000 represent the Israel nation or the Church:—In Revelation chapters fourteen and fifteen we shall see a clear contrast drawn there between the picture of Israel (the symbolic "144,000") which represents the nation, and the picture of the "Temple of the Tabernacle of the testimony" which represents the Church (Rev. 15. 5 and 8); BUT CONCERNING THIS CHURCH NO DEFINITE NUMBER IS SPECIFIED!

Here, however, in Rev. 7. 4-8, the 144,000 reference is clearly to the literal tribes of racial Israel, the symbolic number 12,000 being stamped upon each of the twelve tribes, making the symbolic total of completion 12 × 12,000 or 144,000. This, again, is obviously symbolic only, because the tribe of "Joseph", destined to become immensely greater than the others, is only stamped with the same number as all the rest! Joseph was to have "two portions" (Gen. 48. 5, Ezek. 47. 13, etc.) and was to become enormously greater numerically than all the others (Gen. 48, 16-19, Gen. 49. 22-26).

DAN OMITTED?

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthallim were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
CHAPTER 7

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

It seems strange that in addition to Joseph being mentioned, Manasseh his son is mentioned also, but not Manasseh’s brother Ephraim! Another curious fact is that while all the other sons of Jacob are listed, Dan is omitted! This later fact however, is accepted generally by Bible Commentaries as being a translator’s error; and it is agreed that instead of “Manasseh” the correct reading should here be “Dan” making the whole passage of Scripture to embrace all twelve tribes complete. There is obviously no need to include Manasseh in this list, or Ephraim either for that matter, because their father “Joseph” is already mentioned. With Dan now included, all twelve tribes are thus covered.


Having reached A.D. 500, with the God-guided arrival in the Isles of of the West of Birthright-Israel, or of Joseph-Israel in particular surrounded by a representation of the other nine out of the Ten Tribes, we naturally ask, What about the other two tribes, Judah and Benjamin?

BENJAMIN

To deal with Benjamin first: God had said his seed should “ravin as a wolf” (Gen. 49. 27), thus the Wolf became their tribal banner or symbol. Concerning the historic movements of the tribe of Benjamin which, with Judah, had formed the Jewish kingdom in the Holy Land, the historian Eusebius states that just prior to Jerusalem’s overthrow by the Roman armies in A.D. 70, multitudes of Benjamites fled and escaped into the mountains of Moab. They then moved into the Galatian and Cappadocian region of *Asia Minor where they stayed until A.D. 267 when the Goths raided that region of Galatia and Cappadocia in Asia Minor, carrying off many Israelites and Christians into the region of the Danube westwards. The Goths, who were themselves known as “Dacians”, gave their own name also to their captives; thus many of these Benjamites became known from then onwards as “Dacians” also. History confirms abundantly that the Normans came from Dacia, and could therefore have been of Benjaminite stock. From the Norman Dacians the Icelanders owed their origin, as also did William the Conqueror from Normandy who entered Britain under Benjamin’s racial symbol or banner of the “Wolf” in the year

* See W. H. Milnes’ “Israel’s Wanderings”.
A.D. 1066. So it seems evident that at least a representative portion of the tribes of Benjamin, which had been only temporarily “lent” to the tribe of Judah (1 Kings 11. 13), rejoined the other ten tribes or Benjamin’s own brother “Joseph” in particular, as they reached Britain in A.D. 1066.

JUDAH’S GRANDSONS CALCOL AND Darda

Now concerning the patriarch Judah, his family was much larger than most people have generally realised. Amongst other sons Judah had twin sons called “Zarah” and “Phares”. From the latter (Phares) king David was descended (Matt. 1. 3-6); and also the Jews subsequently.

Zarah, on the other hand, had five sons of his own, two of whom, “Calcol” and “Darda”, became particularly important. Concerning them the Bible reveals first of all that at the time of famine in Canaan when Jacob took his large family down to Egypt, these two sons were missing, as shown by the list of names given in Gen. 46. 12 of Jacob’s descendants who accompanied him when he went down into Egypt, compared with the complete family genealogy as given in I Chron. 2. 6. They, Calcol and Darda, obviously had separated from their brethren by Divine over-ruling, prior to the famine period: but they are traceable historically both becoming great as they moved north and west. The descendants of the one, Calcol, settled as a colony in the south of Spain at Saragossa (Zarah-gassa); meanwhile Darda’s descendants settled in the Aegean at the Dardanelles, founding later the famous city of Troy. It was certainly to those Zarah-Judahites in “Spain”, descended from Zarah’s son Calcol, that Paul intended to go (Rom. 15. 24, 28) to tell them of the Lord Jesus and His redemptive work for Jacob’s scattered seed.

THE SCOTS

It would appear that some, at least, of the Scots were descended from these same Zarah-Judah peoples. In the year A.D. 1320, when certain Scots nobles drew up their “Declaration of Independence” they gave the following testimony:—

“We know from ancient Acts and Records . . . that this nation, having come from Scythia . . . and having for many ages taken its residence in Spain . . . removed from those parts 1,200 years after the coming of the Israelites out of Egypt.”

The illustration on the next page shows this Declaration, the original of which has been preserved and can be seen today in Edinburgh.

The name “Scots” apparently originated from the name of the Hebrew princess called “Scota” who came from that Hebrew colony in Spain. The Scots today have as their racial symbol the small Rampant Lion. According to Genesis 49. 9, this was the patriarch Judah’s own symbol.
ULSTER

The Ulstermen in Northern Ireland also, who claim to be "first cousins" to the Lowland Scots, were descended from Zarah's son Calcol. Zarah himself was that twin son of the patriarch Judah around whose wrist the midwife tied the red cord at birth. The Ulstermen still retain the Red Hand couped at the wrist as their racial banner and emblem, and it is most remarkable that through the Irish bards the royal line of Irish Kings can be traced back in unbroken succession to Calcol, Zarah and Judah!

When the city of Troy fell (circa 1100 B.C.) Brutus, the king's son, came with his retinue to Britain, landing at Totnes in Devon (the oldest Borough town in England) where the famous "Brutus stone" can still be seen in the main street. Thence, as all historians accept, Brutus sailed up the Thames and founded the town of London. He, being a descendant of Darda, was therefore a direct descendant of the patriarch Judah also!

* As fully tabulated in "The World's Greatest Throne" on page 32, by the same author.
CHAPTER 7

Incidentally, some Dan-ite shippers* settled in Ireland, as shown on Ptolemy’s ancient map of Erin, and as mentioned also in early Irish history which speaks of the “Tuatha de Danaan” (Tribe of Dan) settling in their Isle.

Historians say also that Hebrew was the first known language spoken in early Ireland, which is yet another witness to help substantiate the major fact under consideration, namely, that God, in His supreme foresight, planted some of Judah’s seed a millennium and a half before A.D. 500 in these very Islands into which, by A.D. 500, He had planned to lead Joseph-Israel also and representatives of the rest of the Ten-tribed kingdom of Israel. Thus, in addition to God’s future purpose for the broken and scattered Jewish kingdom, we have now seen how He was actually setting, sealing and preparing “all the families of Israel”, particularly Birthright Joseph, in the “Isles afar off”, to be rebuilt as His “people” (See Jer. 30.24 with Jer. 31.1 and 10-11), and to start growing and to become great, for final blessing to all nations.

* It is interesting to note how the prophetess Deborah (B.C.1260) in her song (Judges 5.17) complains of the absence of many of Dan’s sons who were “abiding in ships” when Israel needed their help for the deliverance from her oppressors Jabin and Sisera.
CHAPTER 7

ISRAEL SEALED IN THE ISLES

The national re-building of divorced Israel having now been made a possibility through the redemptive work of the Lord Jesus Christ, we now come to the important point in the story of the Book of Revelation where God sets His seal upon them. He re-gathers them and begins to re-build their birthright family first and foremost, later expanding it wonderfully into a great Empire as promised to Jacob and Joseph in Genesis 35. 11 and Genesis 48. 15-20. He does this in preparation for their Lord Jesus to come eventually and reign over them (Luke 1. 32-33) to perfect them (Isa. 9. 6-7, etc.) for blessing to “all the nations of the earth” (Gen. 12. 1-3). Thus in this seventh chapter of Revelation, we are given a momentary glimpse of His ultimate wonderful purpose for blessing all nations: and so we read on as follows:—

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

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Here we are given one of those rich glimpses or visions of future glory; and not for the re-established Israel race only, but also for many other kindreds and tongues and peoples who it is Israel’s destiny to lead onwards into God’s final kingdom and glory.

13. And one of the elders answered, saying unto me, What are these, which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Expositors have usually applied these verses to the Church or “Body of Christ”. The Church is certainly included in this picture, and is, in fact, its centre, with the Lord Jesus Christ at its head. But elsewhere His reigning Church is depicted as being “IN the throne (Rev. 3. 21, Rev. 20. 6); whereas here we are given a picture of Israel (and other kindreds ultimately) standing “BEFORE the throne”, having come out of “Jacob’s trouble”, having been opposed, the Israel nations particularly having been hated and attacked by evil nations down the ages (Cp. Gen. 49. 22-25) but now having followed and obeyed the Lamb, and having become “an holy nation” clothed in His glory. For this ultimate great New-Covenant purpose, God (circa A.D. 500) begins to re-gather His scattered Israel race into the Isles of the West, where He sets His seal upon them so that
none can destroy or scatter them any more. This seventh chapter thus opens with the sealing of the tribes of Israel, closing with that glimpse of the ultimate wondrous purpose of it all, expressed in the following words of promise, the glorious picture of which we shall find repeated again and again as we reach the consummation of God's purpose in Rev. 21 and Rev. 22.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Having now brought the development of the Book of Revelation as far as the Sixth out of the Seven Seals, we proceed to chapter eight in which the Lamb begins to break and to unfold the picture of the crumbling of the Roman Empire under the Seventh and last Seal.
REVELATION CHAPTER 8

THE SEVENTH SEAL: or the SEVEN TRUMPETS

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

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

As mentioned previously, the seventh Seal is divided into seven sub-sections of historic development, for each of which a “Trumpet” is blown. In the Old Testament, in a different story altogether, after the blowing of “seven trumpets of Ram’s horns” the impregnable city of Jericho was overthrown (Josh. 6. 16). So now also, during the sounding of these Seven Trumpets in the Book of Revelation the invincible power of the Roman Empire (both pagan Rome, and ultimately Papal Rome too) meets its doom. Just preceding the overthrow of pagan Rome, however, there was to be a brief “silence” or lull, as already described in Rev. 7. 1-2, while God sealed Anglo-Saxon Israel in the Isles of the West.

In relation to the bringing of Anglo-Saxon Israel into their new home, note how similar were God’s dealings, in the following three stories:—

A. The bringing of Israel into Canaan under Joshua, just before the overthrow of Jericho.

B. The entry of Anglo-Saxondom into the Isles, just before God’s overthrow of the Roman Empire.

C. The entry of Anglo-Saxondom into spiritual liberty through the Reformation, before God’s overthrow of the Papal System at the end of this present evil age.

3. And another angel came and stood at 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

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

This “Angel” must be the Lord Jesus Christ, because in the original Tabernacle in the wilderness the “golden censer” was found only inside the Ark of the covenant (a type of Christ) in the Holy of Holies (Heb. 9. 4); and none but the High Priest could enter that holiest place. This “Angel” gathers the prayers of all the Saints or Christian martyrs which had been offered during the era of persecution at the hands of the Roman Empire, amongst which was this prayer recorded in Rev. 6. 10: “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the (Roman prophetical) earth?” We are told that these prayers “Ascend up before God”, demonstrating that they had been acceptable
to Him, and that He was now about to judge those that had been His enemies and the enemies of His saints.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightenings, and an earthquake.

God here commands that the prophetical “earth” shall be filled with the fire of His judgment, in answer to these prayers. To those who love Him He sends the “Holy Ghost and fire” in blessing; but here He comes to bring His fires of just judgment upon the Roman Empire, causing this great quaking of the prophetical Roman “earth”. (We shall see further on how he comes to judge the Papal earth likewise, approximately twelve hundred years later.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

THE GOTHIC TRUMPETS

FIRST TRUMPET SOUNDS

PERIOD, A.D. 400—A.D. 410

7. The first angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

The first four Trumpets we can call the “Gothic Trumpets” because they foreshadowed four different invasions of Gothic people coming in rapid succession upon the Western Section of the now-divided Roman Empire in destructive judgment. Thus in the ten years following A.D. 400, Gothic hordes led by Alaric, attacked Gaul, Spain and Italy. So much did the Romans fear these Goths that they evacuated all Roman soldiers from Britain to help save and defend their Empire, leaving Britain built and prepared, yet emptied, ready for Anglo-Saxon Israel to enter and there be “sealed” for God’s purpose!

ROMAN EMPIRE DIVIDED INTO THREE PARTS

It is important at this stage to know, that subsequent to the first splitting of the Greater Roman Empire in A.D. 395 into two halves, East and West, we pass on now to its final stage of crumbling, and discover in history that it became conquered in three sections:—

(1) By the GOTHS, in the West.
(2) By the TURKS, in the East
(3) By the ARABIANS or Saracens, in the East and South.
"THIRD PARTS" OF THE ROMAN EMPIRE

MAP SHOWING

THE GOths AS THE ARAbs AND THE TURKS
RESPECTIVELY, IN POSSESSION OF THE PROPHECIES RECORDED IN REV. THE 6TH & 24TH

BOUNDARY OF THE ROMAN EMPIRE AT THE HEIGHT OF THE PROPHESE

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The Book of Revelation foretold this tripartite division also, the first "Third part" being that in the West, foretold by the first four out of the Seven Trumpets, and already introduced in verse 7 where the symbolic picture was given of "the third part of trees" being burnt up.

SECOND TRUMPET SOUNDS
PERIOD, A.D. 425 — A.D. 470

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
9. And the third part of the creatures which were in the sea, and had life, died and the third part of the ships were destroyed.

Continuing the work of these first four Gothic Trumpets in destroying the first "Third part" of the Roman Empire, a picture is given of a burning mountain being cast into the sea. This foretold the coming of the "Vandals", under their leader Genseric, who then waged warfare round the coasts of the Mediterranean Sea, moving from Gaul and Spain to Carthage (N. coast of Africa) which they conquered in A.D. 439. There they built fleets, and pirated the seas, destroying Rome's navy and ships.

THIRD TRUMPET SOUNDS
PERIOD, A.D. 451 onwards

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:
11. 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.

The great "star" or potentate was Attila, leader of the Huns who became known as "The scourge of God" when he made desolate the valleys of the Rhine, upper Danube and Po.

Wormwood is bitter, and is associated often in Scripture with gall (Deut. 29. 18, etc.) and with the automatic judgment of the wicked.

FOURTH TRUMPET SOUNDS
PERIOD, A.D. 476

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Verses 7, 8, 10 and 12 speak of the four symbols "Earth", "Sea", "Rivers" and "Sun", the latter typifying the brightest centre of the prophetical earth, i.e., the ruling centre, Rome itself. It is interesting to
CHAPTER 8

note that in God’s judgment of pagan Rome, and later in His judgments on Papal Rome, the exact same symbols are used. Further on, in chapter 16, we shall reach the first of the seven “Vials” of God’s wrath being poured out in judgment upon the Papal Roman earth; and there also the same picture is repeated again, with the same symbols used, and in the same order, viz: the “Earth”, “Sea”, “Rivers” and “Sun”.

Here in Rev. 8, under this fourth and last Gothic-Trumpet, the Heruli, led by Odoacer, finally conquered Rome itself, terminating Imperial rule by banishing the Emperor Romulus-Augustus in A.D. 476, i.e., 76 years after the sounding of the First Trumpet in A.D. 400.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Three more Trumpets are yet to sound, and, under each Trumpet one of three further pending “Woes” or catastrophes were destined to fall upon the Roman earth. These, as we shall see, represented:—

1. Saracen conquest of a Third of the Roman Empire;
2. Turkish conquest of a Third of the Roman Empire;
3. French atheistic Revolution, leading on to present-day Russian Communism.
1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. 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 pit.

The whole territory occupied by the pagan Roman Empire at the height of its greatness became divided after A.D. 395, as we have seen previously, into two rival halves, West and East (see map on page 48). The former came under the heel of the Papacy; and the latter under Mohammedan sway. The rise of both these false apostate religions is foretold in the Book of Revelation, their false origin being symbolised by depicting each as rising out of the "bottomless pit". The first, Roman Catholicism (Rev. 17. 8) dates basically from A.D. 606. Incidentally it was in this year also that Mohammed retired to his cave to start formulating his religious doctrines (Rev. 9. 2). The latter, however, were not accepted until A.D. 622 which year became the opening year of the Mohammedan calendar known as the "Hegira".

As we shall see, this chapter 9 foretells the rise of the Arabian or Saracen Empire, deceived by the false teachings of Mohammed. This Empire started its growth in A.D. 612, taking 150 years to reach its maximum strength as foretold further on in this chapter.

3. 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.

The Arabians descended like a horde of Locusts, or a swarm of Scorpions, invading and conquering the Southern and South-Eastern "Third part" of the Roman Empire. Nothing could stand before them, for this judgment was God-ordained.

4. 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.

5. 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.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
Mohammed, in the Koran Law, proclaimed as sacred the trees and all green things, being part of God's creation and therefore not to be wilfully destroyed. Compare this with the wilful destruction of things under the Gothic pagan symbol of Rev. 8. 7, where we saw "all green grass burnt up".

Here also in chapter 9 we see the Saracens not waging war against Israel (i.e., not against those who had been "sealed" in chapter 7) for the Saracens were much too far south and east of Britain to be concerned about the inhabitants of these little Islands. They waged war against those not sealed, i.e., against the Eastern "Third part" of the pagan Roman earth.

The procedure of these Mohammedan Arabs was not to "kill" their adversaries but to use them. They made them accept the teachings of the Koran, or else pay a heavy tribute.

The "five months" prophetic period depicts 5 × 30 or 150 prophetic "years", according to the consistent system of time prophecy outlined pages 92–93). In A.D. 612 Mohammed proclaimed his mission; and exactly 150 years later the Arabs had built their Empire, and the Caliph or Mohammedan leader founded Baghdad as its capital in the year A.D. 762.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

The Arabians were renowned horsemen, descending with sweeping cavalry charges upon their enemies. On their heads they wore yellow turbans. They were men, yet had long hair and flowing beards.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The riders wore coats of iron mail; and their horses likewise were protected with armour, making a metallic clattering sound as they ran.

10. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.

Scorpions, like Locusts also, were a dread scourge when coming in multitudes. The Scorpion fights with its tail. As already noted, their work of conquest was destined to occupy 5 × 30 years. Incidentally, their Empire took this 150 years to expand; and then took a further 150 years also to decline.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Abaddon and Apollyon are Hebrew and Greek words respectively meaning "Destroyer". As already seen in verse 2, Mohammed's inspiration did not come from God, but from disobedient angelic or demoniacal powers, all warring against the revelation of Jesus Christ, and against His coming Kingdom.
CHAPTER 9

TWO MORE WOES TO COME

12. One woe is past; and, behold, there come two woes more hereafter.

This verse announces that although the Saracenic "Woe" has passed, the end of the age and the peaceful rule of Christ would not come until two more "Woes" (the Turkish-Mohammedan religious Woe; and the French and Russian atheistic Woe) had also come and gone.

SIXTH TRUMPET SOUNDS
A.D. 1062—A.D. 1453 (391 years)

THE SECOND "WOE" — TURKISH

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

The home of the original Turkish people was in the delta of the river Euphrates, north of Mesopotamia; hence the symbol "Euphrates" is used to designate the Turkish Empire. In A.D. 1062, under their leader Alp Arslan, the Turks crossed the river Euphrates westwards; and the river as it were "overflowed its banks" as they expanded. (Later, in Rev. 16, 12, we shall see the decay of their Empire, symbolised by the words: "The River Euphrates dried up!).

15. 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.

Here turn again to the analysis of time prophecies (pp. 92—93). Since the symbolic term "a day" consistently represents "a year" in these prophecies, this verse portrays an hour (2 months), plus a day (a year), plus a month or 30 days (30 years), plus one "time" or the mean prophetical year of twelve months or 12×30 days (360 years), giving a grand total of 391 years and two months. Wonderful indeed is the Word of our God, for exactly 391 years (and some writers claim historic proof of the exact two months also) after the crossing of the Euphrates in A.D. 1062, the Turks had built their Empire, conquering Constantinople on May 16th in the 391st year, i.e., A.D. 1453! They then converted the Greek Church of St. Sophia, the previous centre of Eastern Greek Christendom, into a Mohammedan Mosque. We shall comment again farther on upon this conquest by the
Chapter 9

Turks of a Third of the old Roman Empire, described in these prophecies as the “slaying” of a “Third part of men”.

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

17. And thus 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.

The Turkish Empire was now reaching the height of its strength, numbering approximately two hundred millions. Their armies were invincible; a veritable “Woe”; and both horses and horsemen were clothed in iron mail and splendour.

18. 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.

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

We have seen previously the first “Third Part” (West) being disrupted by the Goths, under the first four Trumpets; and also the second “Third part” (South) conquered by the Saracens, under the Fifth Trumpet or Saracen Woe. Now we see here the final “Third part” (East) being swallowed up by the Turkish armies, under the Sixth Trumpet.

We notice that the conquests under this more-modern Turkish Woe are effected by “fire, and smoke, and brimstone.” Brimstone or Sulphur was the basis of the invention of gunpowder, which was here effectively used by the Turks in battle. We note that the Scorpion Saracens only had a “sting”, but now this Euphrates army is depicted as having “fire” and “power” which issued from the mouths of their cannon which they trailed behind them and swung round into action, hence the symbol of their power being also “in their tails”.

PAPAL ROME UNREPENTANT

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The final Third of the erstwhile Roman Empire’s territory had now become occupied by this second “Woe” of Turkish Mohammedanism which pushed Westwards, eclipsing Greek Christendom and converting the latter’s Churches into Mosques. This, however, was the ordained limit of their Westward conquest, God not intending them to eclipse the European section, or to destroy the Church of Rome. The latter, therefore, was not penetrated or symbolically “killed” by this Turkish plague of the Second Woe, continuing yet in its idolatrous worship; and continuing in the “theft” of money from poor people whom it taught that they must
pay its priests for "Indulgences" for release from an imaginary Purgatory and for forgiveness of sins, instead of trusting in a fully-paid pardon through Christ’s gift on Calvary: and continuing yet in their Inquisitions and in martyring those who disagreed with their ideas and practices.

"THEY REPENTED NOT OF THEIR THEFTS"

Concerning payment for Indulgences, the Pope commissioned a capable orator named John Tetzel, a Dominican monk from Leipzig, as his spokesman. Quoting from several of the writers on the Reformation, Tetzel is recorded as having said: "Indulgences are the most precious and the most noble of God's gifts"... "I have saved more souls by my indulgences than the apostle Peter did by his sermons"... "Indulgences avail not only for the living but for the dead"... "Do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss: 'We are suffering horrible torments! A trifling alms would deliver us. You can give it; and will you not?" Although the Reformers revealed the glory of a fully-paid forgiveness of sin through the precious shed Blood of our Lord and Saviour Jesus Christ, yet these Papists persisted (and still continue today!) in their traffic in the sale of Indulgences, insulting the precious Blood of Christ wherewith the full price of sin has been paid once and for all! This doctrine of Indulgences, together with many others such as that of Papal infallibility, and the doctrines of Transubstantiation and of the Mass, all revealed the Papal System for what it was, namely, the false Apostate Edifice foretold in the prophetic Word of God.

Now that this Papal "Mystery of iniquity" had thus fully revealed itself and its power, God's time arrived for the true Light of the Reformation to begin to shine, as we shall see as we proceed to examine the next chapter of the Book of Revelation; chapter ten.

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REVELATION CHAPTER 10

THE EARLY REFORMATION DAYS

"CHRIST" REVEALED BY THE REFORMERS

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

This "Mighty Angel" is clearly seen to be the Lord Jesus Christ because He holds the opened Book which none but He was able to open (Rev. 5. 3). The prophet Daniel (598 B.C.) was given much light and revelation of truth but was told that the book must be "sealed" or closed till the "Time of the end" or latter days; and that then the "wise" should begin to "understand" (Dan. 12. 9-10). Here, however, in the Hand of Christ, the book is seen no longer sealed, but "OPEN!"

2. 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,

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

The Reformation began in these Isles of the "sea", led by John Wycliffe (A.D. 1320-1384); but about two centuries later God gave the prophetical "earth" a chance and a witness also, through Martin Luther, Zwingli, Erasmus, Melancthon and others. The English Reformation then advanced still further, through the translation of the Bible into English by William Tyndale (A.D. 1526).

The "Truth", which now came forth in no uncertain tone, challenged the apostate teachings of the all-powerful Church of Rome; whereupon the latter began to issue Bulls, Edicts or "Thunders" against the Light of the freedom which was dawning in the world. These Edicts John was told not to write in the Book of Truth.

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

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Here the Lord Jesus swears by the Eternal Creator, who had created the Roman Empire and had now also set Birthright-Israel in the Isles of the sea, that "time shall be no longer delayed" (literal translation) meaning that His judgments should no longer be delayed. He would begin to check
JOHN WYCLIFFE

called "The Morning Star of the Reformation"
CHAPTER 10

the horrors of the dark middle ages, and judgment must begin upon the perpetrators of all deception and evil. The Book of Truth must also be opened wide for all to read; thus we reach the early hours or the dawn of the day of Truth and righteousness.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

This verse brings to mind that at the time of the history which is reflected by this prophecy the earth is still in the dispensation of the Sixth Trumpet; and that the complete opening of the Book would only be accomplished during the dispensation of the Seventh and last Trumpet.

8. And the voice which I heard from heaven spake to 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.

9. 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.

10. 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.

When the poor spiritually-starved people were given the precious Book in their own language, instead of in dead Latin which few understood, the reading of it was delicious to them, bringing real Light in the darkness. But when all the Reformers, without exception, demonstrated how the Book revealed the hypocrisy and falsity of the Romish System, styling it the “Man of sin” (See the translators’ Preface to your King James Authorised Version Bible), and revealing it as the Anti-Christ System of prophecy, Papal Rome then began to burn as many Bibles as it could lay its hands upon, and to massacre those who read and cherished its treasures and proclaimed its precious liberty of truth. Hence the little Book was “sweet as honey” in their mouths, but it became “bitter” within, many being persecuted for the Book’s sake.

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

The Revised Version and other translations give a better rendering of this verse, substituting the word “concerning” for the word “before”: 

Sweet

Bitter
thus the Lord Jesus was apparently telling His beloved servant John that this was the end of this particular vision, but that He would give him further revelation later "concerning many peoples, and nations, and tongues, and kings."

We must now pass on to chapter eleven, with its story of the "Two Witnesses"; and of a symbolic "Great earthquake" as the Papal power begins to break up; and of God's wrath descending finally upon the angry Papal nations, God coming to "destroy (literally 'mar thoroughly') them which destroy ('corrupt') the earth" (Rev. 11.18) in order to clear the way for the Advent and Kingship of His beloved Son, who will then start His reign over a liberated and free Israel, for final blessing to "all the nations of the earth."
CHAPTER 11
GOD’S TWO WITNESSES

1. 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.

Here we see again this same Angel, the Lord Jesus, giving John the measuring rod of Truth, whereby it should be known who formed His true Elect Church or “Temple” and who constituted the false Church or anti-Christ System. (Note that the prefix “anti-” means “instead of”; i.e., a substitute, masquerading as the true).

2. 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.

Just as we saw in the previous chapter (Rev. 10. 4) that John was not to write the “thunders” from the false Romish Church and its hierarchy, so now also he is told to “leave out” (literal Greek “cast out”: see margin) this Gentile court. His “reed” was a measure of Truth and no false System could be measured by that reed.

The “Holy city” is a term depicting the Building which God is steadily raising up. We find it in Rev. 21. 2 symbolising the whole completed Israel Kingdom, shining in all its final immortal splendour. It was to be founded and built first of all upon the twelve apostles and the true Church, the latter destined to be a part of, and the very nerve centre of that Israel kingdom. The opponents of God would therefore endeavour to tread down not only the true Church but also those Israel nations destined to become eventually this habitation for God by the Spirit. The greatest opponent of the true Church down the dark middle ages has been Papal Rome. It is therefore not surprising to find the latter standing in opposition to Britain-Israel also, even since she was gathered by God into the “Isles afar off” (Jer. 31. 9-10, 4, etc.) to be built of Him into a “Nation and a company of nations” (Gen. 35. 11; Gen. 48. 19, etc.), awaiting her great destiny of service when she becomes the world-centre of the initial millennial kingdom of Jesus Christ when He returns to “reign over the house of Jacob” (Luke 1, 32-33).
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We can now see without much difficulty that although the downtreading of the "holy city" for "forty and two months" (42 × 30 or 1,260 prophetic years; see pp. 92–93) certainly includes Papal opposition against the true Church, nevertheless it also reflects similar opposition to the Israel nations: that is to say, it reflects Papal opposition to the whole structure (Church and race) which God is building up in preparation for the coming millennial Kingdom of His beloved Son. With this in mind we can now consider in a more general way the 1,260 years of darkness and of the treading down of that which God had planned to erect to become His "City".

If (as is usually done) this 1,260 year period of opposition is reckoned from the decree of Phocas (A.D. 606) it terminates in A.D. 1866, by which time, as we know, the Papacy had lost temporal sovereignty or kingship not only over Britain but over all the European peoples and nations. The earliest date of importance, however, in the early history of Papal supremacy was A.D. 533 when the "Bishop of Rome" (the title which preceded that of "Pope") claimed right of headship over the universal Church: and if we add 1,260 years to this date it brings us to A.D. 1783, at which time God was beginning to give Britain and America a real missionary task for blessing to other nations. The "Church Missionary Society" was founded in A.D. 1799; and the "British and Foreign Bible Society" in A.D. 1802; followed by the "American Bible Society" in A.D. 1816. Britain and America, thus united, sent out their missionaries with the little "Open Book" during the nineteenth century to lift the oppressing and dominating power which had been exercised by Papal Rome during the dark middle ages.

An outstanding date or period might here be mentioned in connection with the relationship between Israel-Britain and Papal Rome. In A.D. 596 a Benedictine monk "St. Augustine" came from the monastery of St. Andrew in Rome and landed at Thanet in England. He won over the English king "Ethelbert" baptising him with 10,000 of his English subjects in the river Swale, King Ethelbert thereafter accepting the authority of the "Bishop of Rome" over his kingdom. Now if we add the 1,260 years to this date we reach A.D. 1856 or the middle of the nineteenth century, from which time onwards great revivals spread throughout England and America stirring Anglo-Saxonism world-wide, so that not only Christ's true Church but Anglo-Saxon Israel also moved a great step forward out of the "forty and two months" (1,260 years) of Rome's supremacy, coming much further out of darkness towards the glorious new era of Light.
CHAPTER 11

"THE TWO WITNESSES"

THE OLIVE TREE

THE CANDLESTICK

3. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

Much unfounded theory has been written suggesting various saints or prophets as God's two witnesses, even looking for the resurrection and premature return of Elijah, Moses and others! The best way to discover who or what these witnesses are, however, is to keep the prophecy in its right context and apply it to the particular period of history with which it is concerned.

As has just been discussed, the two major actors in the drama of building up God's "City" are the "Church" and "Israel", both these being strongly opposed by the Papal System. It has often been suggested that the Witnesses were the "Written Word" and the "Spoken Word" because Rome collected and burnt many Bibles, and also martyred the Saints; but this interpretation omits Israel, which, as we shall see below, is referred to by God Himself as His witnessing nation.

THE OLIVE TREES

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

In Zechariah 4. 11-14 we are there given a vision of a Candlestick standing in the midst of two olive trees, presenting a clear picture of

THE TABERNACLE WITHIN THE NATION

the Church or Tabernacle surrounded by the nation Israel. Paul again likens Israel in Rom. 11. 17-27 to an olive tree. The "Olive Tree"
here in Rev. 11. 4 thus represents God’s elect nation Israel as one of the two witnesses, even as He says of them in Isa. 43. 1 and 10; “Ye (Israel) are MY WITNESSES.”

THE CANDLESTICKS

We have seen already, in Rev. 1. 12-13, how the Lord Jesus stood in the midst of the “Seven golden candlesticks” while sending His messages to the seven Churches. With equal clarity, therefore, the Candlesticks typify the elect Church, to whom the Lord Jesus said: “Ye (the elect Church) shall be WITNESSES unto me” (Acts 1. 8).

5. 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.

God here gives solemn warning that because He must be faithful to His promises both to Israel and to the Church He must therefore oppose with retributive judgment all those who condemn His witnesses. When we come later to consider the Vials of His judgments (Rev. 16. 5-7 and Rev. 18. 5-8) we shall then see how God fulfills this warning, and “rewards her (Papal Babylon) even as she rewarded you (Israel and the Church).”

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Again when we come to the seven Vials of judgment (Rev. 16) we shall see these Vials being poured out upon the “rivers” and the “sea which became as blood” (Rev. 16. 3), smiting the “earth” with plagues or with a “noisome and grievous sore” (Rev. 16. 1-4). This verse here in Rev. 11. 6. portrays the fact that God would give “power” only to His servants, honouring the prayers of Israel and of the Church only, but not honouring the prayers of Papal Rome, revenging the former in due season.

7. And when they shall have finished (literally ‘completed’) their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

We must understand here that Papal Rome does not wait until the long period of witness is “finished” before persecuting the Witnesses. The real meaning here is that this persecution would commence directly their stand and witness became completely established.

The “Beast” mentioned here is the fourth Beast of Daniel’s vision (Dan. 7. 3-8), i.e., the Roman Empire, now changed to a religious System as designated by the symbolism of its origin from the “bottomless pit”. This “Beast” is thus literally Papal Rome, which, as shown also in Dan. 7. 25, “wears out the saints of the Most High . . . until a time, and times, and the dividing of a time” (360+720+180 or 1,260 years).

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Note the contrast in this chapter between the “holy (separated, or chosen)
CHAPTER 11

"city", i.e., the House of Jacob or Israel; and the "great city", the symbolic city of the Gentiles, or the European Beast System of the Papal regime.

Just as it had been in the midst of the "fourth beast" of Daniel's vision, or pagan Rome, that our Lord was crucified, so now it is here in the midst of this revived Beast from the bottomless pit, i.e., Papal Rome, that these servants of the Lord become martyred. Furthermore, those protesting against the Papal regime when it was at the height of its power could neither buy nor sell, neither was ground permitted to them to bury their dead! Even in England, when Rome ruled there, faithful saints were hounded to death and burnt without mercy at the stake.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

As consistently employed, the term "day" stands for a "year" in time prophecy in the Book of Revelation (see Analysis of time-prophecies pp. 92-93). Thus the period here designated is $3\frac{1}{2}$ years. This is an outstandingly remarkable prophecy, because for $3\frac{1}{2}$ years at the height of Papal Rome's supremacy it seemed as if their victory over the Christians was complete, no voices anywhere being raised to withstand their claim to totalitarian domination and power over both Church and State. The Bohemians had always been among the staunchest opponents of Rome; but in A.D. 1513 a Papal Bull was issued calling the Bohemians to present their case before the 5th Lateran Council on May 5th, A.D. 1514; but none came. In A.D. 1516 Cardinal A. Pucini said before the Lateran Council: "There is an end of resistance to Papal rule and religion: nobody opposes any more".

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

The Roman Hierarchy, dwelling in the prophetical earth, had been troubled by the early Reformation Church which rose so potently in the midst of Britain-Israel first, spreading later into Europe also. But now, for a short season, they thought they wielded complete domination over both Church and State, so they rejoiced and congratulated each other on their apparent but not long-lived success.

11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Three and a half years went by; then God did a wonderful thing. His Spirit of strength entered into Martin Luther, who, on October 31st, 1517, brought out his famous "95 Thesis" against the doctrines and practices of the Church of Rome, and nailed it up on the door of Wittenburg Church.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
CHAPTER 11

From then onwards, none were able to stay the advance of the Reformation. The witnesses did not then literally ascend to heaven, but it became clearly and unmistakably revealed that their power was from above, and that God was honouring them and was with them. They knew it; and so did their enemies, who beheld them or "respected" them.

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

The first nail in the coffin of the prophetic Romish earth, a real "earthquake", was when Britain began to separate from Papal rule in the days of Henry VIII, Edward VI, Elizabeth I and James I. The English Sovereign first became acknowledged as "Head of the national Church" instead of the Pope by the Act of Supremacy in A.D. 1536.

The "seven thousand of men slain" foretold prophetically the next blow, in which seven Provinces of the Netherlands also broke away from the Papacy.

These serious blows to the Papal regime caused the "remnant" of that System to be "affrighted", realising in their hearts (though not bowing to accept the fact) that God was beginning to judge them and break the Papacy's temporal ruling power throughout the prophetic earth.

14. The second woe is past; and, behold, the third woe cometh quickly.

All the events, from Rev. 9. 13 to Rev. 11. 14, occurred during the era of the "Sixth Trumpet" or Second Woe, during which period the Turks first conquered a "third part of men" and then began to look further Westwards, striving with the Papal Roman earth in the West, not being permitted, however, to penetrate or conquer it. After the Treaty of Carlowitz in A.D. 1699 they ceased their wars with this "Holy Roman Empire" as the Papal earth was then called. So we now pass on to the era of the "Seventh Trumpet", during which the "Seven Vials" of God's final judgment become poured out one after another upon the Papal earth.

SEVENTH TRUMPET SOUNDS

Atheistic Communism Develops

THE THIRD "WOE" YET TO COME

15. 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.

Since there is still another "Woe" yet to come, this obviously is neither the end of the age, nor the return of Christ, nor the end of the Millennium when all nations will be entering His kingdom on earth. To suggest that it is such would be to take it right
out of time and context. It simply announces the fact that whereas the earth and its kingdoms have so far been under the heel of the Apostacies, they are now beginning to reach the turning point, or “are becoming” (as the Concordant translation and others render it) the world-wide kingdom of Jesus Christ, starting with the House of Jacob first (Luke 1. 32-33), then gradually embracing “all the nations of the earth.” We have come now, therefore, first and foremost to God’s time for the founding of Britain-Israel, followed by her phenomenally rapid expansion, growing from a tiny nation of only five million subjects in Queen Elizabeth’s day, into the world’s largest Empire, built of God to be used subsequently as the “first dominion” for His Son, through which He will eventually lead all nations into allegiance and obedience to God’s Laws. As we have seen, this verse announces that the era of the Apostacy’s power is beginning to come to a close, and that the House of Jacob is now about to be prepared to become the first dominion of the earthly “Kingdom of our Lord and of His Christ”.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

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

All these verses speak of God preparing for the time when the complete government of the earth will be put into the Hands of His Son. The Apostate nations naturally are loth to lose their grip of power and evil dominion; but God, while progressively bringing His judgments upon them, also progressively brings His Son’s earthly kingdom into being and into preparation for His Advent.

The “dead” referred to here are not the unregenerate dead who will be raised “after the thousand years are expired” (Rev. 20. 5, John 5. 28), but rather are Christ’s true followers; His “servants”, to whom He gives rewards of honour and service at His Advent when He comes to inaugurate His reign and rule over the “House of Jacob” (Luke 1. 32-33, Rev. 20. 6, Rom. 14. 10, 11 Cor. 5. 10).

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightenings, and voices, and thunderings, and an earthquake, and great hail.

We remember that the Book or “Scroll”, which John saw in vision, was written in two halves, one half on the foreside, and the other on the backside. Now at this point of the story we have reached the end of the first half, having completed eleven out of the twenty-two chapters of the Book of Revelation. This verse therefore closes the first part of our story, giving us a glimpse or foresight of the end of the age, together
CHAPTER 11

with the revealing of the “Temple of God” which is the “Body of Christ” or the Resurrected reigning Church (Cp. II Cor. 6. 16., etc.), with Jesus Christ (typified by the “Ark”) standing in its midst. This present evil Age is seen to close with a great upheaval of nations; but then the Lord Jesus returns as “Prince of Peace” and gathers this Election or Church (I Thess. 4. 15-18) to “live and reign with him a thousand years” (Rev. 20. 6). “Wherefore comfort one another with these words”. 
PART II
THE OTHER SIDE OF THE SCROLL
REVELATION CHAPTER 12
THE WOMAN AND THE DRAGON

The “WOMAN”: opposed by the “Fiery-red DRAGON having seven heads and ten horns . . . called the Devil (Gr. Deceiver) and Satan (Gr. Adversary) which deceiveth the whole world.”

Before coming to the story of the outpouring of the Seven Vials of God’s wrath on the Papal nations from A.D. 1789 onwards (chapter 16), four intermediate chapters (chapters 12, 13, 14 and 15) are necessary to introduce other factors. First of all a fuller understanding must be established concerning the development of the Israel “Woman” destined to become Christ’s “first dominion.” Secondly, it is necessary to realise fully the necessity for the just judgment and overthrow of “the great whore” and the “Dragon”, alias the deceiving and adverse System of Roman Europe.

Having come to the Second Part of the Book of Revelation, with a new introduction of its story being presented on the backside of the Scroll, chapter twelve now opens dramatically with a picture of the age-long career and development of Israel, opposed throughout her history by her great “Adversary” in the form of first pagan Rome then Papal Rome.

“THE SUN, MOON AND TWELVE STARS”

1. 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:

The Bible supplies the clue to unravel all its own problems. Here the symbols stamped upon this Woman reveal her identity beyond shadow of doubt, these symbols being identical with those given in Genesis 37. 9 where God gave Joseph a dream in which Jacob’s family was stamped symbolically by the “sun, moon and eleven stars” which bowed to Joseph the twelfth star. This “Woman”, similarly symbolised here in Rev. 12. 1, is thus the Israel Woman, with particular significance for the Joseph birthright-section of Israel because these symbols were originally given to Joseph in his dream.

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. 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.

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

5. 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.
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If one were to possess no knowledge or understanding of the wonderful story concerning God's divorced yet redeemed Bride Israel, one might easily misinterpret this picture and think that it portrayed the Virgin Mary giving birth to the Lord Jesus. The incident of His birth may perhaps be included in the picture here given, but it is not the whole story by any means, for the latter embraces the entire history of the Israel Woman during this evil age, she being destined eventually to bring Light to birth, out of the present darkness of the earth.

THE "MANCHILD": A PROGRESSIVE REVELATION

At the time of Christ and the apostles, Judah-Israel had been in the grip of the Roman Empire in Palestine; but as shown in the Key-Chapter at the beginning of this book, Ten-tribed Israel was then also within the confines of the Roman Empire, wandering slowly Westward through Asia Minor. This "House of Israel" and the "House of Judah" together constitute the whole Israel race, or the twelve-starred "Woman" mentioned in this picture.

First and foremost, Judah-Israel (through the Virgin Mary) brought forth the Messiah, who was taken by His parents as a Babe down into Egypt because Herod sought to take the life of this Child as soon as it was born. Later, however, from Pentecost onwards, the New-Testament Church was also "born" in the midst of Judah-Israel, as the Manchild Body or firstfruits of the "Body of Christ". Right up to the time of the Emperor Diocletian (A.D. 303) who endeavoured to demolish all Christians completely, the pagan-Roman Dragon opposed the leadership and influence of this early Church, so that the latter had to meet in the catacombs or find any other secret place of safety.

The reference in verse four to the Dragon's tail drawing a "third part of the stars" takes Rome's history a step further; for we have seen previously that the Greater Roman Empire became split up eventually into three parts, and that the first "third part" was the Western European Sector (A.D. 476 onwards). It is this Sector, i.e., Western Europe, which is here embraced symbolically by the Dragon's "tail". At the time of the Roman Empire's fall (circa A.D. 476) the Woman Israel was escaping from the Roman "earth" and was being led of God "into her place" in the Isles of the West. There she sought liberty, that she might enjoy her own way of life.

Pagan Rome was now about to begin to change to Papal Rome. The latter then pursued and succeeded in dominating her in the Isles; but she began to free herself from its clutches, fighting her way out of darkness into the early beginnings of Reformation Light. It was John Wycliffe whom God used to bring to birth the "Manchild Church" of the Reformation during the fourteenth century A.D.: but directly his labours began to bear fruit, Papal Rome countered with violent opposition. The illustration of the public burning of Wycliffe's works shown on page 86 demonstrates how the Papal Dragon attacked this emanation of new Light from Britain, and very realistically "stood before the woman... for to devour her child as soon as it was born".
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CAUGHT UP TO GOD

Back in the days of pagan Rome, the Lord Jesus Himself became “devoured” at Calvary: but He soon ascended to His Father to receive His well-won reward. Similarly, the whole completed Manchild Body, if they have proved themselves willing to serve Him and suffer with Him if need be, will be “caught up to meet the Lord” when He returns (I Thess. 4. 17). The Firstfruits of this Body were born at Pentecost in Jerusalem in the midst of Judah-Israel (receiving others, even outsiders, by “adoption” later also). And in the Reformation, further fruits emerged and were born in the midst of Anglo-Saxon-Israel (receiving many more, and outsiders also later, by “adoption” too). Right through this present evil age, however, this whole “Manchild body” has been opposed by the Romish Dragon, both in the days of pagan and also of Papal Rome, the latter particularly sending thousands to the stake and to honoured martyrdom, to await their well-won reward of being “caught up” to meet the Lord when He returns.

These will then share with Him the honour of ruling not only the Israel nations but finally all nations with the “Sceptre (rhabdos) of iron.” Iron is the symbol of strength, like the “legs of iron” depicting the unendurable rule of the Roman Empire. Thus the “Sceptre of iron” here depicts the unalterable Law of God, and His unbreakable Word of Truth.

“A WOMAN SHALL COMPASS A MAN”

In the thirty-first chapter of Jeremiah we are given a special message to the Joseph section of Israel or to Ephraim in particular, in which God speaks to “Ephraim, my firstborn... in the Isles afar off”; once “scattered” but destined to be “gathered” and kept by Him “as a Shepherd doth his flock”. In verse four He says: “Again I will build thee, and thou shalt be built, O virgin of Israel.” As has been shown in the opening Key-Chapter and throughout this book, scattered Israel had wandered through the Roman “wilderness”, but had been wonderfully guided of God into the “Isles afar off” where she then emerges as a newly-bUILT virgin-kingdom christened with the new name “Britain” or “Britannia”.

In verses 21-22 God calls to this new nation or kingdom to return to Him, speaking to “Ephraim” in particular and saying: “Turn again, O Virgin of Israel”. He then makes an entirely new promise to her, saying in verse 22 that He would “create a new thing in the earth”, and that this re-built Woman Israel should “COMPASS A MAN”. This was not the Virgin Mary giving birth to the Lord Jesus, nor Judah-Israel bringing forth the early Church, but it was the Joseph-Israel “Woman” giving birth to the New Reformation Church, which birth, as we know, cost Britannia much martyrdom and “pain”.

THE NEW “VIRGIN OF ISRAEL”

Finally, at the Second Advent, in a time of great trouble called “Jacob’s
CHAPTER 12

A 1,260-YEAR JOURNEY

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Compare this verse with Hos. 2. 14 where God there allureth His Israel wife into the "wilderness" to "give her her vineyards from thence".

Israel’s new appointed place for her latter-day regatherings (II Sam. 7. 10) is clearly designated through the prophets Isaiah and Jeremiah as being in "Isles" which are "north and west" (Isa. 49. 5-12) and "afar off" from Palestine (Isa. 49. 1. 3. 12). The old-time House of Israel centred round the tribe of "Joseph" left Samaria circa B.C. 720, and then took 1,260 years before arriving as Anglo-Saxondom in Britain (circa A.D. 500) having passed right through the Roman Empire or prophetical “wilderness” en route. She then rested in Britain for a further 1,260 years, until circa A.D. 1800, before her national “seven times” (2,520 years) expired. Then God began to emancipate her and make her great. Meanwhile her enemies tried to engulf her, resulting in continual but unavailing conflict.

WARS BETWEEN BRITAIN AND EUROPE

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

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

The name or term “Michael” could refer to a literal angel, but is more probably intended to be used in its literal meaning, viz., “One like God”, referring to none other than Israel’s Mediator, the Lord Jesus Christ Himself, who has certainly helped Israel in her continued struggle against the Romish “Dragon”.

This twelfth chapter of the Book of Revelation necessarily embraces a long period of time, for, as has been mentioned under the previous verse, it reflects the 2,520 years of Israel's national punishment for her original idolatry; depicting in particular the whole history of her conflict with Rome, pagan and Papal. Nevertheless, the mighty Micha-El or “One like God” has stood with Britain and with His Elect-Reformation-Church in Britain, so that the Dragon System “prevailed not” over them.

9. And the great dragon (with seven heads and ten horns) was cast out, that old serpent, called the Devil (Deceiver) and Satan (Adversary) which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

For a while the pagan “Dragon” and later the Papal “Dragon” were both able to dominate Britain. Both, however, became subsequently
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ejected, together with their “angels” (messengers) or ruling servants, having to return to their own territory or domain of the prophetical Roman “earth” in Europe. This “Great Dragon” here is not a personal Devil with a curly tail! It has “seven heads and ten horns” (verse 3), which symbolism irrevocably reveals it as the pagan or Papal structure of the Roman earth. The “Woman”, on the other hand, having ended her long period of national wandering, now grows numerically and spiritually under the mighty Hand of a Covenant-keeping God, becoming a “Nation and a Company of nations” developing as the centre of the “House of Jacob” for the Lord Jesus Christ to return and be her King (Luke 1. 32-33). She is thus in the process of becoming the millennial “Kingdom of our Lord and of His Christ” built to lead all other kingdoms and nations in God’s good time into His haven of Love.

10. 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 accused them before our God day and night.

When one stops for a moment to consider the illiteracy and superstitious darkness of the middle ages, one can begin to see all the more clearly what a great stride forward was being made in history, when Israel-Britain liberated herself and moved forward in preparation to be used of God to bring in the Kingdom of His Son on earth. Indeed “Salvation” was dawning; and “Power”; and the “Kingdom of our God”. The “Authority of His anointed One” (as in the literal Greek) was ere long to be established in the earth.

11. 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.

Here is shown the secret of the Church’s greatness, winning the victory over the Papal Dragon not by might nor by power, but by proclaiming the “Word” of free forgiveness through the precious “Blood” of Christ; condemning many Papal doctrines including the Mass, Transubstantiation, and the payment of Indulgences for the forgiveness of sins (see pp. 69-70); proclaiming loudly to the world that forgiveness is FREE to all who will turn from evil and accept the finished atoning work of the precious Blood of our Lord Jesus Christ who died for us all on Calvary. For new-Covenant Britain-Israel also, her road to victory lay in God’s “WORD”; the Word of His testimony of Covenant-promises to Jacob, Joseph and Ephraim: and it lay most particularly in the “BLOOD of the everlasting covenant” (Heb. 13. 20) whereby alone these promises could now be made possible to her, and her destiny (together with that of the reigning Church) made sure.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors 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.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

The “heavens” here refer to those who dwell on the high level of the
FOUR CENTURIES (A.D. 1558-1958) OF CONFLICT
BETWEEN PROTESTANT BRITAIN AND THE PAPAL REGIME OF EUROPE.

GOD'S CHOSEN "WOMAN"
"THE WOMAN FLED INTO THE WILDERNESS WHERE SHE HATH A PLACE PREPARED OF GOD."

THE FALSE WOMAN SEATED ON A "GREAT RED DRAGON HAVING SEVEN HEADS AND TEN HORNS."

"The Dragon was wroth with the Woman, and went to make war with the remnant of her seed." Revelation XII, 17
Divine purpose, and in this instance is Israel herself. She could indeed rejoice when her time had come to cease wandering through the Roman wilderness and come into her new home in the Isles, into the “Place prepared of God”, there to be established and built up in strength to oppose the Draconic Papal Empire of Rome and eventually lead the earth into God’s kingdom of peace and righteousness. As was to be expected, when the Dragon, either in its pagan or Papal form, saw that its power was about to be cast down, it would not give in without a struggle, fighting all the harder the further its armies moved on towards defeat. As Britain prospered and as the whole Anglo-Saxon Celtic race including America advanced, the more determined would become the endeavours of the “Deceiver” or Papal Dragon System to regain its erstwhile unchallenged power over the Roman earth and over Britain in particular.

Having held undisputed sway over Britain up to the time of King Henry VIII and Queen Elizabeth I, it naturally resented being “cast out into the (prophetical) earth” at the time when Queen Elizabeth I ousted the Papal Legates, becoming ensonced firmly on a new-found Protestant throne.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (or as Dr. Weymouth translates it: ‘for a time, and two times, and half a time’) from the face of the serpent.

This picture of the Woman reverts, for an important reason, to the same scene as portrayed in verse six, the comments upon which (to save unnecessary repetition) should here be re-read. These two verses six and fourteen, however, when taken together, provide one of the important clues in Scripture concerning the length of God’s “Time” periods. By equating the 3½ “Times” of verse 14 with the 1,260 days or prophetic years of verse 6, it can be seen at once that each “Time” must equal a period of 360 days or years.

Note the difference between verse 6 and verse 14. In the former, there is no statement that the Woman is freed from the Serpent; this possibly indicating that she was still wandering through the pagan-Roman Serpent’s territory, therefore in the first 1,260 years of her 2,520 years’ punishment. Verse 14, on the other hand, provides a definite reference to her second 1,260 years: i.e., the latter half of her “Seven times” national punishment, after her entry into Britain (circa A.D. 500). In verse 6 she is depicted as being fed “in the wilderness” for 1,260 years: whereas in verse 14 she is nourished “in her place” for a further 1,260 years; but this time AWAY FROM THE FACE OF THE SERPENT.

The first half of her long term of punishment, during which she wandered as the “Dispersion” through the Roman “wilderness” was referred to by God through His prophet Daniel in Dan. 12. 7. There we read: “The man clothed in linen . . . saith by him that liveth for ever that it shall be for a time, times and half a time (i.e., 1,260 years); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” The Septuagint Version, however, makes the real meaning of this Scripture much clearer by speaking of “The dispersion” and saying:
“It should be for a time and times and half a time. When the dispersion is ended they shall know all things”. This suggests that after the dispersion had ended, and scattered Israel had come into her new appointed place, she would then begin to be led out of darkness into the knowledge of the Redeemer and the love of Jesus Christ.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Britain-Israel had by now become liberated from the dominion of the Papal Dragon or Serpent, but the latter continued its endeavour to subjugate her and the Protestant Church in her midst. Some interpret verse sixteen as the influx of Gothic hordes under Attila which attacked the pagan Roman Empire continuously between A.D. 433 and A.D. 450, shortly before the latter’s final collapse in A.D. 476, thus “helping” the Woman to escape into the “Isles afar off”. We are, however, now approaching the end of this twelfth chapter of the Book of Revelation, and it seems more probable that this sixteenth verse does not refer so much to the period of the collapse of pagan Rome as to the period of the downfall of Papal Rome. Britain-Israel had a hard task in the Reformation led by John Wycliffe (A.D. 1320-1386) in opposing the ruling authority of the Papacy; but later the Roman earth “helped the woman” also by means of the Continental Reformation led by Martin Luther (A.D. 1517-1546). It was the impact of the latter which finally enabled Britain to break loose from the Papal shackles, and to establish a firm Protestant Throne in A.D. 1558 under Queen Elizabeth I. Thus the earth “helped the woman” to swallow up the “flood” of protest which the Papal “Dragon” cast out of its mouth, when she first freed herself from its power.

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.

Notwithstanding all these things, the Papal “Dragon” still persisted in its determined but unavailing antagonism against the Britain-Israel “Woman”, finally plunging her and the world into World Wars I and II, in which Papal policy played a major part. These age-closing cataclysms with which this final generation of ours is being inundated constitute the Dragon’s final but fruitless endeavour to break up the House of Jacob, knowing that it has but a short time before the House of Jacob’s rightful “King” will come back from heaven to take up His well-earned Sovereignty and rule over it for blessing ultimately to “all the nations of the earth”.

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**TIME-PROPHECIES**

Page 93 gives an Appendix or Summary, to demonstrate in a collective manner how God’s Day-Year Principle is consistent, and the only correct way of interpreting the time-prophecies of Scripture.
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THE DIVINE DAY-YEAR PRINCIPLE OF BIBLE PROPHECY

Ezek. 4. 6. "I have appointed thee each day for a year". 390 days Israel. 40 days Judah.

Dan. 12. 11. "1,290 days" = 1,290th Moslem year; beginning of decline of Turkish Empire, A.D. 1873.

Dan. 12. 12. "1,335 days" = 1,335th Moslem year; = A.D. 1917-18. Collapse of Turkish Empire.


Rev. 11. 3. "Prophesy 1,260 days, clothed in sackcloth". = 1,260 years witness (Middle Ages).

Num. 14. 24. "Forty days... forty years"; "Each day for a year" = 40 years of Wilderness wanderings.

Rev. 12. 6. "Woman in wilderness 1,260 days" = The 1,260 years of the woman Israel's wanderings.

Rev. 11. 11. "After three days and a half, the spirit of life from God entered into them" = Luther's witness, after 3½ years' silence.

THE PROPHETICAL "MONTH" OF THIRTY DAYS OR YEARS

Rev. 9. 5. "Five months" = 5 × 30 years = The 150 years taken by the Saracen Empire to grow. A.D. 612 plus 150 years = A.D. 762 (Baghdad established as Centre of Arab Empire).

Rev. 13. 5. "Mouth speaking blasphemies"; "Power to continue 42 months" = 42 × 30 = 1,260 years.

THE PROPHETICAL "YEAR OF" 12 × 30 or 360 DAYS OR YEARS

Rev. 9. 15. "Hour (1/12th), day (1) month (30), year (mean prophetic year, 360)" = 391 years. Rise of Turks, A.D. 1062—A.D. 1453 (Istamboul conquered).

THE PROPHETICAL "YEAR" OR "TIME" OF 360 YEARS

"A TIME (360), Times (2 × 360), and half a Time (180)";

Dan. 7. 25. Papacy: "Make war with the saints... until a Time and Times and the dividing of a Time."

Dan. 12. 7. Israel scattered, for a "Time, Times and an half."

Rev. 12. 6. Israel wandering for "1,260" prophetic years.

Rev. 12. 14. Israel preserved from the face of the Papal serpent, for a "Time, and Times, and half a Time."
REVELATION CHAPTER 13

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

God covenanted to Abraham and to Jacob respectively (Gen. 22. 17 and Gen. 32. 12) that their seed should eventually become as the "sand" of the sea. John in vision is thus typified by this first verse as standing in the midst of Jacob's Seed in Britain and viewing European developments from Israel's new home in the Isles.

Note that the previous chapter (Rev. 12. 3) opened with reference to the Draconic Empire of pagan Rome described as having "seven heads and ten horns, and seven crowns upon its HEADS" either depicting rulership from seven-hilled Rome itself, or depicting a seven-fold phase of pagan rulers prior to the advent of Papal Rome. Here, however, in Rev. 13. 1, the crowns have moved from the seven Heads on to the ten horns, viz., "... and upon his HORNS ten crowns" depicting ten individual kingdoms in Europe each with their own Sovereign rule. Upon the "seven heads" however, John saw written "the name of blasphemy" or spiritual wickedness (as shown also in verses 5 and 6), depicting the rise of the Papacy speaking great words against the most High, as foretold in Dan. 7. 25.

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

The lion, bear and leopard, were symbols depicting the three great Empires leading up to the fourth Empire, pagan Rome. The reason why this new Papal-Roman ten-horned Beast with the name of blasphemy had these other symbols attached to it, was because it was the final outcome of all these previous draconic Powers which had preceded it. Here the fourth Power, the pagan-Roman "Dragon", is seen passing its power and authority on to this blasphemous Papal "Beast", the latter thereafter becoming the final draconic Power destined to stand as an Adversary to the building up of the true Church and of the Israel kingdom.

PAPAL POWER TAKES THE PLACE OF PAGAN RULE

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

According to Livy and Tacitus (the latter a contemporary with the apostle John), the first five types of heads or ruling powers in pagan Rome were: 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military tribunes. After these the sixth, ruling in John's day, was the Imperial Caesars. The seventh was a unique government, in which Diocletian ignored his senate, creating three other rulers with himself. This verse therefore
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depicts this seventh and last phase of paganism falling in A.D. 313 in Rome (as shown again in Rev. 17. 10). Not long after, however, between A.D. 533 and A.D. 606, the Papacy had by then firmly established its power, the whole Western Roman Earth becoming ruled once more from the same centre as before; i.e., from the city of Rome itself.

The Lictus
Symbol of Pagan
Rule

The Triple Crown
Symbol of Papal
Rule

4. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

The prophetic world accepted this new Papal Power, admiring the Papal Beast, i.e., honouring Phocas’ legal transfer of power from Pagan draconic rule to religious Papal rule. The Popes thereafter rose to such heights of temporal power, that no kings could “make war with them” or withstand the might of this Papal ten-horned Beast with the name of blasphemy.

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

The Popes made many blasphemous claims, as foretold also in Dan. 7. 25, being destined to remain all-powerful in temporal sovereignty for forty-two prophetic months (as. Rev. 11. 2) or $42 \times 30 = 1,260$ prophetic years, dating principally from the decree of Phocas in A.D. 606, continuing until A.D. 1866 when Italy crowned its first king “Victor Emmanuel”. This period of 1,260 years is identical with the $3\frac{1}{2}$ “Times” or $3\frac{1}{2} \times 360$ years, as foretold in Dan. 7. 25.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

The “Tabernacle” symbolises Christ’s true Church. Whereas the term “earth” symbolises pagan or Papal Rome, the term “heaven” is used frequently in the Book of Revelation as a symbol depicting God’s elect nation Israel. The Popes thus attacked both the Church everywhere, and Britain-Israel in the Isles in particular.
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7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

History tells of literally millions (some historians claim 50,000,000!) who lost their lives either as martyrs or as those fighting in active opposition against the Papal regime and its claims, God thus permitting the Papacy to “overcome them” for a period (see also Dan. 7. 25), giving all the kindreds or nations of the European prophetic earth into the Papacy’s hand, permitting the Papacy to overcome even His chosen nation Britain-Israel also for a season, as part of her 2,520 years of national subjection or punishment for her original idolatry.

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

9. If any man have an ear, let him hear.

The peoples of the nations of the prophetic earth acknowledged the Papacy, with the exception of individuals who were now members of Christ’s true Church and who, having found the Saviour, protested against Papal blasphemy and false doctrine denouncing the Pope as Head of the Church or Vicar of Christ.

In Luke 10. 20 we read of the Lord Jesus telling His disciples that their “names were written in heaven” (see Rev. 3. 5 also). In this Scripture in Rev. 13. 8 however the original Greek text does not speak of “names” but says: “... whose NAME....”. In God’s life-giving Book of Truth He covenanted to write one name only and that name was “ISRAEL”. The name Israel was written from the beginning in God’s Covenant to Jacob, to whose seed God said later through His prophet Amos: “You only have I known, of all the families of the earth” (Amos 3. 2; see also Lev. 20. 24; Isa. 63. 19; I Chron. 17. 21; Ps. 147. 20). He said He would not cut off Israel for ever (Isa. 41. 9): and, speaking to Israel He said He would “not give his glory to another” (Isa. 48. 9-11). This Scripture, however, in Rev. 13. 8, tells of those “whose name is NOT written in the book of life”, bearing reference to the non-covenant nations and foretelling that all those nations, the nations dwelling “upon the face of the (prophetical Roman) earth”, i.e. the European nations, would worship this blasphemous Papal System. [See notes for Rev. 17. 8 on the Book of Life: also the final picture portrayed in Rev. 21. 27 where all Israel (plus many others by “adoption”) have entered fully into the life of the New Covenant, their name or names then being found written in “The Lamb’s book of life.”]  

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

The Lord Jesus here warns the Papal system, that according as they act, so shall it be dealt out to them eventually. He also reminds the saints who would be sufferers, that in due season the righteous Judge would sit to reward their faithfulness. (See the martyr’s patient cry “How long?” in Rev. 6. 9-10).
CHAPTER 13

A NEW DEVELOPMENT, IN PAPAL JURISDICTION

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

From the centre of the prophetic earth, in Rome, arose a new living edifice or agency of power. Since the time of Pope Gregory (A.D. 590) all bishops wore a pallium of specially-blessed lamb's wool. Christ warned people against these "wolves in sheep's clothing". The Abbot also wore two-pointed mitres, and were known as the "Goruti", or "horned ones."

12. And he exerciseth all the power of the first beast before him (literally 'in his presence'), and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

This Lateran Council acted under full Papal authority, and caused the dwellers of the prophetic earth still to honour Papal Sovereignty which now sat in the seat of pagan Imperialism.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

This Beast System, being false, could not command literal Divine fire from heaven; but its priests claimed power to bring God's judgment down upon the disobedient. History also records how the simple were deceived by many evil deceptions, such as images that wept artificial tears, and raised their wooden arms in blessing, if enough gold were laid at their feet!

14. And deceive them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

To make an Image here means symbolically to acknowledge a Representation or Council, and to consider this Council as possessing the full
legal authority of its supreme Pontiff. This Council, as God foresaw, would condemn to death those who would not accept their authority. Thus, in A.D. 1415/1416, for example, the "Council of Constance" condemned the so-called heretics Huss and Jerome to be burnt alive. Many others also met a similar fate under the jurisdiction of this and other Lateran Councils.

THE MARK OF THE BEAST

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

A mark on the forehead and hands was a slave custom in John's day. This verse simply means therefore that the whole prophetic earth had become veritable slaves, under the dictates and ruling power of these Papal Lateran Councils. (See comments also in Rev. 14, verses 9-11).

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

The Lateran Council proclaimed in A.D. 1179, that there was to be "no traffic with heretics". Those who opposed could not buy, nor sell, nor receive decent burial.

18. 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 threescore and six.

The number 666 is man's number; Seven is God's; and *Eight is Christ's. The number 666 is found stamped in many ways upon the history and symbols of both pagan and Papal Rome. It depicts essentially a kingdom or a structure of man's building opposing both God's elect Church and nation.

As we now pass on to Chapter fourteen, our attention becomes turned towards Birthright-Israel emerging from the darkness of the middle ages into the morning of a bright new day.

* In Greek, every letter of the alphabet represented a number. Adding the numerical values of the letters of any word together gives the "numerical value" of that word. Here are some numerical values:

- JESUS = 888 (or $8 \times 3 \times 37$)
- CHRIST = 1480 (or $8 \times 5 \times 37$)
- Man ("Lateinos") = 666 (or $6 \times 3 \times 37$
- GOD (El) = 55 (or $7 \times 5$)
CHAPTER 14
BRITAIN-ISRAEL RISES
PAPAL-EUROPE FALLS

ANGEL OR MESSENGER No. 1 “THE LAMB”

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.

At the time of God’s judgment upon pagan Rome (chapter 7) we saw how the “144,000” could not possibly refer to the raptured Church, but rather symbolised national Israel with every tribe referred to and specifically named. At that time, when pagan Rome fell (circa A.D. 476) God’s time had come to “seal” Israel for His future purposes, and to establish them in their new home in the Isles. This second reference to the “144,000” here in chapter fourteen could not very well refer to the raptured Church either because God had not even begun to pour out His seven Vials of wrath and judgment upon Papal Rome at this stage of the story; therefore we have not yet reached the time for the completed Church to be revealed. In this verse here in chapter fourteen the 144,000 “on mount Zion (Israel)” again typifies the birthright section of the symbolic “Zion”, i.e., Britain-Israel in particular, coming out of the dark Ages into the light of the Reformation, beginning to be recognised as Israel with their Father’s name “El” (Is-ra-El) becoming written in a conspicuous manner upon them (Cp. Isa. 63. 19). See further comments below upon verses two and three also.

THE HARP OF DAVID

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty four thousand, which were redeemed from the earth.

In II Sam. 6. 5 we read: “David and all Israel played before the Lord...on harps.” From David’s time onwards the “Harp” was always associated with David the harper of Israel: and here in the Book of Revelation it symbolises the House of David, i.e., the Royal House of Britain.

When Judah went into Babylon and was no longer under the Throne of David they hung their harps on the willows. Divorced Israel likewise, when banished and wandering through the nations, had no Throne, no harp, no song. Now, however, in these verses 2-3, the kingdom is being

* Compare this with Paul’s statement concerning the Church (Eph. 1. 13) which God “sealed” for their future destiny also.
not only restored but brought out into spiritual power and liberty under
the new Protestant Reformation Sovereignty of the Throne of David,
and she therefore begins “to sing as it were a new song before the throne.”

In contrast to the above, the European Beast nations, still under the
Papal heel and still marked with the mark of the Papal “Beast”, could not
join in this “new song”, the song of national liberation and freedom. Israel,
on the other hand, had been redeemed or bought by Christ for His future
service and glory, and had now been rescued from the false order and rule
of the prophetical Papal “earth”. They had formerly been separated and
divorced from God; but now, through Christ’s work on Calvary as Israel’s
Redeemer, they were again under national Covenant or Promise, and could
again use God’s Name and be called “Is-ra-El”. Note how Ephraim and
Manasseh in particular were to be named by the name of their ancestors
“Israel” (Is-ra-El) in the latter days (Gen. 48, 14 and 16). Being thus
ransomed, restored, forgiven, they might well sing a new song, particu-
larly at this time when God was bringing them out of darkness into new
and marvellous light!

The Authorised Version translates this verse: “The hundred and forty
and four thousand, which were redeemed FROM the earth.” Perhaps it is
not without interest, however, that the Vatican Manuscript (No. 1169)
gives the Greek text as saying: “... redeemed ON the earth” depicting
more accurately the redeemed House of Jacob being prepared to become
the millennial kingdom of the Lord Jesus Christ.

**NOT DEFINED BY WORSHIP OF A WOMAN**

4. 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.

The Beast nations were still defiled by their Christianised form of pagan
idolatry in worship of the “Mother and child”. Protestant Britain-Israel,
on the other hand, had now begun to follow the Lamb, being the first
nation of the early Reformation to lead other nations away from the defili-
ing falsehood of the vain Babylonian worship of “Mother and child”,
teaching them the true worship of God, and the pre-eminence alone of an
all-powerful resurrected Christ. They then sent missionaries out also into
other lands “whithersoever” the Lamb wanted them to “go”.

The Roman Catholic Church teaches that celibacy is necessary for its
priests who must not be “defiled” by women! God, however, says that
matrimony is honourable in all. This Scripture must obviously be symbolic
(not literal) since it speaks of “virgins” he: (not bachelors!) who were
“not defiled by women”

**“REDEEMED FROM AMONG MEN”**

In the days of the Exodus God spoke of Israel and told Pharaoh to let
His “Firstborn” go. God speaks of Israel also in the latter days as His
firstfruits or firstborn, saying particularly of Ephraim in Jer. 31. 9:
“Ephraim is my firstborn”. Thus while the Elect redeemed members of
His Church are referred to as “Firstfruits” in the New Testament, it can be said also of Ephraim: “These were redeemed... being firstfruits unto God and the Lamb”. The matchless story of Ephraim’s redemption might well be re-read. (See the Key-Chapter, page 16).

5. And in their mouth was found no guile: for they are without fault before the throne of God.

If this referred to the Church, they would be “in” the throne, as in Rev. 3. 21. It is the House of Jacob that is “before” the throne. Though once divorced, God sees them already in the light of the blood-bought redemptive work of His New Covenant, wrought so lovingly through His Son on Calvary. This verse contrasts the Papal nations still worshipping the “Mother and Child” with Britain-Israel now becoming liberated in the early Reformation from the guile and faults of the dark middle ages. It was little use the Papacy finding fault with Britain if God Himself was honouring her and liberating her from the many man-made fallacies of Papal doctrine.

ANGEL No. 2

ANGLO-SAXONDOM SPREADS THE “EVERLASTING GOSPEL”

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

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

The symbols of the “earth”, the “sea”, and the rivers or “fountains of waters” are used both in Rev. 8. 7-10 and Rev. 16. 2-4 where the first judgments falling upon pagan and Papal Roman Europe respectively are depicted. While the judgment upon Papal Rome is soon to open (Chapters 15 and 16), Britain-Israel is simultaneously destined to be emphasized and become great.

As she expands world-wide into an Empire, having now escaped from Romish power and dominion, she goes forth to other nations in missionary service, taking with her the “everlasting Gospel to preach”. Since her emancipation (A.D. 1800 approx.) Anglo-Saxondom is reputed to have done over 90% of the world’s Protestant missionary work. She has also opposed Rome, and said with a “loud” and no uncertain voice, that the season of God’s judgment would come upon those who did not fear God but continued to worship the Beast, having its Papal “mark”.

ANGEL No. 3

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

This angel or messenger announces the fact that God’s time has now come to begin to judge Babylon or the Papal earth, and to destroy the great temporal or kingly power in particular which the Popes had acquired through the guise of Divine authority. This false “city” (here again described as the “great city” in contradistinction to the symbolic “holy city” Israel) thus meets its well-earned judgment.

**ANGEL No. 4**

9. 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 his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

As seen in the previous chapter, the mark of the Beast, or of its Image, was the mark of the Roman Catholic System of Papal Europe. God thus warns men, and warns them yet again against following the dictates of the Romish nations and fighting against Christ and His “Two witnesses”, the Elect Church and His chosen Nation or Race. This is as much a warning, however, to Britain-Israel as to the Romish nations themselves, lest Britain should become tempted or deceived into falling back into those false ways from which she had been rescued by the blood-bought witness of many martyrs. While the Reformation begins to bring Britain-Israel gradually out of Babylon and all its false teachings, Roman Europe simultaneously and automatically, on the other hand, begins to meet judgment and doom.

11. And the smoke of their torment ascendeth up for ever and ever: (literally ‘unto the ages of the ages’) and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

While these end-of-the-age judgments fall upon the nations of Papal Roman Europe which had accepted the Mark and the Name of the Papal Beast, there is no rest, no certainty of life or sustenance, no peace to them at all; only pending judgment. Furthermore, the remembrance of their judgment (their “smoke”) will remain “unto the ages of the ages” (R.V. margin) as a lasting witness against the insidious danger of human pride and lust for power.

**THE MARTYRS ENCOURAGED**

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

This verse brings a message of encouragement, both to the true Church wherever it is found, and to Israel as a nation also; i.e., to all who have
CHAPTER 14

rejected the mark of the Beast, and have kept the faith of Jesus and are
endeavouring to serve and obey Him.

13. And I heard a voice from heaven saying unto me, Write, Blessed
are the dead which die in the Lord from henceforth: Yea, saith the
Spirit, that they may rest from their labours; and their works do
follow them.

"The dead which die from henceforth" speaks of all who will yet have
to resist evil "even unto death" during the remainder of this present evil
age, in the task of Overthrowing Papal Babylon from this time onwards.
These, like the martyrs who withstood pagan Rome before them, sleep
or rest from their labours awaiting their glorious resurrection, when
their "works" i.e. their future service for Christ, will "follow them" during
the kingdom age.

THRUJT IN THY SICKLE

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

15. 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.

16. And he that sat on the cloud thrust in his sickle on the earth;
and the earth was reaped.

These three verses open with a picture of the same "Angel" who, in
Rev. 10. 1, told John to eat up the "little book" and was thus bringing
in the early Reformation, there seen "clothed with a cloud". Here in Rev. 14
He is now seen seated "upon a cloud", coming this time to open God's
judgment upon "Babylon", upon those who had opposed the simple
truths of that little Book.

Now that the evil "harvest" of the prophetical "earth" has come to full
fruition, the Lord comes with His "Sickle" in judgment upon European
Babylon for the deliverance of His people Israel. This story is the same
as that given in the parable in Matt. 13. 30, in which He said: "In the time
of harvest I will say to the reapers (with sickles), Gather ye together first
the tares . . . to burn them: but gather the wheat into my barn." God thus
starts pouring out His seven Vials of judgment upon Babylon until it is
finally consumed, or "marred", as we shall see in the next two chapters.
Meanwhile He prepares the wheat-nations, and the wheat-Church also,
for the millennial Kingdom of His Son.

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

18. And another angel came out from 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.

This judgment upon Papal Babylon is similar to that which God brought
earlier upon pagan Rome (Rev. 8. 5) when an angel filled a censer with
fire from the altar and cast it into the prophetical earth. Verse eighteen
here is a quotation from Joel 3. 13 where God says: "Put ye in the sickle,
for the harvest is ripe... The sun and moon (symbolising the rulers of the prophetic earth) shall be darkened... The Lord also shall roar out of Zion (out of Israel)... and will be the hope of his people, the strength of the children of Israel" (Joel 3. 11-16). Note how God, through His prophet Joel, differentiates between "My vine; and my fig tree" (Joel 1. 7); and the treading of the false vine in Joel 3. 13, whose "wine" (Rev. 14. 8) had made the nations of the earth drunken. Israel, on the other hand, with Christ its "True vine" in its midst, is destined to "fill the face of the world with (good) fruit" Isa. 27. 6).

THE WINEPRESS

19. 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.

At the close of this great drama of judgment upon Papal European System, the "sickle" is employed in treading out the winepress. In this task today the Russian "Hammer and Sickle" has already been manifestly employed, communising many erstwhile Papal countries in Europe, thereby stripping the Papacy and breaking its ruling power.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

This verse may have one of two, or perhaps of three meanings. Firstly, the "City" could refer to the centre of the Papal System itself, namely, the literal city of Rome. If so, it would portray the winepress being trodden in the Roman earth but not engulfing the city of Rome. This was the position of things in World Wars I and II. Secondly, it could refer to the "Great City" ("Babylon" or the prophetic Roman earth generally) in which case this Scripture would suggest that God would lead the European armies out of their own terrain in order to break their power. This He did with the Nazi army which nearly reached Moscow in Russia before suffering ignominious defeat.

If, on the other hand, the "City" should refer to the "Holy city", drawing a contrast here between the "Great City" (Babylon) and the "Beloved city" or "Holy City" (Israel), then this Scripture would convey the meaning that the destruction of the armies of the Roman earth would take place "outside" the shores of Israel-Britain or the Anglo-Saxon nations.

God warns Israel, however, that in so far as she follows the religion and example of Babylon, so also will He have to purify her by causing her to participate in a measure of Babylon's judgments. Thus while He brings an overflowing judgment upon the Roman nations of the prophetic earth He says to Israel: "I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30 11, Jer. 46. 28); but He invites her to "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18. 4, Jer. 51. 6, Jer. 51. 45).
REVELATION CHAPTER 15

“GOTTEN THE VICTORY OVER THE BEAST”

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

As we shall see in the first verse of chapter 16 also, these seven last plagues or Vials of God’s wrath are about to be poured out, one by one. This chapter (15) however, first shows Britain-Israel being progressively freed from Papal dominion, singing her Song of national deliverance, God thereafter pouring His final indignation upon the Beast nations which had afflicted her.

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

3. And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

In Exodus 15 we read: “Then sang Moses and the children of Israel this song... The enemy said, I will pursue... but they sank... Thou in mercy hast led forth thy people which thou hast redeemed. Thou hast guided them in thy strength unto thy holy habitation” (Ex. 15, 1, 9-10, 13).

After the Roman Empire collapsed in A.D. 476, God then led His Anglo-Saxon people into their appointed place in the Isles of the West. There, however, they soon came under the dominion of the Papal “Beast”, being under the heel of the Papacy for nearly a thousand years. By Queen Elizabeth’s time, however, Britain had become free, having “gotten the victory over the Beast”. From then onwards the Throne of David held unchallenged sway: hence the symbolic picture of the “harpers” (as in Rev. 14, 2) now able, for the first time for centuries, to “harp with their harps” in a new-found joy and freedom.

THE TWO SONGS OF MOSES

There are two songs of Moses in Scripture. The first (Exodus 15) was sung after the Exodus, after Israel’s deliverance from pagan Egypt. The second (Deut. 32) was sung after the giving of the Law at Sinai (Deut. 4, to Deut. 31). This second song portrayed prophetically the whole subsequent history of the nation, starting from the nation’s Exodus (verse 9-11); its entry into Canaan (verse 13-14); its disobedience and idolatry (verse 16-18); its divorce (verse 20); its scattering (verse 26); its correction (verse 36); and finally its redemption and restoration (verse 39);
"THY KINGDOM COME. THY WILL BE DONE ON EARTH . . ."
portraying also God's judgment and revenge upon its enemies (verses 41-43).

Notice in the second Song how Israel acknowledges the righteousness of God's judgments, saying: "Just and right is he" (Deut. 32. 4); this same thought being reiterated here in Rev. 15. 3, viz: "Just and true are thy ways". Note also Deut. 32. 43; "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people"; and compare this here with Rev. 15. 4: "All nations shall come and worship before thee, for thy judgments are made manifest".

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

When it becomes realised that Britain is the centre of Birthright-Israel, it will also be realised how much havoc and hindrance her great enemy, the Papal "Beast", has caused in the earth, and what a hindrance to God's plan the latter has been. All nations will thus honour God, when His judgments are made manifest upon these Papal nations.

THE "TEMPLE" REVEALED

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

The Temple of the Tabernacle symbolises not only the centre of God's heavenly jurisdiction, but also symbolises the resurrected reigning Church whose glory will be revealed by the "First resurrection". This resurrection, however, does not take place until after the seven plagues "are fulfilled" (verse 8). In this verse (verse 5) God's Divine decree here comes forth to the seven Angels to start the outpouring of His just wrath upon the earth.

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

There are lovely thoughts in this verse. First of all, the "white linen" typified God's perfect righteousness in judgment as He comes to stop all man-made chaos-producing rule in the earth. Secondly, just as the Lord Jesus came to correct His early Churches in necessary but loving restraint, this restraint being symbolised by His being "girt about the paps (round the heart) with a golden girdle" (Rev. 1. 13), so here also when God comes to judge the works of Babylon, the angels symbolised as co-operating in this task also have their "Breasts girded with golden girdles", God judging only of necessity, for the ultimate good of all. Note that the usual position for a girdle is round the waist; but the girdle here is round the heart typifying loving restraint!

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
God now brings in His age-closing judgments upon “Babylon” or the Papal earth; for “in her was found the blood . . . of all that were slain upon the (prophetical) earth” (Rev. 18. 24).

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The end of the age is reached. God completes His demonstration of righteous judgment, and says: “It is done” (Rev. 16. 17). Now the way is prepared for the kingdom of His Son to open, and for the First Resurrection to take place. Through the latter, mortal “men” will then put on immortal glory, thereby being able to enter God’s literal Presence for the first time, the Lord Jesus, the “Firstfruit” having done this nineteen hundred years earlier. They will then become co-members with Him in His governmental “Temple” which symbolises the Elect Church or reigning “Body of Christ”. Note that none enter this Temple or Tabernacle until this present evil age is finished and its judgments are completed.
REVELATION CHAPTER 16
"POUR OUT THE VIALS"

THE THIRD "WOE" DEVELOPS

1. 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.

This chapter opens with the Royal decree, in answer to the cry "How long?", saying that the time had now come to bring judgment upon Babylon or the prophetical "earth": for "in her was found the blood of prophets, and of saints, and of all that were slain upon the (prophetical) earth" (Rev. 18. 24).

VIAL No. 1

THE FRENCH REVOLUTION

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

We shall notice in verses 2-8 that the first four Vials, here judging Papal Rome, like the first four Trumpets of chapter 8 wherein pagan Rome met its doom, are again poured out respectively on (1) the "earth", (2) the "sea", (3) the "rivers", (4) the "sun".

Most interpreters now agree that the first Vial here foretold the upheaval of the French Revolution (A.D. 1789), wherein that Western section of Papal Europe which had the "Mark of the (Papal) Beast" with much evil in its spiritual veins, burst forth into painful "sores". France, by declaring war in A.D. 1793 against the ruling classes of its own and of other Latin nations, plunged Papal Europe into the worst horrors it had witnessed since the time of pagan Rome.

VIAL No. 2

NAVAL WARFARE

3. 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.

Between A.D. 1793 and A.D. 1805 "every living soul in the sea" died. Obviously this was not literal, but symbolised the historic fact that practically the entire French and Spanish fleets were overthrown during this period. Furthermore, it was Britain-Israel that God used to bring about this destruction, accomplished in the following victories:
1793 Hood defeated the French at Toulon;
1794 Howe defeated the French at Ushant.
1797 British defeated Spanish, Cape St. Vincent;
1798 Lord Nelson’s victories, e.g., The Nile;
1805 Trafalgar. England’s safety ensured.

VIAL No. 3

FRANCE INVADES GERMANY

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy (literally, for they deserve it).

The eternal God, who “art, and wast and shalt be”, had not forgotten the atrocious martyrdoms perpetrated throughout the dark middle ages in the valleys of the Rhine, Danube and Po, where multitudes of Lutherans, Moravians, Hussites, Albigenses, Waldenses, Vaudois and Huguenots willingly gave their lives for the faith of Jesus Christ.

Now, in this period concerned (A.D. 1793 onwards) the sword of just judgment becomes unsheathed in the valleys of the selfsame “rivers and fountains of waters”, whose symbolic “waters (or peoples) became blood”, multitudes of Germans, Austrians and north-Italian Sardinians now falling before the invading French armies.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The angel or messenger of “the waters” depicted in verse 5 representing or depicting the peoples of these river districts themselves, knew that God was judging righteousness. Here also, in verse 7, “another” witness from the altar of the Tabernacle, i.e., from the Church in Israel, also proclaims this justice of God. (See also Rev. 17. 6 and Rev. 18. 6).

VIAL No. 4

NAPOLEONIC WARS

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

What is it that is symbolised here by the “Sun”? Just as in Dan. 12. 3 the reigning ones “shine as the brightness of the firmament”, so here, the “sun” depicts the most prominent ruling power or leader of this period of history, namely Napoleon himself, the head of the newly-risen atheistic
ideology destined (by A.D. 1866-1870) to sweep all Europe, removing Papal Sovereign power. To this new Power God here says: "And to him it was given to scorch men with fire" (literal translation). The result of the Napoleonic wars was that the thrones of the kingly Roman Catholic nations began to fall, one by one; the last nation, Italy itself, rejecting Papal Sovereignty by A.D. 1870.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

In spite of all these severe judgments which God was bringing upon the Papal earth, history shows that the Papal System "repented not", nor would it acknowledge, as others were acknowledging, that God was justly rewarding its iniquity. The blessings God would have gladly given them had they done so were thus lost, and final judgment had to come.

VIAL No. 5

THE SEAT OF THE "BEAST"

The "Seat "of the Roman-Beast Nations
10. And the fifth angel poured out his vial upon the seat of the beast; ("thrones" in the Greek: the 'throne of the Beast') and his kingdom was full of darkness; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The "Throne of the beast" was in the city of Rome itself, the very centre of the Papal system. From A.D. 1798 to A.D. 1866 the Papal System throughout Europe progressively disintegrated. In 1798 the French army captured the Papal States. In 1848 the Pope fled from Rome. After Garibaldi's victories Italy crowned its first king "Victor Emmanuel" in A.D. 1870. Since then, however, the Popes, though political prisoners in the very small Vatican City, have "repented not" but have striven to regain their lost seat or Throne of sovereign power in Europe and elsewhere. This, however, they have not been able to do as they would wish, gnawing their tongues remorsefully for the loss of their previous great glory and temporal authority.

VIAL No. 6

WAY PREPARED FOR RUSSIAN COMMUNISM

12. 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.

In Rev. 9. 13-19, under the Sixth Trumpet, we saw how the mention of the River Euphrates there portrayed the rise of the Turkish Empire. Here, in Rev. 16. 12, this reference to the drying up of this symbolic "river Euphrates" foretold the downfall of the Turkish Empire, fulfilled in A.D. 1917-18, Turkey's collapse being the instrument which spelt final defeat also to the armies of Roman Catholic Europe in World War I.

The Turkish Empire had been the major power in the near East, spreading out as a great bulwark into Europe also. Russia therefore stated it as her political policy that Turkey must first be destroyed, before she (Russia) could drive westwards and break the power of Rome: hence the Russo-Turkish wars during the latter part of the past century. The subsequent downfall of the Turkish Empire in World War I has now paved the way for these rulers or kings from the "East" to drive Westwards into Europe today. A number of prophetic writers, amongst whom Matthew Habershon might be mentioned (A.D. 1844), saw clearly that these "Kings of the East" unquestionably
depicted Russia, the latter destined to move Westwards after the collapse of Turkey in World War I, thereafter communising Europe and stripping the Papal Beast of its ruling power in Europe.

THREE UNCLEAN SPIRITS OR IDEOLOGIES

13. 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.

After World War I, and in preparation for World War II, three evil ideologies were to be found gathering the rulers of the prophetic Roman or Papal “earth” together, ostensibly to try to withstand the inevitable westwards drive of the “Kings of the East” or Russia. To this end, Mussolini and Hitler consolidated the “Axis-Union”, with the manifest sanction of the Papacy who dreaded a Russian influx more than the other two. But God had foreordained that the Russian Armies should be His agents in breaking European “Babylon” (Read Jeremiah 50 and 51) and in bringing this present evil age eventually to its close.

RUSSIA OPPOSES ALL THREE IDEOLOGIES

We must here fully appreciate the fact that it is to be Russia which opposes all these three evil spirits; therefore she herself cannot possibly be one of them! They therefore are not the three Dictators, as has been so often suggested. They obviously must be the following:

1. FASCISM (centred in pagan “Rome” itself, whose symbol in its earlier days was a Dragon or Serpent elevated on a staff).

2. NAZI-ISM (representing the modern centre of the Latin “Beast” nations). These first two constituted the “Axis-Union” abetted by the third spirit mentioned here in verse 13.

3. THE PAPACY (the “False Prophet”).

All these three Powers became united during World War II by mutual fear of the threat of an atheistic Russian aggression from the East.

THE THREE UNCLEAN SPIRITS, ALL WITHIN THE PROPHETIC ROMAN “EARTH”

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
CHAPTER 16

THE “EARTH” AND THE “WHOLE WORLD”

Here note how a clear distinction is made between the “World” and the prophetic Roman or Papal “Earth”. The three ideologies mentioned above were all part of the latter, forming the European Axis. These three were not proclaiming the coming kingdom of God (which Anglo-Saxondom was beginning to do), but were all of satanic, evil, or adverse origin: (See also Rev. 18. 2): the “spirits of demons working signs” (literal Greek). They thus gathered their kings or rulers of the European prophetical “earth” together, and plunged all Europe into a devastating conflict (World War II) which also affected the “whole world”. They did not gather together with God’s approval but gathered together to fight against Him, and against His peoples Britain-Israel and Judah-Israel. (Cp. Isa. 54. 15-17).

“I COME AS A THIEF”

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

This most certainly does not refer to the Second Advent of the Lord Jesus Christ to rapture an expectant Church. It speaks of God moving in judgment upon the unwatchful nations of the prophetical “earth”.

In the five instances in Scripture in which the expression “coming as a thief” is mentioned, each one without exception depicts someone coming upon those not watching, to BREAK UP and to DESTROY! In I Thess. 5. 1-6, Paul says: “Ye brethren, are not in darkness (or in unexpectancy) that that day should overtake you as a thief . . .”. Therefore the reference here in Rev. 16. 15 does not depict Christ coming for His waiting Church, but rather, Almighty God bringing unexpected disruption suddenly upon the Fascist-Nazi-Papal edifice of European Babylon.

“ARMAGEDDON” AS A EUROPEAN CONFLAGRATION

16. And he (the original Greek text says ‘they’; i.e., the ‘three evil spirits’) gathered them together into a place called in the Hebrew tongue Armageddon.

Here again, we see that the spirits of Fascism, of Naziism, and of Roman Catholicism, following immediately after World War I, gather the Papal nations of the prophetical “earth” together for World War II. This was NOT fought in Palestine or in Megiddo but in PAPAL EUROPE; and it must be well noted that it is this European conflict which is here named symbolically “Armageddon”.

In the Book of Revelation the name “Babylon” (occurring frequently in these chapters) certainly does not refer to the old Far-Eastern city, but rather to the New Testament prophetical Papal “Babylon”. That

* Read very carefully the following Scriptures:—Matt. 24. 42-43; II Pet. 3. 10; Rev. 3. 1-3; Rev. 16. 15; I Thess. 5. 1-8.
being so, why do prophetic interpreters claim that the reference here to “Ar-Megiddo” (if indeed it refers to “Megiddo” at all; see below) should refer to the Eastern or Palestinian Megiddo, when the whole context of the drama in which it is named occurs within the Papal regime of WESTERN EUROPE!

There does not seem to be any reference to “Megiddo” at all in this Scripture, the word “Armageddon” being divisible into three Hebrew words; not two as usually suggested. Here the word “Arna” signifies “bare grain”; “Gai” signifies a “valley”; and “Don” signifies “judgment”. The composite word Armageddon thus depicts the fact that God’s time had come to “thresh Babylon” (See Jer. 51. 33) in the “Valley of Jehoshaphat” which means the Valley where “Jehovah judges”, the name Jehoshaphat meaning “Jehovah judges”.

“ARMAGEDDON” IS THE LAST WAR BUT ONE, OF THIS AGE

Another bad mistake made by most prophetic-interpreters is to suggest that “Armageddon” is this age’s last conflict! How can it be when it comes under Vial No. 6, with still further trouble clearly predicted under the 7th Vial? Armageddon is now past. It was World War II, which was fought where God said it would be fought, i.e., within the confines of modern Papal “Babylon” in Roman-Catholic Europe; and it was fought when God said that it should be fought, i.e., after World War I, and before the final Russian show-down under Vial No. 7. The story of this seventh Vial, from verse 17 of this chapter onwards, we will now proceed to discuss.

VIAL No. 7

THE “GREAT CITY” DESTROYED

17. 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.

This final Vial is essentially one of aerial conflict, terminating God’s judgments upon Babylon, and closing this present evil Age. God says “It is done” as the “cities of the (Papal) nations fall”. In Ezekiel 39. 8 we read also: “Behold it is come, and IT IS DONE, saith the Lord God. This is the day whereof I have spoken”.

18. 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.

This does not necessarily imply a literal earthquake, but rather such an upheaval in the prophetic Papal earth of modern symbolic “Babylon” as had never been known previously in history. It can be compared with the complete devastation of original Babylon, which was also foretold beforehand through God’s prophet Jeremiah (Jer. chapters 50 and 51).
We can thank God, however, for His sure promise that such chaos as that about to be witnessed under the Seventh and last Vial of God's wrath will not be witnessed again in the prophetical earth (Matt. 24. 21-22).

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

As seen when we discussed Rev. 14. 8, the "Great city" (as distinct from Israel or the "Holy city") symbolises the Roman prophetical earth. When this Seventh Vial closes this evil Age, bringing the final catastrophe upon the prophetical European earth, this tri-partite division of the latter here foretold under Vial No. 7 portrays some phase of events about to take place in the European earth in the immediate future, as God's final act of judgment falls. We may not have long to wait from now (1953) to know exactly what this Scripture means.

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

In the symbolism of Scripture "Mountains" always symbolise nations, and "Islands" similarly depict the smaller nations.

We saw in Rev. 6. 14 that the judgment and collapse of pagan Rome was symbolised by the words: "Every mountain and island were moved out of their places." This verse here in chapter 16 also brings us now to a similar and final judgment upon Papal Rome.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The Papal system of Europe will not repent, even to the end. Rather will it blaspheme God, as this verse foretells, for permitting its complete devastation. "Great hail", or *bombs, will fall on Babylon under this last aerial Vial as the end is reached and God says: "It is done"! The way is then prepared for the return of Jesus Christ, and for the setting up of the Israel nations as His "first dominion" or Kingdom, to lead all nations eventually into the haven of God's peace.

* NOTE:—Bombs used in the past war were vastly greater than those here described. These are smaller, but of great "fierceness".
REVELATION CHAPTER 17

THE "GREAT WHORE" IN THE
PROPHETICAL "WILDERNESS"

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

So important are the two rôles played respectively in this age's drama by the true Israel "Woman", and by the "Great Whore" as God calls her, or the false Harlot Woman of symbolic Babylon, that God allocates three further chapters here to describe her downfall and judgment. The Lord explains to John in verse 15 that "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues"; representing the conglomeration of European nationalities constituting the prophethical Roman "earth", in contrast with racial Israel's chosen "Nation and company of nations" these being all of one stock. The latter, as we shall see later, follow "the Lamb". The former, because they "make war with the Lamb" meet judgment.

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

In the days of the ancient Babylonian Empire, king Belshazzar and his lords desecrated God's holy vessels which had been "taken out of the Temple which is Jerusalem" (Dan. 5. 1-4), by pouring into them the evil festive wine of Babylon. In a somewhat similar manner, in these latter days, Papal Rome has taken many of God's sacred symbols and doctrines, and has poured her own "wine" of false teaching into them for her own glory and ends, causing the European nations in particular to "drink the wine of her fornication". (Read very specially Jer. 51. 5-10 here).

3. 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 blasphemy, having seven heads and ten horns.

God originally caused the children of Israel to wander forty years in the Sinai "wilderness" before leading them into His appointed Land (Num. 14. 33-34). In later years, after the captivity of the northern kingdom of Israel, He then led latter-day Israel for 1,260 years through the prophethical Roman earth or "wilderness" as described in Rev. 12. 6, before leading her into the Isles "where she hath a place prepared of God" (Rev. 12, 6). In Rev. 17. 3 we are here given a picture of the false Papal Woman in that same prophethical Roman "wilderness" there seen riding upon the seven-headed ten-horned "Beast".

4. 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 abominations and filthiness of her fornication:
The Papal system is well described here, with its priests and their gorgeous robes, its Churches glittering with the richest costly array. Contrast this with the plain "white robes" of the saints. Just as ancient Babylon took a "golden cup" out of the Lord's Hand or Temple and made all nations "drunken" (Jer. 51. 7), so here also Papal Rome does the same as we saw in verse two.

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH:

The fruit of the Papal System has been neither to lead men into the wonderful "simplicity that is in Christ" (II Cor. 11. 3), nor to lead them to that place where they can become eligible for life in the "First Resurrection." On the contrary, it has twisted and polluted many truths, keeping so near to truth as to deceive, but actually far from the truth so as to make it "MYSTERY" to men, and "abomination" to God!

In the dark ages the whole Church structure in Europe, even in Britain also, was under the Papal spell of mystery. While the Reformation led many so-called "Protestants" to protest against the Papal regime and overthrow much false teaching, it nevertheless was not complete. The result is, that even Protestant Christendom today, without realising it, is still tainted with a measure of fallacy, and is falling very far short of the perfect Truth and spiritual Power of the early Church.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration (or with great 'wonder' or 'amaze- ment': see R.V.)

Summing up the pages of history, the Rev. H. Grattan Guinness stated, in his book "The Approaching End of the Age" (5th Edn. p. 212): "It has been calculated that the Popes of Rome have, directly or indirectly, slain on account of their faith FIFTY MILLIONS OF MARTYRS." No wonder that John looked at this vision "with great amazement."

THE MYSTERY OF THE HARLOT AND THE BEAST

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

8. 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.

We have studied in previous chapters the story of the original seven-headed, ten-horned Beast, and we saw that this typified pagan Rome, which came to its end in A.D. 476. This structure of pagan Rome is described here as the "Beast that WAS". This Beast had had its crowns or
ruling authority on its "seven heads" (i.e., pagan rule centred typically in seven-hilled Rome).

The next statement says that this Beast "WAS NOT"; which statement foretold the temporary disappearance of, or fall of Pagan Rome.

TRANSFER FROM PAGAN TO PAPAL ROME

The third or final stage in the career of this Beast is described in the words: "... and YET IS"; foretelling its reconstruction. We note particularly that the origin of this reconstruction would be "from the bottomless pit". Whereas the Beast previously has had only one centre of rule (in seven-hilled Rome), it now reappears as ten separate individual kings or kingdoms shown by the fact that the crowns have now moved from the seven heads onto the "ten horns". Out of the midst of these ten, however, there was to arise "another little horn (the Papacy) whose look was more stout than his fellows" (Dan. 7, 8 and 20). Under this new false-religious System the Beast-nations of the Roman earth were soon regathered and reconstructed as a kingdom by the Papacy, the latter styling itself "The King of Kings" ruling over them all. But the origin of its power, as already noticed, was "from the bottomless pit."

"THAT MAN OF SIN"

This new false system was foretold by God through His servant Paul also, referring to it as "That man of sin, the son of perdition, who opposeth himself, and exalteth himself ... and sitteth IN THE TEMPLE OF GOD" (II Thess. 2, 3-4). Concerning him the Authorised Version's translators wrote, in their Introduction to "The most high and mighty Prince, James, by the grace of God, King of Great Britain", saying that His Majesty's zeal towards the House of God "did not slack or go backward, but was now more kindled ... by writing in defence of the Truth which hath given such a blow to THAT MAN OF SIN as will not be healed." We see clearly from this statement that the Reformers believed the Papacy to be the "Man of sin", never having held the view (as believed erroneously by some students today) that the latter would be an atheistic Antichrist. On the contrary, this antichrist is clearly a religious Power, for it sits "in the temple of God": i.e., at the very head of the Church itself!

The following are testimonies concerning this revelation, given by the following leading Reformers:

Waldensians (A.D. 1126). Claimed that the Papacy was the Antichrist and "Man of sin"; and that the Roman Church was the Great Harlot System of Babylon.

Wycliffe (A.D. 1378). Claimed that the Papacy was the Antichrist.
Luther (A.D. 1520). Denounced the Papacy as the Antichrist.

Melanchthon (A.D. 1530). Said: “The Roman Pontiff with his whole kingdom is the very Antichrist”.

Tyndale, Ridley, Latimer, Hooper, Fox, with all the Westminster Divines who established the “Confession of faith” (A.D. 1647), condemned the Mass and Transubstantiation as “the abominations of Revelation 17, in the Great Harlot’s cup.”

“HE THAT LETTETH”

Paul said that this “Mystery of iniquity” (i.e., the spirit revealed in such people as “Diotrephes”, lusting for ruling power and supremacy) was already working like leaven within the Church; but he pointed out that a more dominant Power was then “letting (hindering)”, and would continue to “let (hinder)” until it was taken out of the way”; or, as in the literal Greek: “till the only one restraining for the present shall be out of the way”. Then, Paul said, shall “THAT WICKED be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. 2. 7-8). As already seen, the Power riding in the saddle in the Roman prophetical earth in Paul’s day was pagan Rome, or its Caesars and Emperors. As soon as their end came, however, the Church’s lust for temporal power and authority had an opportunity to express and reveal itself. Thus the symbolic “Man of sin” or the Papal System rose to power, its origin, however, not being of God but “from the bottomless pit” as here revealed in this seventeenth chapter of the Book of Revelation.

The Greek word translated “That Wicked” is the word “Anemos” meaning “Without law” or “Lawless”. In Matt. 7. 21-23 the Lord gave a picture of many coming to Him and saying; “Lord, Lord . . .” But to them He answers: “Depart from me, ye that work iniquity (anomia)”. There are, as He said, “many” today who call Him “Lord” but prefer their own laws to His, and do not do the things that He asks of them!

THEIR NAMES NOT IN THE BOOK

We noted in Rev. 13. 8 that not the Church only but even more particularly Israel had had her “Name” (singular) written in God’s great Book even from the beginning. God had not chosen any other nation (Amos 3. 2) neither would He choose any other to bring blessing to all the nations of the earth. (See note on Rev. 21. 27 also). Here in Rev. 17. 8, however, we read of those “whose names were NOT written in the book of life from the foundation of the order (cosmos)”. This can logically describe the many Gentile or non-covenant nations of the prophetical earth whose “names”
(plural, here; for there were many Gentile nations or races) had never been written in God's special Covenant Book. Here these nations which are described in this verse begin to "wonder with great amazement" when they behold the phenomenal rise of this dictatorial Papal Power in their midst in Europe, reappearing as the "Beast that was, and is not, and YET IS".

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

These seven mountains certainly symbolise the seven-hilled city of Rome itself, whose renowned hills are, Capitoline, Palatine, Aventine, Quirinalis, Viminalis, Esquiline and Caelius. Some exponents however, interpret this prophecy in a much broader measure depicting them as representing a complete seven-fold panorama of all the leading pagan Empires of past history, which, at this period of prophetic history were now becoming superseded by the new religious rule of Papal Rome.

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

Some exponents differentiate between these "seven kings" and the "seven heads" of the Beast, suggesting they represent a panorama of all the pagan Empires which opposed Israel, right back to Egypt and Assyria of old. Others, however, point out that according to Tacitus (a contemporary of John), also according to Pliny and others, the government of the Roman Empire, from the beginnings of its history, had passed through "five" successive stages, i.e., King’s Consuls, Dictators, Decemvirs and Military Tribunes, and it was then in its "sixth" stage, that of the Caesars, the one that "is". The next stage, depicted as the one that "is not yet come", was fulfilled by the Despotic Emperors who rose to rule in absolute power. This "seventh" stage started with the Emperor Diocletian in A.D. 284, but only continued for a quarter of a century; i.e., "a short space". By A.D. 313 the Roman Empire had begun to break up. The Greek nations separated themselves from Rome; and, in Constantine’s day Constantinople robbed Western Rome of much power and glory.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth unto perdition.

The "eighth" which was "of the seven" demonstrates that this eighth ruling Power would be practically the same as the other seven. This we have seen already in verse 8, where the very same pagan-Roman Beast re-appeared as Papal Rome. As seen also, however, in verse 8, this new form of rule came symbolically "from the bottomless pit"; and it only awaits its eventual uncoveted destiny, when the Lord Jesus Christ returns, becoming "destroyed by the brightness of His coming", and going "into perdition (or condemnation)."

12. 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.
THE TEN KINGS

The Book of Daniel and the Book of Revelation both describe the pagan or Papal Roman earth in terms of “Ten Kings”; and “Ten horns”; as also the “Ten toes” of Nebuchadnezzar’s Image. In Dan. 7: 24 we read that “the ten horns are ten kings that shall arise: and another (the Papacy, which shall speak great words against the Most High, and wear out the saints of the Most High, verse 25) shall arise after them . . . He shall subdue three kings.”

After pagan Rome’s downfall in A.D. 476, Western Europe, which soon came under Papal sway, was composed of the following ten peoples or kingdoms:

- FRANKS
- BURGUNDIANS
- ALEMANNI
- SUEVI
- VISIGOTH
- ALANS
- VANDALS
- OSTROGOITHS
- LOMBARDS

The last three kingdoms, the Vandals, Ostrogoths and Lombards, were powerful and in dangerous proximity to Rome. (See map on page 58): hence, as foretold through the prophet Daniel, the “Little horn” or Papacy “plucked up three of the first horns by the roots” (Dan. 7: 8 and 24), subduing these three great Powers: a very strategic move, lest the latter might turn dangerously antagonistic.

Up to the time of the downfall of pagan Rome, the European peoples had all been ruled from Rome, and thus had “had no kingdom as yet”: that is to say, no kingdoms of their own. But with the latter’s downfall they at last obtained their individuality, establishing their own kingdoms for a while. However, they soon became re-absorbed in “one hour” (Gr. “mia hora”, meaning literally “at one and the same season”) with the new Papal Beast System of Europe, as the latter rose to power.

13. These have one mind, and shall give their power and strength unto the beast.

History shows that they all, with no exception, submitted to the new Beast System of Papal Rome, coming to lay their crowns at the feet of its figurehead, the Popes, giving the latter complete allegiance.

14. 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.

The history of Papal Rome, like pagan Rome before it, reveals how mercilessly it martyred the Christians, siding with the Papacy not only
in its persecution of the Christians, but also in its eventual violent opposition against Britain-Israel. From the days of the Reformation onwards, however, not only the true Church but the nation also has gradually "gotten the victory over the beast." Both the Church and the chosen nation or race are "called" and "chosen" in God's Covenants and promises; and both stand side by side in faithful allegiance in contest against the Beast System. Those who have made war with them have, in a very real manner therefore, "made war with the Lamb."

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

The "many waters" (see verse 1) are the nations embraced by the "ten horns", which are "drunken" -od "mad", and which reap the fruits of their fallacy. The end-of-the-age picture given elsewhere by the Lord Jesus (Luke 21. 25) of the "Sea and waves roaring" well describes the final tragic condition of these "many waters."

EUROPEAN NATIONS TO STRIP THE PAPACY

16. 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.

The natural outcome of the power-seeking and the money-seeking rule of the Papacy over the many peoples of Europe is, that they get tired of, and eventually see through its hypocrisy, condemning its pomp and pride. They will hate it, and turn right away from it, fulfilled partially already in this our generation by their swing left to Nazi-ism; but to be fulfilled more completely by their turning to atheism and Communism, Communist authority thereby taking the place of Papal authority, leaving the latter "desolate and naked".

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

These ten kingdoms or peoples of the Papal earth "agree" to submit to Papal authority; but only until God's programme for this present evil age "is fulfilled". Then God's kingdom of Israel will rise unchallenged, to lead all nations into peace.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Here the harlot Papal System, symbolised as the "Great city" which reigns over the Beast-nations and sits upon the "many waters", now begins to meet its doom, as seen more vividly in the next chapter.
REVELATION CHAPTER 18

"BABYLON THE GREAT IS FALLEN"

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

As distinct from the "Seven angels" of Rev. 16. 1, this Angel or Messenger having great power, is probably the same once more as the "Mighty angel" clothed with a rainbow and with the sun (Rev. 10. 1); i.e., the Lord Jesus Christ Himself, who here begins to "lighten the earth" with His glory.

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

3. 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.

This angel proclaims in no uncertain manner that "Babylon" is doomed. It is "by their fruits that ye shall know them"; and the kingdom of Babylon (the Papal earth), instead of bringing forth blessing and peace in Papal Europe and elsewhere, brings forth chaos and turmoil, as so descriptively portrayed in verse 2, becoming a veritable "cage of every unclean and hateful bird." (See also Rev. 16. 13).

CHRIST CALLS BRITAIN TO COME OUT OF "BABYLON"

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues.

In the Babylon chapters of Jeremiah (Jer. 50 and 51) we are given a picture of the fall of Babylon (Jer. 51. 8) taking place simultaneously with God's deliverance of Israel (verse 10). Here also in Rev. 18. 4, when the time has come for Babylon to fall, God calls to His people Israel whom He now describes as "My people" (No longer "Lo-ammi") to abandon Babylon and its works, and to "Come out of her" (see also Jer. 51. 6, 9 and 45), while He judges her and destroys her evil works; preparing Israel meanwhile for the coming reign of righteousness under the Kingship of His Son.
5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

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

9. 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.

10. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

These verses are so graphically written that no further comment seems necessary. Not only is an exact parallel picture portrayed in Jeremiah’s chapters 50 and 51, but a further picture is given also by the prophet Isaiah in chapter 47 where the Virgin daughter of Babylon says once more: “I shall be a lady for ever . . . the lady of kingdoms . . . I shall not sit as a widow, neither shall I know the loss of children.” But God answers her and says: “Desolation shall come upon thee suddenly . . . none shall save thee” (Isa. 47. 7, 5, 11 and 15).

REIGNS, SOCIAL AND FINANCIAL UPHEAVAL

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

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

These verses undoubtedly portray an economic or financial cataclysm, which must indeed result from man’s departure from God’s *economic laws. Man has enriched himself by employing “Usury”, which God forbids (Deut. 23. 19-20, Lev. 25. 35-37); and has enslaved men through a prolonged stranglehold of debt-increase which is also directly contrary to the all-wise Law of God (Deut. 15.1-10). Nevertheless these verses here in the Book of Revelation also reflect the fact that the Papal System would become (as indeed it has become) the richest edifice in the world,

* Read, in “Today, Tomorrow and the Great Beyond” (by the same author) the section dealing with “DIVINE ECONOMICS”.
devouring the substance of those it ought to serve, enslaving mankind and gaining wealth and power by trading in the “souls of men”.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

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

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. 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 is she made desolate.

Verse sixteen here is only a repetition of verse four in the previous chapter (Rev. 17. 4), in which the Papacy’s gaudiness, pomp and grandeur is condemned.

CHURCH AND NATION AVENGED

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

In Rev. 6. 10 we saw how the martyrs under pagan Rome cried: “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the (prophetic) earth?” In this chapter Papal Rome’s iniquities have also now “reached unto heaven”. God thus judges her also; although He says He would much rather have “healed Babylon; but she is not healed” (Jer. 51. 9). Heaven, and earth too, might therefore rejoice because God’s time has arrived for false religion and false rule to be removed, in preparation for the millennial reign of His beloved Son when only “the righteous” will flourish or be permitted to guide and rule, and when there shall be “abundance of peace” (Ps. 72. 6-8).

21. 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.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Everything that had made Babylon seem so great, shall disappear. The statement that the “light of a candle shall shine no more in her” perhaps
points to the Roman Church's habit of placing candles before an Image or Picture of the Madonna at prayer-time, believing that this useless practice would aid the ascent of their prayers. When the "Light of the World" appears, what use is there in the light of a candle?

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

If we remember (as already seen in Rev. 16. 14) that the "earth" and the "whole world" are not one and the same in symbolism, then we realise that the reference in this verse to "the earth" refers to the Papal European prophetic earth in particular, God coming finally to "reward her" even as she had rewarded His servants. He now comes to judge "Babylon" and its false doctrines and Images, having said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath... Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God (jealous of your undivided love), visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments" (Ex. 20. 1-6).
REVELATION CHAPTER 19

RIGHTeous JUDGMENT

1. 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:

2. 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.

3. And again they said, Alleluia. And her smoke rose up unto the ages of the ages.

Indeed the angels in heaven might well rejoice, as would those on the earth also, to know that this great false System had been destroyed, which had deceived men so cleverly, and had brought so much misery and horror into the earth. Just as the term “earth” is a symbol only, referring to the prophetick Roman earth of Papal Europe, so the term “heaven” is used symbolically also, as has been mentioned several times previously, referring to God’s chosen race “Israel” which the Great Whore had so bitterly opposed and sought to destroy. These verses here might well describe the rejoicing in Israel-Britain when both the military might and spiritual power of the Papal European “Beast” becomes finally and for ever broken, the Lord Jesus coming at last to be “King of Israel” and to be the world’s long-awaited Prince of Peace and Saviour.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, as as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Here heaven and earth both join together in this great pean of praise, acknowledging that God is Almighty, after His overthrow of the apparently impregnable Jericho-edifice of the Papal System which had corrupted the earth for so long.

CHRIST COMES TO CLAIM HIS CHURCH

7. 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.

Some expositors make a big mistake by suggesting that the Lamb’s wife is “Israel” and not the Elect “Body of Christ” or true Church.
A figurative illustration to impress upon the reader’s mind the two Orders of God’s Creation, showing Adamic man passing out of the old order or “Cosmos” of the natural Man of flesh and blood, into the New Resurrection Order of a Spiritual body in Christ Jesus the Firstfruit; entering the New Eternal Order or “Cosmos” of the coming Ages.

In Ephesians 5. 22-32, the apostle Paul speaks of the Husband and the Wife, and says: “This is a great mystery, but I speak concerning Christ and the CHURCH.” She becomes “made ready” only by becoming clothed with perfection in Jesus Christ’s own Image of resurrection-immortality at the time of the First Resurrection.

It is a mistaken idea that the Lord Jesus Christ marries the House of Jacob when He comes to reign over it at the opening of the Millennium. In all God’s creation, Likes never mate with Unlikes: that is to say, a cow never mates with a sheep, nor a dog with a cat: thus the immortal resurrected Christ will not marry the mortal House of Jacob. His gloriously clothed Bride will consist of those who enter His own Cosmos or Order by the “First Resurrection”.

As concerning Israel, on the other hand it takes the millennial process to bring her into final perfection and order before she too can be granted His image and glory. It is also noteworthy that when the Lord Jesus comes to reign He is destined to reign over “the House of Jacob” (Luke 1. 32-33). The use of the term “Jacob” rather than the term “Israel”, is important here, signifying the fact that when He comes, Jacob’s seed is still very carnal rather than spiritual; and so He comes “to order and to establish them with judgment and with justice, from henceforth (Isa. 9. 6-7). At the Millennium’s close, however, the House of Jacob, having been ordered and pardoned by Him, puts on the glorious eternal Image of its King, and becomes truly “an holy nation, a kingdom of priests”
worthy indeed (through Christ) of the term Is-ra-EL or PRINCE WITH GOD. She will then, for the first time, be fit to be presented by the Lord Jesus Christ to "Jehovah", His Father, to become Jehovah's Bride or Helpmeet (See Hosea 2. 7, etc.) ready for the completion of His purpose to bless all creation.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

These resurrection garments "clean and white (lit. clean and bright)" are not granted to the nation but only to the Church when the Lord Jesus returns, this perfection not being granted to Israel until the end of the millennium, for her post-millennial service.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

When a king marries his bride today, his whole realm gathers to rejoice with him, represented by its lords, rulers and commoners. So also, when Jesus Christ comes to take unto Himself His co-reigning Elect "Bride" or Helpmeet, the whole realm of the "House of Jacob" will be called to witness the magnificent glory of those whom He then clothes with His own resurrection Image and calls to reign with Him.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

John fell at the feet of the angel which brought this part of the Revelation to him; but the angel rebuked him, saying that God alone was to be worshipped.

THE RIGHTEOUS ONE ON THE WHITE HORSE

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

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

In contrast to the rider on the white horse under the first Seal (Rev. 6. 1-2) who wore the Roman conquerors' "stephano" or laurel crown, the wonderful Rider here, the Lord Jesus Christ Himself, wears many "Diadems" or Regal Crowns, coming to destroy the Beast or Dragon "with the brightness of his appearing"; and overthrowing the Harlot Woman who rides upon the Beast.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

ST. GEORGE AND THE DRAGON

A symbol typifying the final triumph of a righteous Israel over Gentile infidelity; of the Lord Jesus Christ (with "Sword of Truth") over sin and all the powers of evil; of "Resurrection" over the grave; and of "Life" over death.

The "winepress of the wrath of God", as we saw in Rev. 14. 19, depicts God's judgment upon the Papal earth. Concerning the "Vesture dipped in blood", most expositors suggest this applies to the Saviour's precious Blood staining His own garments; but the context here does not concern Calvary but rather the treading of the age-closing "winepress" of God's judgments upon the Papal earth. In Isa. 63. 1, where the Lord judges "Edom", a similar picture is given, saying: "Who is this that cometh from Edom with dyed garments . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine vat?" In both cases His garments become as it were splashed with the human blood of His adversaries: with "their blood" (Isa. 63. 3) whom He judges and causes to be overthrown as He rides forward "glorious in his apparel, travelling in the greatness of his strength" (Isa. 63. 1). He comes forth with the iron rod or sceptre of justice and Truth; the "Sceptre of righteousness" which is the "Sceptre of his kingdom".

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
As seen in Rev. 17, 14, the "Lamb" is there described as being "Lord of lords, and King of kings", although this title intrinsically belongs to Jehovah alone. The Latter, however, has highly exalted His Son, the slain Lamb, whom He now permits to take this great title when the time has come to "give unto him the throne of his father David" that He may "reign over the house of Jacob for the ages".

17. 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;

18. 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.

19. 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.

PAPAL NATIONS PLUNGED INTO WORLD-WARS I, II & III

These verses describe World Wars I and II (and possibly III) in which the "Beast" (Papal Europe) and "the kings of the (Roman prophetic) earth" make war against "his army", the latter being the armies of Israel.

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 a lake of fire burning with brimstone.

We have identified the "Beast and his image" already in previous chapters (Rev. 13, 14-15; 14. 9-11; 15. 2; 16. 2) where we saw also that the "Mark of the beast" was nothing other than the mark of the Papal System. Here we now reach the end of God's judgment upon this Papal System and upon the "False prophet" (the Papacy itself), both depicted as being cast alive "into a lake of fire". This act of God terminates His judgments in this present evil age, and this particular lake of fire is none other than the European conflagration or conflict of our present generation.

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.
REVELATION CHAPTER 20

ADVERSE SYSTEMS SUBDUED A THOUSAND YEARS

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

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

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

As we saw, perhaps to our surprise, in Revelation 12. 3 and 9, the “great dragon, that old serpent called the Devil (accuser) and Satan (adversary)” whose tail had drawn “third part of the stars”, was there displayed in verse 3 as “having seven heads and ten horns” showing that it was not the “Devil” but nothing more nor less than THE ROMAN EARTH! This verse here in Rev. 20 speaks again of that very same “Dragon, that old serpent which is the Devil (accuser) and Satan (adversary)”; i.e., none other than the same Roman System of Papal Europe! We saw also in Rev. 17. 8 that this Dragon or the “Revived fourth Beast” had had its origin from the symbolic “bottomless pit” (similar to Mohammedanism, Rev. 9. 2). Now here in Rev. 20. 3 this very same Papal Roman System becomes relegated, symbolically speaking, back to the “bottomless pit” from whence it came.

THE LITTLE SEASON

It would appear that this present age is now terminating in two 40-year cycles or generations starting from World War I in A.D. 1914-1918; plus forty years to *A.D. 1954-1958; plus forty years to A.D. 1994-1998, this last-mentioned “forty years” inging the millennial kingdom into full working inauguration. If God has ordained a final forty year period to terminate this present dispensation, it is not improbable that a similar period of “forty years” will perhaps terminate the Millennium also and constitute the “little season” here mentioned in verse 3, closing the “thousand years”. At that time Britain-Israel will still be located most probably in the “Isles” as before; and Roman Continental Europe will still be just across the Channel. The “loosing of the Adversary for a little season” may therefore mean one of two things. Either, that the Roman earth will then revert to self-centred rule and demonstrate man-made unrighteousness again during that final generation of the Millennium. Or alternatively, that this Scripture is only symbolic, portraying a final world-wide challenge to return to man-made rule. Whichever may prove to be the case, we know that this uprising will be the earth’s last permitted departure from

* Read “The Last Signpost or 1956-1958 and Beyond in Bible Prophecy” by the same author.
obedience to God, the whole earth now becoming absorbed into the immortal Israel structure, ready thereafter to lead all the resurrected dead progressively into His ways of life.

**AUTHORITY OF THE REIGNING ELECTION ESTABLISHED**

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

John here saw the “thrones” set, on one of which incidentally he himself will be sitting, as the Lord Jesus promised His disciples that in “the regeneration when the Son of man shall sit upon the throne of his glory (the throne of David) they also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mat. 19. 28).

This fourth verse was given as a particular encouragement to all those who would resist the Papal System “even unto death”; that they, with others who proved themselves sufficiently in love with the Master to die (if need be) for His Name, might eventually be “accounted worthy (Luke 20. 35) to share His glory, and to be transformed by Him into His Image at the First Resurrection. These faithful ones, with the apostles and others, will then ‘live and reign with him a thousand years’.”

5. But the rest of the dead lived not again until the thousand years were finished.

This verse demonstrates that all the rest of the dead, good or bad, Jew or Gentile, rich or poor, failed to become chosen or “Elect” of God for the “Prize of the high calling of God in Christ Jesus” (i.e., the First Resurrection) and will accordingly not re-appear on the scene of the world’s great drama until after the Millennium when the General Resurrection of all mankind will take place (John 5. 28).

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

**THE SECOND DEATH**

As shown in verse 14, the “Second Death” is brought about by the operation of the “Lake of fire”. In the pagan days of the dark middle ages this fire was believed to be a literal kind of cauldron of eternal torment. Oddly enough, however, not only sinful men but also man’s great enemy “death” is to be cast into this Lake and thereby also burnt up or

* Note that the division of Scripture into verses was man-made, and occasionally misleading. Verse 6 should start as shown above.
destroyed! Let us stop for a moment to ask ourselves the important question, What is the one-and-only agency which can destroy the intangible thing we call Death? There can be but one answer to this question; and that is, "LIFE"!!

This unexpected conclusion reveals beyond doubt or cavil that the "Lake of fire" must be LIFE-GIVING, and can thus be nothing other than God Himself; or, more correctly, the pure perfect holiness of the Spirit of God. Naturally anything that is not absolutely perfect, when plunged into or confronted with the perfection of God would become "hurt" (lovingly, yet inevitably) by such contact, whereas those obeying Him would become blessed. We are told that Death itself, when plunged into this so-called "Lake" becomes destroyed, for death and Life cannot dwell together.

The Lord Jesus Christ, who is "The resurrection and the life", is destined to undo death's handiwork completely when He calls out or resurrects "all that are in the graves" (John 5. 28). That which death (the "First death" or natural death) has claimed, He re-claims; but sin still remains in unregenerate resurrected men; so if His victory is to be complete He MUST ALSO DESTROY SIN IN MANKIND; otherwise sin would be the final victor, for the "wages of sin is death". It can thus be seen that by plunging unregenerate mankind into the symbolic Lake of fire, all men will one day die the Second kind of death which is DEATH TO SIN. Thus it will not be the MAN who becomes destroyed, but the SIN which is in him, which would otherwise eventually destroy the man. Not till all men have died finally to sin can *Christ's Victory be achieved, and God become "All in all". These thoughts will become more clear to us as we proceed with this chapter and with the ensuing chapters.

**ADVERSE SYSTEMS FINALLY BROKEN AT END OF MILLENNIUM**

7. And when the thousand years are expired, Satan (the Adversary) shall be loosed out of his prison.

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

9. 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.

We have discussed already in verse 3 this "loosing" of an Adversary-System during the "little season" closing Christ's millennial reign; and here we find mention of this Adversary-System's attack upon the "Beloved city". (Contrast this with the evil "Great city" or "Mighty city" of Babylon: Rev. 16. 19, Rev. 18. 10, etc.). God however now comes to destroy and finally eradicate all opposition to His Son's earthly rule of Righteousness.

* For a full study of these thoughts dealing with the final Victory of the Lord Jesus Christ, readers should read "Life, Death and Resurrection" by the same author.
CHAPTER 20

GOG AND MAGOG

In verse 8 there is mention of “Gog and Magog”. All who have studied the 38th and 39th chapters of the prophet Ezekiel know that these terms found in those chapters refer to modern Russia, the “Prince of Rosh, Meshech and Tubal” (Ezek. 38. 1-2, and 39. 1): i.e., Russia, Moscow and Tobolsk. Here, however, it would be possible that just in the same way as the name “Babylon” was originally literal but later referred symbolically to the Papal structure of the prophetic earth, so here also these terms, being literal in this age may nevertheless refer symbolically in the millennial age to a general world-wide uprising of all who have not by then given whole-hearted allegiance to the “Prince of peace”, the “King of Israel”.

10. And the devil (the ‘accuser’ or that enemy) deceiving them was cast into the lake of fire and brimstone, where the beast and false prophet were cast, and shall be tormented (tried) day and night unto the ages of the ages.

Just as the “Beast and the false prophet” had been dealt with a thousand years earlier, so now this final insurrection is similarly judged.

“FOR EVER AND EVER”? ??

We now come to the question, will God torment men “for ever and ever”? In I Cor. 15. 20-28 we are given a picture of the reign of Christ and its purpose, before He hands everything back to the Father perfected. We note first of all that even He does not need to reign for ever according to the Scriptures, reigning only “UNTIL” He has put all enemies lovingly and obediently in submission under His feet.

We are not told in Rev. 11. 15 that He shall reign “for ever and ever” as very erroneously translated in the Authorised Version; but only “UNTIL THE AGES OF THE AGES”; this being a finite period “until” He has put all things under His Feet. Then, when all has been made perfect by Him, His great and marvellous work will have been done; and He will then hand the kingdom, perfected, to the Father “that God may be ALL IN ALL” (I Cor. 15. 24).

As just mentioned, we are told in Rev. 11. 15 (See also Rev. 22. 5) that Christ’s reign will last until “the ages of the ages”; but here in Rev. 20. 10 (as indicated also in Rev. 19. 2-3) we are further shown that the Lord will require that very same period, viz: “unto the ages of the ages” to correct and put down every kind of self-will found in those who had opposed the building of His kingdom during the previous ages. The period of judgment and the period of Christ’s reign are thus synonymous. If the one is only destined to last “until . . .”, then clearly the other must be finite also; namely, until there is nothing left to be corrected or reconciled unto God! Thus we read in Col. 1. 19-20 (see Eph. 1. 10 also) that “it pleased the Father . . . having made peace through the blood of his cross, by him *to reconcile ALL THINGS unto himself; by him, I say, whether they be things in earth, or things in heaven*”.

* NOTE. This must refer to sinners. It is not possible to reconcile that which has been already reconciled.
11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

This Throne is one on which the Lord Jesus sits, to whom all “power (authority) in heaven and in earth” had been given; for God had said He would not judge or correct the earth Himself, but that He has “appointed a day (a period), in which he will judge (correct) the world in righteousness BY THAT MAN whom he hath ordained” (Acts 17.31). In John 5.22 we also read: “The Father judgeth no man, but hath committed all judgment (correction) unto the SON”.

We note that the Throne is here described very suitably as a great “WHITE Throne” because it is set for the purpose of correcting mankind and of leading all mankind increasingly into the perfect whiteness or purity or holiness of God, into His ways of righteousness.

RESURRECTION OF ALL MEN

12. 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.

The Time has now come for all that are in the graves to begin to be raised; not necessarily all in one moment of time, but probably and much more logically in successive stages. There are billions of men and women to be raised; and each one must be corrected, must truly and wholeheartedly repent, must learn righteousness, and be granted very precious Blood-bought pardon, before they can receive “Life” and put on the immortal garments of God’s Kingdom, becoming independent at last of the chains wherewith mortal men are now bound to this earth or planet.

Note carefully that for their judgment they do not “stand before God” (as given in the Authorised Version): that is a man-made translation! The Greek word here is not Theos (“God”), but “THRONOS” (i.e., “Throne”) as translated correctly in the Revised Version and in all the more recent translations. As we have just seen, it is not God who judges, but His Son the Lord Jesus Christ. It is the Latter who sits upon the Great White Throne: and it is He also who calls all from their graves, for the loving plan and purpose of correcting them and leading them in through the One and only “Gate” into the eternal “Holy City”, as we shall see more clearly in chapters 21 and 22.

Today many Theologians are teaching very erroneously that the day of grace is almost ended, and that none will receive God’s pardon or life after the Second Advent of Christ has taken place. The real facts of the case, however, are, that the only thing which will then terminate will be the great offer of grace whereby men or women can gain the “Prize of the HIGH CALLING of God in Christ Jesus” given to the Overcomers who are made participants in the “First Resurrection” and who then become co-heirs with the Lord Jesus in His reigning glory for the Millenium. Very obviously, this great offer can only be held out to men until
CHAPTER 20

the Second Advent! But are all God's other creatures, even future millennial generations also, doomed; eternally doomed to be lost?

BOOK OF LIFE RE-OPENED

Here, in Rev. 20: 12, we see that at the Millennium's close the names and deeds of all men are found "written in the books"; but it must be noted and noted well, that here after the Millennium has ended, when all the dead are being raised for judgment, the "Book of LIFE" is seen being opened again, and opened wide! We shall appreciate more clearly what all this means as we pass on to the two final chapters of this rich and wonderful revelation which the Lord Jesus gave to His beloved servant John.

13. And the sea gave up the dead which were in it; and DEATH and the GRAVE ('Hades' or 'the grave' as translated in the Bible margin. This is 'the grave' taken in its general or collective sense, as distinct from an individual tomb) delivered up the dead which were in them: and they were judged every man according to their works.

There are only two places in the earth where the dead can lie. Either they "sleep in the dust of the earth" (Dan. 12: 2), or they lie buried in the waters of "the sea". No matter wheresoever the dead may lie, the grave will not hold them, the sea will not keep them for ever! God loves them all: and He has ordained that Christ Jesus will restore them to life by resurrection (John 5: 28); and this for the great and loving purpose of forgiving and reconciling them ultimately; showing them His "Holy city" in operation, and teaching them also to obey His ways of peace and life. Indeed Christ died, as the apostle John said, to become "the Propitiation for our sins: and not for ours only, but also for the sins of the WHOLE WORLD" (I John 2: 2).

14. And death and hell (in Greek 'Hades', meaning 'the grave') were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

In these two verses we see that everything that is contrary to God and to life, whether men or man-made Systems, becomes cast into His life-giving "Lake of fire", even death and the grave also being conquered and finally annihilated by God through Him who is "THE RESURRECTION AND THE LIFE". Thus we are told that as in Adam all die, "Even so, in Christ shall ALL BE MADE ALIVE" (I Cor. 15: 22). We now see clearly why those who had put on perfection in the First Resurrection "cannot be hurt of the second death". They had already died unto sin, and had been brought by perfect resurrection into that place where they became clothed in Christ's Image "without spot or wrinkle or any such thing." So there is nothing left in them which the Spirit of God can oppose! All others, on the other hand, are as yet imperfect, and therefore come under the searching glance of His fire of righteousness and holiness. "Jehovah thy God is a consuming FIRE: even a jealous (loving) God" (Deut. 4: 24, Heb. 12: 29). His Fire therefore does not go forth to destroy the individual whom He loves with a great unbreakable love; but it does and will eventually destroy and burn out of every creature all the self-damaging sin and lust which is in him, and which at one time caused him to go his own self-destroying way.
REVELATION CHAPTER 21

Correct sequence of verses. Verse 9 out of context.

The incorrect sequence of this chapter needs no comment, for it is self-evident that the final post-Millennial perfection (recorded in verse 1) of the "New heavens and new earth" could not possibly precede the mention later in verse 9 of the Seven last plagues or Vials of God's wrath which must certainly be poured out during this present evil age!

Many Commentaries suggest that through a抄iest’s oversight the verses from Rev. 20. 4 to Rev. 21. 27 have become re-arranged and are not in the original order as given to the apostle John. (See Rev. Canon Charles: "An attempt to recover the Original Order of the Text of Rev. 20. 4 to Rev. 22.") Different suggestions concerning this matter have been made by different expositors, suggesting various re-arrangements of these verses. None, however, give complete satisfaction in every direction, always leaving some point somewhere which does not seem to ring quite true.

Some suggest that Rev. 21. 9-21 should follow Rev. 20. 1-3; then to read Rev. 20. 4-15, followed by Rev. 21. 1-8, completing with Rev. 21. 22-27, before passing on to the final chapter, Rev. 22. All this re-arrangement seems unnecessarily complicated, for there is only one "fly-in-the-ointment" which needs eradicating in these chapters as they stand in our Bibles; and that, as we have noted already, is VERSE 9 of REV. 21, with its out-of-place reference to the "Seven last plagues". If this one verse be put between Rev. 20. 3 and Rev. 20. 4, in the place where some textual commentators suggest the existence of a gap, then the whole story of these chapters is perfect from beginning to end.

We will now proceed to consider Rev. 21 exactly as it is written, after relegating this out-of-context verse 9 to its correct chronological position between Rev. 20. 1-3 and Rev. 20. 4.

ABRAHAM SAW MY DAY, AND WAS GLAD

1. 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.

While the plan of God can be divided into various ages and dispensations, the apostle Peter introduces three divisions (II Pet. 3. 5-13) as follows:

(1) The "heavens" and the "earth" before the Flood, which became "overflowed with water".

(2) The "heavens and earth which are now", depicting the whole picture of mortal Adamic men, from Noah’s day until the Millennium's close.

(3) Peter says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness".

Today there are still good men and evil men on the earth, and there are
also good spirits and evil spirits in the heavens: but “in the dispensation of the fulness of time God will gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him” (Eph. 1. 10, Col. 1. 20).

In this opening verse of Rev. 21, John was given a vision of this final wonderful accomplishment. Abraham probably saw a similar vision, as referred to by the Lord Jesus (John 8. 56) when He said: “Abraham rejoiced to see my day: and he saw it, and was glad”.

In the earlier chapter of the Book of Revelation we saw that the nations under the heel of Rome opposing Israel were depicted as “many waters”. Now, however, in this most glorious post-millennial Age, all these “waters” have been brought into unison, none opposing any more: hence the symbol: “No more sea.”

THE PERFECTED ISRAEL

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

This picture, following after the latter half of Rev. 20, does NOT refer to the symbolic Bride (the Church) with which Jesus Christ unites at His Second Advent. We have now come to the post-Millennial Age, and this picture portrays the now-glorified immortal “Israel”, with all nations, even her old-time enemies, walking in harmony with her and calling her: “THE CITY OF THE LORD; THE *ZION OF THE HOLY ONE OF ISRAEL” (Isa. 60. 14). The apostle Paul also spoke of redeemed Israel as “the Jerusalem which is above (literally ‘the exalted Jerusalem’ which is free; which is the mother of us all)” (Gal. 4. 26). Again we read in Heb. 12. 22-24 of future Israel as “Mount Zion, the city of the living God, the heavenly Jerusalem” (See note on Rev. 3. 12).

This second verse of Rev. 21 unveils another great secret or mystery. At the Second Advent of Jesus Christ, His Bride the Church, having been glorified and raptured and made a “heavenly” creation by the First Resurrection, comes down from God’s presence to reign with the Lord Jesus on earth. Here at the opening of the post-Millennial Age the whole Israel structure does precisely the same! We saw previously that in God’s order any creature only mates with a creation like unto itself (See notes against Rev. 19. 7) and that before the resurrected Christ could unite with His Church, the latter must put on its “wedding garments”: i.e., put on His New creation or Image by means of the “First Resurrection”. So now also, before Israel can become Jehovah-God’s true Helpmeet or Bride, “returning to her first husband (Jehovah-God)” as foretold in Hos, 2. 7, she too must put on His Image or Creation as immortal “Sons” (see Hos. 1. 10), just as Christ’s Church or firstfruits did a thousand years earlier at the Second Advent. Paul demonstrates this fact in his Epistle to the Romans where he, very probably bearing in mind God’s statement in Amos 3. 2: “You only have I known of all the families of the earth”, spoke or wrote concerning Israel, saying: “For whom he did foreknow, he also

* The word “Zion” means literally, an “Heap of Stones” (living stones).
**CHAPTER 21**

*did predestinate to be conformed to the IMAGE OF HIS SON*” (Rom. 8. 29). This Israel, finally glorified and clothed in immortal garments, and having been raptured into the literal presence of God, then “comes down from heaven” to serve Him and the Lamb during the great post-Millennial Age of resurrection, to teach all resurrected men in the earth God’s ways of righteousness. Hence this vision of the “New Jerusalem coming down from God out of heaven, prepared as a bride (helpmeet) adorned for her husband.”

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

In God’s “New Covenant” to Israel He promises that He will again “be their God” (Heb. 8. 10); and that He also will “set His sanctuary in the midst of them for evermore” (Ezek. 37. 26-28).

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

We see Israel here with “no more death” in her! She has left the old days of Adamic mortality and has now put on immortality for ever.

The Lord Jesus once said that “among them that are born of women there hath not risen a greater than John the Baptist” (Matt. 11. 11), then saying that when His Kingdom would eventually become fashioned in immortality, even its least member would be greater and more wonderful than that mortal man, John the Baptist. He also told Pilate that His Kingdom would not consist of the present Adamic “Cosmos” or “Order” of mortal men. Both these statements were references to the fact that every member of His finally-established kingdom will put on His own Image of resurrection immortality, becoming more resplendent even than the best of mortal Adamic men, He Himself standing at the “Firstfruit” or pattern-Stone into Whose Image the entire Kingdom will eventually be built. This verse 4 gives a similar vision to that portrayed in Isa. 51. 11 which also depicts the ultimate “Zion”; portraying her with “eternal joy upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away.” God shall wipe away “all tears” and there shall be “no more death”.

5. 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.

6. 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.

Having brought His Israel into the New Creation into the perfection of the immortal Image of His beloved Son, God here announces that He is yet to use Israel for blessing to all peoples, and will continue to do so until He has “made all things new”, His beloved Son having become not only the “Alpha” but also the “Omega”, the First and the Last: now standing in His resurrection fulness and glory as “The First-born of every creature” (Col. 1. 18 and 15).
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THEY ALL SHALL KNOW ME
(Heb. 8. 8-12)

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

If this chapter referred to this age, this Scripture would obviously refer to the Church or First Elect. Much earlier in the story we saw (Rev. 3. 21-22) that the Lord Jesus promised to the Overcomers of this present evil age that they might "sit with him in his throne." Now, however, the story is passing right on into the final age, by which time the whole Israel structure will most certainly have attained to just as much of an Overcoming status in obedience to God as the Church had reached a thousand years earlier. Thus this verse speaks to the "Overcomers" of that future Israel who will all become God's sons, and He will be their God.

The Lord Jesus had been the First or Alpha of God's New Order, and He said in John 16. 15: "All things that the Father hath are mine". At His Advent, however, He is willing to share His glory with His true Church. But, further still, at the end of the Millennium He gladly also shares His glory with the whole overcoming Israel structure. All Israel will then share with the Church in "inheriting all things": and God will be to them a God, and they shall have become His "sons" (as shown in Hosea 1. 10 and elsewhere).

8. But the fearful, and 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.

What a contrast to verse 7! Since God hates sin but loves all these sinners, they all must enter His fires of judgment or correction, dying the "Second death" which is death to sin. (See again the notes on Rev. 20. 6). God may heat gold in a furnace; but He only does so to separate and get rid of the dross: not to get rid of the gold! He still loves with an unbreakable love these erring creatures whom He has created and made: so He has planned to deal with the sin which has marred them, until, even in them, His Image can be revealed!

(Verse 9 omitted, as explained in the introductory notes to this chapter.)

THE NEW "CITY" OR ISRAEL GLORIFIED

10-11. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. (Note that the word "great" is not in the original which reads: "... and he showed me the city the holy Jerusalem descending out of heaven from God having the glory of God: and her light (phosher in the Greek, meaning 'Light-giver' or 'Luminary') was like unto a stone most precious, even like a jasper stone, clear as crystal.
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In Rev. 4, 3 we saw a vision there of God Himself seated on His Throne, "and he that sat was to look upon like a jasper . . ." Here in verse eleven the Kingdom is seen resplendent with His beauty, "perfect through my comeliness which I had put upon thee, saith the Lord God" (Ezek. 16. 14), shining majestically as "ISRAEL MY GLORY!"

"THE STONE THAT SMOTE THE IMAGE (UPON HIS FEET) BECAME A GREAT MOUNTAIN AND FILLED THE WHOLE EARTH" Daniel 2: 35.
"ISRAEL SHALL BLOSSOM AND BUD AND FILL THE FACE OF THE WORLD WITH FRUIT." Isa 27: 6

Verse ten is a repetition of verse two. In Nebuchadnezzar’s dream of the great Image of man-made Empires, we remember that the stone (the stone-kingdom headed by the "Chief Corner Stone") which smote that Image became a great "Mountain, and filled the whole earth" (Dan. 2. 35 and 45).

12. 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 the Children of Israel:
13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

These verses need little explanation. The Lord Jesus Christ laid the foundation of His future kingdom in His twelve apostles, and in His true Church (see also Matt. 19. 28). It is to be built up thereafter as the twelve-tribed Israel structure which will stand eventually perfected as the "Holy City" whose "gates" will always be open wide to admit all men if and when they are willing to enter.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
17. 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.

In Amos 7. 8, God showed Amos a vision of a "plumb line in the midst of his people Israel" to test their faith and truth. In Rev. 11. 1-2 an angel there brought out a measuring reed, but with that perfect reed he could not measure the falsity of the "Court of the Gentiles" or Apostate Church. Here, however, in verses 15 to 17, this true Kingdom can be measured by that reed, now showing it to be complete and perfect, as symbolised by the basic number "twelve", the number of Completion expressed in the 12,000 furlongs, and the 144 (12 x 12) cubits.
18. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

20. 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.

These verses are companion verses with those of Isa. 54. 11-14, spoken to Israel, which read: "I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children".

Just as in Old Testament days the High Priest bore twelve precious stones in the Breastplate upon his heart, depicting the twelve tribes of Israel, so here we see this dazzling picture symbolizing the ultimate perfection of the immortal Blood-redeemed "Holy City" of Israel.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. 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.

In all previous Ages God had needed a Temple or Tabernacle through which to reveal His power and glory in Israel: but now the whole Kingdom from "A" to "Z" has followed in the footsteps of the first Elect and has become "built together (as an immorial structure) for an habitation of God through the Spirit" (Eph. 2, 22).

**ALL NATIONS BLESSED**

24. 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.

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

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

Commentaries suggest that the words "... of them which are saved ..." are spurious, not being found in the original manuscripts; but this makes small difference, for in Micah 4. 2, a vision is there given foretelling this great day when "many nations shall come, and shall 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."

This picture was portrayed again by the prophet Isaiah (Isa. 49. 18) through whom God wrote, saying: "Lift up thine eyes round about, and behold: all these gathered themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth."
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27. 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.

Here once more (as reflected in Rev. 13. 8 and Rev. 17. 8) we see how God has now justified His covenants to Abraham, Isaac and Jacob wherein He wrote the name “Israel” in His original Covenant-Book of Truth and Life. It was Israel alone whom He foreknew, according to Amos 3. 2, and whom He “predestined to be confirmed to the image of His Son” (Rom. 8. 29). The whole Israel structure has now therefore fully entered into immortality having come into the Book of Life through the Lamb's New-Covenant Victory established by the “Blood of the everlasting covenant” (Heb. 13. 20-21). This Lamb's "Book of Life" embraces many others too who have entered also by "adoption", as we shall see more clearly as we pass into the final all-glorious chapter. Not even Abraham's literal seed nor any other person can ever enter this holy City of immortality, peace and perfection unless or until they accept the terms of Christ's Blood-bought “New Covenant” and forgiveness, becoming pardoned by Him, forsaking evil to walk in His ways, becoming clothed as a "free gift" in His glorious Image of Immortality. The Lord Jesus said to the Jews: "Think not to say within yourselves, We have Abraham to our father" (Matt. 3. 9); therefore even Israel itself cannot enter the City until each member truly repents and appropriates their Blood-bought inheritance in Jesus Christ, and puts on His Image. As has just been mentioned, others may similarly enter it "by adoption"; but they too must come alone through Him who said: "I am the door . . . I am the way, the truth, and the life".
REVELATION CHAPTER 22

THE GLORY OF THE POST-MILLENNIAL AGE

“Behold, I make all things new”

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

God never changes! His Word cannot fail! It was no less than six thousand years previous to this picture that God had formed His plans for the healing of the nations, and had said to Abram: “I will make of thee a great nation . . . and in thee shall all families of the earth be blessed” (Gen. 12. 1). Little did Abram then realise how great in number his seed was to become; nor had he any concept of the fact that one day his descendants would not be Adamic or mortal men any more, but would become transformed into immortality, patterned upon the perfect Image of the resurrected immortal Son of God. His Son Himself bore witness indirectly later to this great truth when He, calling Himself the “Son of God”, then said concerning Israel also: “Is it not written in your law, I said ye are ‘Elohim’?” (John 10. 34-36). They too were destined eventually to be “Sons” of God. Through the prophet Hosea (Hos. 1. 10), God had said: “It shall be said unto them, Ye are the sons of the living God”. As mentioned earlier in our story, God had said to Israel: “You only have I known of all the families of the earth” (Amos 3. 2), then saying through His servant Paul: “For whom he did foreknow, he did also predestinate to be conformed to the IMAGE OF HIS SON” (Rom. 8. 29).

GENTILE NATIONS BLESSED

Concerning the measure of blessing which the Gentile or non-covenant races might also receive; their destiny is nothing more nor less than that they might become “Sons” also. They are to become part and parcel of God’s glorious Israel structure eventually by “adoption”, thereby putting on the exact similar immortal glory as Israel herself, through the grace of Israel’s “First-fruit” and “King”. He will then stand not only as the “Alpha” but also the “Omega”, the “First-born from the dead”, the “Image of the invisible God,” the “First-born of EVERY CREATURE”. And so we read that “it pleased the Father . . . having made peace through the blood of his (Christ’s) cross, by him to reconcile ALL THINGS unto himself; by him, I say, whether they be things in earth, or things in the heavens”. (Read carefully Col. 1. 19-20, 15-18).

Thus the apostle John said that His very precious Lord and Master stood as “The propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD” (I John 2. 2).
His great purpose of rescuing God’s whole creation (Rom. 8. 21) and bringing blessing to all nations will not be completed by the Millennium’s close as some think: indeed it will then hardly have begun! We must realise fully that God has said that all the millions who have ever lived and died in all ages are destined to be raised from their graves by His beloved Son (John 5. 28). After this they are to be judged or corrected and taught the ways of Life.

God’s process of blessing all the nations has already started in a very small way even in this present evil age through the example and missionary enterprise of Anglo-Saxon Israel. During the coming Millennium all Israel will bring a greater increase of blessing to the earth: but all this will be only as it were a very small Preface to the far greater work God has for her to do during the post-millennial age. Then, having perfected Israel and clothed her in the immortal Image of His beloved Son, He will use her as His Helpmeet to lead every being that ever trod this planet into obedience and into His pattern or righteousness, these all eventually becoming pardoned and granted entrance into and full participation in His immortal City of Life. Christ “died for all” (II Cor. 5. 15), shedding His precious Blood that He might become the “Saviour”, not of the few only, but that God, through Him, might “reconcile THE WORLD unto himself” (II Cor. 5. 19). Therefore, let us not belittle Him, nor underestimate the supreme conquest of His beloved Son over all sin, disobedience and death; but let us proclaim His Son in all His conquering *Victory as “The Lamb of God, which taketh away the SIN OF THE WORLD” (John 1. 29); the One who shall “send forth judgment unto victory” (Matt. 12. 20), and was “manifested that he might destroy the works of the devil” (I John 3. 8).

Many chapters or Volumes could be written here unfolding like a beautiful flower this magnanimous plan of God’s love to pardon mankind through His Son, and lead them on as a Shepherd into obeying His ways of peace, changing fear into hope, hate into love, sin into obedience, death into life, rescuing all from their graves and from sin, and leading each one eventually into pardon, obedience, sonship and “Fullness of life”. An elaboration of this supreme picture cannot be further enlarged upon here, much as one might like to do so; but all readers are recommended to study its glory which the author has endeavoured to unfold, step by step, in the publication entitled “Life, Death and Resurrection” (see book list on page 158).

We have seen already, in these first two verses of this chapter, the picture of the pure water of life flowing continuously from God and the

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* Note the following Scriptures:—ALL MEN: Luke 2. 10; I Tim. 4. 10; I Cor. 15-22; I Tim. 2. 3-4; Rom. 5. 17-18; Tit. 2. 11 (R.V.); John 12. 32 (R.V.); II Cor. 5. 15; I Tim. 2. 6; II Pet. 3. 8; Rom. 11. 32; Acts 17. 30. EVERY MAN: I Cor. 11. 3; John 1. 9 (R.V.); Heb. 2. 9; Mark 10. 49; Phil. 2. 10 (R.V.); ALL FAMILIES: Gen. 28. 14. ALL FLESH: John 17. 2; Joel 2. 28; Isa. 40. 5; Ps. 65. 2; Eccs. 18. 9-13. ALL THINGS: Eph. 1. 9-10; Col. 1. 20; Rev. 21. 5; Acts 3. 21 (R.V.); Rom. 11. 36; Heb. 1. 2; Phil. 3. 21; I Cor. 15. 28; Rev. 4. 11; Eph. 1. 11. THE WORLD: John 3. 12; II Cor. 5. 19; John 3. 16; John 1. 28; John 4. 42; John 12. 47; John 17. 21; Isa. 45. 22; John 16. 33. THE WHOLE WORLD: I John 2. 2. THE CREATION: Mark 16. 15; Rev. 5. 13; Rom. 8. 21 (R.V.); Ps. 22. 27-28; Isa. 25. 5; Zeph. 3. 9 (R.V.); I Cor. 15. 28; Eph. 1. 23. WHOLE CREATION: Rom 8. 21. ALL ENEMIES: I Cor. 15. 21-28.
Lamb through immortalised Israel, for the healing of all nations. Let us now proceed further with the wonderful story.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

When Adam and Eve first disobeyed God He put a curse upon both man and woman (Gen. 3. 16-24), greatly multiplying their sorrow. He also put a curse upon the ground, saying: "Thorns also and thistles shall it bring forth to thee" (Gen. 3. 18). He told Adam that by sweat and toil he must eat the herb of the field, instead of enjoying as God's free gift the fruits of the garden of Eden. But worst of all, Adam was to be barred from the "Tree of life". Having of his own volition become a sinful or disobedient creature, both he and all the seed which he would bring forth would likewise be sinful, impaired even at birth and destined to die! In this way, all his sons would be "born in sin" (Adam's sin), the wages of which was death, as God warned Adam. God told him also that for his own good he must not disobey; but that if he did, the reward or wages would be: "Dying thou shalt die" (Gen. 2. 17; as in the literal Hebrew).

After Adam's sin there was, therefore, no hope: no hope for him or his descendants at all. But God had a plan in His Heart and mind: a great plan of redemption. He so loved the world that He was willing even to give His only-begotten Son, that men and women, when they come to believe, love, and accept and follow Him, need not perish but might be given life; "Everlasting (or 'Aionian') life"!

Here in this last chapter of the Book of Revelation we have come down the ages, past the Cross of Calvary where the marvellous Redeemer gladly shed His precious Blood first for Israel's redemption and then for the whole world's salvation, and we have arrived in the post-millennial age, known as the "Time of the restoration of ALL THINGS" or the day of "the REGENERATION" when God removes the curse from man, from beast, and from the field; and when His servant-race Israel, His Bride or Helpmeet, serves Him in demonstrating His love and glory, showing to all resurrected men and nations the way to the "Tree of life" so that they too may pass out of the curse of death into life. Of this perfected Israel we also read:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign unto the ages of the ages.

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Raptured Israel, like the raptured Church before them, has put off the old mortal body now and has "put on immortality" (as 1 Cor. 15. 53-54) which enables her to dwell continuously in the "light unapproachable" (unapproachable by mortal Adamic man), and to serve God in His great programme for blessing all creation.
It should here be pointed out that the statement in I Cor. 15. 53-54 concerning a transformation from mortality to immortality was not some new thing even in Paul’s day, but was a quotation from the Old Testament Scriptures taken from God’s Word TO ISRAEL in Isaiah 25. 8-9. Furthermore, in the next verse (I Cor. 15. 55) we find another quotation from God’s Word through Hosea, also to Israel, where God, after saying: “O ISRAEL, thou hast destroyed thyself” then continued to say: “O death, I will be thy plagues; O grave, I will be thy destruction” (Hos. 13. 14). Thus we see that all Israel ultimately will put off their mortality, becoming clothed in the immortal Image of their Firstfruit and King.

Here in Rev. 22, we now see how God has been faithful to His promise, Israel standing clothed like her King in His own “garments of salvation”. Small wonder that she now needs no ‘candle’ nor even the “light of the sun” for her sons are now “Sons of God” and the Lord God “giveth them light.” Hallelujah!

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

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

In this culminating message the inviolable principle of God is made manifest, namely, that neither in this age nor in any other will God ever force or compel any of His creatures to turn to love or obey Him. Indeed, such forced service would be valueless. He offers His own love continuously to all, demonstrating to every creature the supreme glory and happiness of His newly-built Kingdom, ever beckoning to the unregenerate to come and enter in. The “Gates” are never shut; no, neither by day nor night: and no angels or Cherubim with flaming swords now permanently bar the way of entry, as was necessary in Eden before the Redeemer had come. The gates are open, and open wide; and the Lamb is there continually, who said: “I am the DOOR”. As long as men foolishly wish to remain outside, rejecting all the words and laws of God’s Book, then outside they must remain! There is no compulsion at all other than the continual drawing power of God’s eternal and unbreakable LOVE, pouring unceasingly from Him through His Son who said: “I, if I be lifted up from the earth WILL DRAW ALL MEN UNTO ME.”!

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Note the future constructive work waiting to be done by the Lord Jesus, and by His Church and by Israel His faithful “servants”. This verse speaks of a “reward”: not of pending judgment upon the past
A SATISFIED SAVIOUR

13. I am Alpha and Omega, the beginning and the end, the first and the last.

Here stands the Lord Jesus, the "Alpha" or the "First-born of the dead"; the "Resurrection and the Life"; the "Door" of the sheepfold; the "Good Shepherd"; the "Faithful witness, the first-born of the dead" (Rev. 1. 5, R.V.); described also in Rev. 3. 14 as the "Faithful and true witness, the beginning (Alpha) of the (new order by resurrection: that is the new) creation of God". He stands from the time of His resurrection onwards in the perfect immortal "Image of the invisible God . . . the first-born from the dead . . . (not only the 'Alpha' or First, but also the 'Omega' or Last: being thus) the first-born of EVERY CREATURE" (Col. 1. 15 and 18). These Scriptures reveal the greatest of all great truths, as yet unknown or unheeded by many, that neither God's nor the Lamb's great Love for every creature will ever be satisfied until Both of them together have brought each and every creature into absolute perfection; into the glory of the immortal and perfect "Image of God." Thus the resurrected Christ, the First or "Alpha" to come into the "Image of the invisible God" by resurrection, will also become the Last or "Omega", the "First-born of EVERY CREATURE." (Col. 1. 15 and 18).

14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

As we have noted already, there are no angels or Cherubim this time permanently preventing mankind from entering the holy City. The "gates" are always open.

Blessed indeed are they that do His Commandments; but without the combination of both Blood-bought forgiveness AND a loving desire to please and OBETE God, we cannot be partakers of the goodness of His household. It is noteworthy that many translators claim that the original text of verse 14 reads: "Blessed are they who WASH THEIR ROBES", one *translation adding the potent words: "... in the Blood of the Lamb." Thus here in the post-millennial Age we find that the precious Blood of the Lord Jesus still avails, and we also see portrayed the limitless and unfathomable measure of God's forgiving grace and love. Neither in this age nor in those to come will God ever vary from His purpose by which true repentance unto willing obedience can and will always gain forgiveness of all past sin through the cleansing of the Blood of His Son. We have seen too that the way to the "Tree of Life" is not barred, as in Eden, but all who wash their robes may then "have right" to eat of it and be given eternal life, being brought by Jesus Christ into His own Image, which is the "Image of the invisible God". Thus transformed, they may at last "enter in through the gates into the (eternal) city".

* The Douay.
NO PARDON WITHOUT REPENTANCE

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

As long as whoremongers wish to remain whoremongers, so long will they inevitably suffer outside the City, finding no peace. As long as liars continue in their lies, so long will they continue to rob themselves of the supreme gift of life offered to them by God and by His precious Son.

16. Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

The Lord Jesus here speaks to the Churches, as he did at the beginning, telling them that He had sent his angel, or, more literally His “messenger” (i.e., His faithful servant John here) to pass on the details of the whole wonderful vision of the Scroll or Book to the “Elections”. His servant John was to tell both the Church and Israel that their great destiny of service will be to co-operate with Him and with God, as we see in the next verse, to lead all creation into obedience and into the final glorious Paradise of God; even a far more glorious Paradise than that lost by Adam in the first Eden.

GLORIFIED ISRAEL: JEHOVAH’S HELPMEET

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely.

Here God Himself through His “Spirit”, aided by His Helpmeet or Bride “Israel my glory”, says continuously to all men: “COME”!

His beloved Son, who said that the time should come when “all that are in the graves shall hear his voice and come forth” (John 5. 28) proceeds therefore in this post-millennial age to bring all the dead back to life so that they may then witness the Kingdom of God now glorified and in full operation. He does this for the one great purpose of the Love of God that they too may learn the way of “Life”. Multitudes there will be who never before knew of the only true God, nor heard the name of “JESUS” the only Name given among men through whom they can be saved or given life.

In all cases, the invitation to all to “Come” is without compulsion. It is always and entirely of free will. God says: “... and WHOSOEVER WILL, let him take of the water of life freely.” This “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” thus flows unceasingly throughout this final post-millennial age until there are none resisting His Will and Love, and until “in the name of Jesus every knee shall bow. ... and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2. 10-11, R.V.). Why
not yield now, and openly confess Him before men! Then He promises to confess you also before His Father in heaven (Matt. 10. 32).

THE ETERNAL UNCHANGEABLE NATURE OF GOD

"The same yesterday, and today, and for ever"

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

These verses present a final warning to all men against following or reverting to man-made Systems or Laws. There is only one way of blessing, and God has laid that way down. He warns mankind that if they refuse to obey all His loving Commandments, Statutes and Laws of Justice, "Cursed shall thou be . . . " (Deut. 28. 15-68). On the other hand if men will obey Him He says (Deut. 28. 1-14): "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to obverse and to do all his commandments . . . Blessed shall thou be when thou comest in, and blessed shalt thou be when thou goest out . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto . . . And the Lord shall open unto thee his good treasure . . . and to bless all the work of thine hand." God must be obeyed, for God is Love. All His Laws are necessary for our well-being, given in love so that our lives may be enriched. If any man should think that any of His Laws are unnecessary and can be dispensed with, they must learn that the "Holy City" cannot possibly be run on those lines.

It is certainly fitting that the very last verses of the Book should terminate in this strain, for the simple reason that the termination of the ages cannot be reached until all men have learned this lesson. Then, and then only, will the Lord’s prayer be answered, God’s immortal Kingdom having come in earth even as in heaven, through His Will being done and all His perfect Law obeyed. If His Will is done, then there will be no disobedience; and if no disobedience, there is no sin; and if no sin, then there will be no death. Thus God says: "The new heavens and new earth, which I will make, shall remain before me, saith the Lord" (Isa. 66. 22).

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

So be it Lord: Thy Throne shall never
Like earth’s proud Empires, pass away
Thy Kingdom stands and grows for ever
Till all thy creatures own thy sway.
EPilogue

"NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE FIRST-FRUIT OF THEM THAT SLEPT. FOR SINCE BY MAN (THE FIRST ADAM) CAME DEATH, BY MAN (THE SECOND ADAM) CAME ALSO THE RESURRECTION OF THE DEAD. FOR AS IN ADAM ALL DIE, EVEN SO 'IN CHRIST' SHALL ALL BE MADE ALIVE; BUT EVERY MAN IN HIS OWN ORDER: CHRIST THE FIRST-FRUIT. AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING. THEN (LITERALLY 'AFTERWARD' OR 'FINALLY') COMETH THE END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER; WHEN HE SHALL HAVE PUT DOWN ALL RULE AND ALL AUTHORITY AND POWER. FOR HE MUST REIGN ('UNTIL THE AGES OF THE AGES': THAT IS TO SAY) UNTIL HE HATH PUT ALL ENEMIES UNDER HIS FEET. THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH, FOR HE (GOD) HATH PUT ALL THINGS UNDER HIS (CHRIST'S) FEET. BUT WHEN HE SAITH 'ALL THINGS' ARE PUT UNDER HIM, IT IS MANIFEST THAT HE (GOD) IS EXCEPTED WHICH DID PUT ALL THINGS UNDER HIM (GOD BEING THE ONLY EXCEPTION). AND WHEN ALL THINGS SHALL BE SUBDUED UNDER HIM (UNDER GOD) THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM (AS HE HANDS THE WHOLE IMMORTAL KINGDOM OVER TO THE FATHER PERFECTED), THAT GOD MAY BE

"ALL IN ALL"

(I Cor. 15. 20-28).
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>Abaddon</td>
<td>Hebrew word for &quot;Destroyer&quot;</td>
</tr>
<tr>
<td>Apollyon</td>
<td>Greek word for &quot;Destroyer&quot;</td>
</tr>
<tr>
<td>Ark of the Covenant</td>
<td>Symbol representing Christ</td>
</tr>
<tr>
<td>Armageddon</td>
<td>Threshing of European Nations</td>
</tr>
<tr>
<td>Babylon</td>
<td>Roman Catholic System of Europe</td>
</tr>
<tr>
<td>Balances</td>
<td>Taxation</td>
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<tr>
<td>Beast (7 heads, 10 horns)</td>
<td>Pagan Roman Earth</td>
</tr>
<tr>
<td>Beast (7 heads, 10 horns)</td>
<td>Papal Roman Earth</td>
</tr>
<tr>
<td>Beast (2 horns)</td>
<td>Lateran Council</td>
</tr>
<tr>
<td>Bear</td>
<td>Symbol of Medo-Persian Empire</td>
</tr>
<tr>
<td>Beast (Image of)</td>
<td>Lateran &quot;Representation&quot; or Council</td>
</tr>
<tr>
<td>Beast (Seat of)</td>
<td>Ruling centre of Roman earth</td>
</tr>
<tr>
<td>Beast (i.e., Living beings)</td>
<td>Various uses</td>
</tr>
<tr>
<td>Book (the little)</td>
<td>Bible of the Reformation period</td>
</tr>
<tr>
<td>Book of life</td>
<td>Contains those in Covenant with God</td>
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<tr>
<td>Books (the)</td>
<td>Contains those not in Covenant</td>
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<tr>
<td>Bottomless Pit</td>
<td>(See 'Pit')</td>
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<tr>
<td>Bow</td>
<td>Military Conquest</td>
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<tr>
<td>Camp of the Saints</td>
<td>Millennial Israel Structure</td>
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<td>Candlesticks</td>
<td>Churches</td>
</tr>
<tr>
<td>City (Beloved)</td>
<td>Israel Structure</td>
</tr>
<tr>
<td>City (Holy)</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>City (the great)</td>
<td>Structure of Papal Europe</td>
</tr>
<tr>
<td>Crown (Diadem)</td>
<td>Regal crown</td>
</tr>
<tr>
<td>Crown (stephanos)</td>
<td>Roman laurel crown</td>
</tr>
<tr>
<td>Day (prophetic)</td>
<td>A year</td>
</tr>
<tr>
<td>David (key of)</td>
<td>Key-stone of David's Royal House</td>
</tr>
<tr>
<td>Death (first)</td>
<td>Death of the man</td>
</tr>
<tr>
<td>Death (second)</td>
<td>Death of sin in the man</td>
</tr>
<tr>
<td>Dragon (7 heads, 10 horns)</td>
<td>Pagan Roman prophetic Earth</td>
</tr>
<tr>
<td>Dragon (7 heads and 10 horns, called the Devil (Deceiver) and Satan (Adversary))</td>
<td>Papal Roman prophetic Earth (Rev. 12. 3 &amp; 9)</td>
</tr>
<tr>
<td>Earth</td>
<td>Prophetic Roman &quot;earth&quot; (pagan, or Papal)</td>
</tr>
<tr>
<td>Earthquake</td>
<td>Upheaval in prophetic Roman &quot;earth&quot;</td>
</tr>
<tr>
<td>Euphrates</td>
<td>Source of, and symbol of Turkish race</td>
</tr>
<tr>
<td>Fornication</td>
<td>Misuse of spiritual Truths. Idolatry</td>
</tr>
<tr>
<td>Gog and Magog</td>
<td>An anti-God System (Russian, or World-wide)</td>
</tr>
<tr>
<td>Hades</td>
<td>Often translated &quot;Grave&quot;. Condition of death</td>
</tr>
<tr>
<td>Hail (great)</td>
<td>Aerial attack. Bombs</td>
</tr>
<tr>
<td>Harp</td>
<td>Symbol of House of David</td>
</tr>
<tr>
<td>Heaven</td>
<td>Source of God's authority and Power</td>
</tr>
<tr>
<td>Symbol</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Heaven (prophetic)</td>
<td>Symbol of Israel (as distinct from the prophetical &quot;earth&quot; or Roman Empire)</td>
</tr>
<tr>
<td>Heaven (political)</td>
<td>Used occasionally in reference to uplifted ruling power of Roman Earth</td>
</tr>
<tr>
<td>Heaven (mid)</td>
<td>Earth's atmosphere</td>
</tr>
<tr>
<td>Jerusalem (New)</td>
<td>The glorified Israel race (as distinct from the &quot;Temple&quot; or Church in its midst)</td>
</tr>
<tr>
<td>Key of David</td>
<td>(See 'David')</td>
</tr>
<tr>
<td>Kings of the earth</td>
<td>(a) Christ's resurrected Co-heirs (Rev. 1. 5)</td>
</tr>
<tr>
<td></td>
<td>(b) Rulers of the prophetic Roman Earth</td>
</tr>
<tr>
<td>Kings of the East</td>
<td>Russian aggressors</td>
</tr>
<tr>
<td>Lamb (slain)</td>
<td>The Lord Jesus Christ</td>
</tr>
<tr>
<td>Leopard</td>
<td>Symbol of Grecian Empire</td>
</tr>
<tr>
<td>Linen</td>
<td>Glorious resurrection robes of saints</td>
</tr>
<tr>
<td>Lion (winged)</td>
<td>Symbol of ancient Babylon</td>
</tr>
<tr>
<td>Lion of Judah</td>
<td>Jesus Christ</td>
</tr>
<tr>
<td>Locusts and Scorpions</td>
<td>Symbols representing Saracen armies</td>
</tr>
<tr>
<td>Manchild</td>
<td>&quot;Manchild Body&quot; or the true Church</td>
</tr>
<tr>
<td>Manna</td>
<td>Heavenly food, or Bread of Life</td>
</tr>
<tr>
<td>Marriage of the Lamb</td>
<td>Christ uniting with His resurrected immortal Church (pre-millennial)</td>
</tr>
<tr>
<td>Marriage of Jehovah</td>
<td>God uniting with His resurrected immortal nation, Israel (post-millennial)</td>
</tr>
<tr>
<td>Michael</td>
<td>&quot;One like God&quot; (i.e., Jesus Christ)</td>
</tr>
<tr>
<td>Month (prophetic)</td>
<td>Thirty years</td>
</tr>
<tr>
<td>Moon</td>
<td>(See 'Sun')</td>
</tr>
<tr>
<td>Moses (Song of)</td>
<td>Israel's Song of national deliverance</td>
</tr>
<tr>
<td>Mountain</td>
<td>Nation</td>
</tr>
<tr>
<td></td>
<td>(Smaller nations or peoples)</td>
</tr>
<tr>
<td>Olive Trees</td>
<td>Symbol of Israel (as Zech. 4. 11-14)</td>
</tr>
<tr>
<td>Pit (bottomless)</td>
<td>A symbol only; depicting evil origin</td>
</tr>
<tr>
<td>Plagues</td>
<td>God's age-closing judgments on the Roman nations</td>
</tr>
<tr>
<td>Prophet (false)</td>
<td>The Papal System</td>
</tr>
<tr>
<td>Raiment (white)</td>
<td>Immortal resurrection garments of the saints</td>
</tr>
<tr>
<td>Rainbow</td>
<td>Symbol displaying Divine mercy</td>
</tr>
<tr>
<td>Scorpions</td>
<td>(See 'Locusts')</td>
</tr>
<tr>
<td>Seals</td>
<td>Seven Seals, embracing seven stages of history of Roman Empire</td>
</tr>
<tr>
<td>Spirits (Seven)</td>
<td>Full Divine attributes</td>
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<tr>
<td>Spirits (Three: unclean)</td>
<td>Three ideologies, swaying the Papal-European nations (Rev. 18.)</td>
</tr>
<tr>
<td>Song of Moses</td>
<td>(See 'Moses')</td>
</tr>
<tr>
<td>Stars</td>
<td>Kings, Rulers, or Leaders (See 'Sun')</td>
</tr>
<tr>
<td>Sun</td>
<td>A leading Ruler or King (e.g., Caesar, Napoleon, etc.)</td>
</tr>
<tr>
<td>(Moon)</td>
<td>A lesser light in the prophetical firmament</td>
</tr>
<tr>
<td>(Stars)</td>
<td>(See 'Stars')</td>
</tr>
<tr>
<td>&quot;Sun, moon and twelve stars&quot;</td>
<td>A collective symbol, from Gen. 37. 9, depicting God's chosen seed, Jacob and his family (Used in Rev. 12. 1)</td>
</tr>
</tbody>
</table>
DICTIONARY OF SYMBOLS

Tabernacle ... ... (See 'Temple')
Temple of God ... ... Living Temple, in which He dwells. His true Church
Thief ... ... One who comes unexpectedly, to destroy
Throne (God's heavenly) ... Centre of God's heavenly Authority
Throne (God's earthly) ... Given originally to David. To be given to Jesus Christ. (David's Throne: Luke 1, 32-33)
Throne of the Lamb ... ... (As above)
Throne ("Great white") ... Christ's judgment Throne (Rev. 20.)
Thunders ... ... Great pronouncements, from Emperors or Popes
Thunderings and lightnings ... Turmoil, in the Roman Earth
Unclean spirits (three) ... ... (See 'Spirits')
Vine of the earth ... ... Evil System of the prophetical Roman Earth, judged by God
Vials ... ... Seven Vials. Symbol of God's age-closing judgments upon the Papal Earth
Waters (many) ... ... The many surging peoples of the Roman Earth
Whore (the great), or the Harlot Woman of symbolic Babylon The false Papal System, ruling the Roman Earth
Wilderness ... ... Domain of this Harlot Woman (i.e., the Roman Earth)
Woman (the true) ... ... Israel
World ... ... "Whole world": as distinct from the prophetical Roman "earth"
Wormwood ... ... Symbol of bitterness
Year (prophetical) ... ... Twelve prophetical months (12 × 30) = 360 years

TIME PERIODS

1 day ... ... 1 year
3\(\frac{1}{2}\) days ... ... 3\(\frac{1}{2}\) years
10 days ... ... 10 years
1,260 days ... ... 1,260 years
1 month (30 days) ... ... 30 years
1 year (12 prophetic months) 360 years
5 months (150 days) ... ... 150 years
"A day, a month, and a year" 391 years
42 months (1,260 days) ... ... 1,260 years
"Time, Times and a half" 360+720+180 days 1,260 years

SYMBOLIC NUMBERS

7 "Thousands" ... Seven "provinces"
12,000 ... Symbol of each Tribe of Israel
144,000 ... Symbol of Twelve-tribed Israel complete
666 ... Symbol of man, and man-made rule