“Lord, the God Lives! – Today! – on Earth!

(Commentary on Revelation; Abridged Edition)

Sid Williams

He Is Gods
יְהוָה אלוהים

Iesous Anointed
Ἰησοῦς Χριστός

The New Name of the God and the Iesous –
Revelation 3.12

Lord, the God, The [One] [keeping] The All Power [and] Time –
Revelation 4.8, Rev. 11.17, Rev. 15.3, Rev. 21.22

The
“God Can Count to Three”
Bible Series
“LORD, THE GOD LIVES TODAY! -- ON EARTH!

Commentary on Revelation; Abridged Edition

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The
“God Can Count to Three”
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17 Names of the Gods Banned in all English Bible Translations

A) The Jews have always publicly announced that, “when they come to the name of God (יהוה) they change it to: adonai (the Lord). “Adonai” in the Hebrew language is properly translated, “Lord of [me].”

This is our introduction to the, “dangling preposition” in the Hebrew. Hebrew reads right to left: YNDA (Strong’s Hebrew word #136: יְהֹוָּה; is translated, “Lord of [me].”

“Lord” without the, “Dangling Preposition,” is #113: יהוה.

“The Lord” (found only four times; and “Lord” without the article found 633 times; seems to point to copier’s errors for the four times only) would be: hadonai or יהוה

We will term this process of, “changing the name of God” as, “The Jewish Superstition.” The Jews claim that, “The name of God is too sacred to be pronounced, and so, we change it.”

Axiom: “When a man, or a group of men, inform you that they will lie to you, then prudence dictates that you believe they will do it.”

“The Jewish Superstition” is well documented, in the Preface to the American Standard Version, in 1901; and on the website, “JerusalemPerspectives, David Biven; and in, “Wickipedia, the free encyclopedia.” And in my sojourn of 75 years on planet “Earth” I have heard this announced from the pulpit several times.

What the Jews were saying, and are still saying today, is, “We have the authority to change the name of God.”

Now the bad news: “Though the Jews have been exposed as liars against the Bible for several centuries, no one has done anything about it until AD 2007, and my Bible translation.”

Did Iesous Lie?

Mark 12.29-30: “But the Iesous (Ὁ Ἰησοῦς) answered him, ‘For first of all the commandments, ‘Hear Israel, Lord the God of us (Κύριος ὁ Θεὸς ἡμῶν), Lord is one, and you will Extremely Love (agape) the God of you (τὸν Θεὸν σου) from whole [capacity] of the heart of you, and from whole [capacity] of the strength of you, and from whole [capacity] of the mind of you, and from whole [capacity] of the strength of you”; quoting Deut 6.4-5.

Deuteronomy 6.4-5: “Hearing Israel, He Is Gods of us (יִהְיוּ הוה), He Is (יהוה) Brother of you (יהוה).”

Did Iesous Lie? Absolutely not! God in His infinite wisdom decided to teach the Jews from their own Septuagint Greek translation. Iesous accurately quoted the Septuagint. But then, the believers in the Living God today are not Jews! We need not be in bondage to the Sepptuagint!

The Jews wrote over the letter, “K” in שָׁם, and changed it to, תָּם, reading, “one” instead
of, “brother (בָּטַח) of “you” (ךָ). The Hebrew words of the alphabet, when written by the scribes have a uniform depth, except for the letters, “K” and “N” and “TS” when they are the final letter of a word.

The scribes do a remarkable job of keeping the bottoms of the letters at a uniform depth, so that they look like a computer print-out. Just recently, I have seen a scribe from St. Louis County, Missouri on the television news. She did a wonderful job at keeping a “uniform depth” to the letters.

But then, the Jews “overwriting” of the letter “K” with a fake letter “D” is sloppy work. The horizontal line at the top of the fake “D” (ד) is thicker than the thickness of the other horizontal and vertical strokes. The vertical stem of the fake letter “D” (ד) extends below the uniform depth of the other letters, which a “real letter D” would not do.

A) The horizontal part of the fake “D” is obvious in the John R. Kohlenberger Interlinear; but the vertical stem error has been “doctored up” to end at uniform depth. However, the overwriting of the letter “D” is still obvious.

B) In “Biblia Hebraica Leningradensia” and in “The Parallel Bible”, both the top, horizontal strike, and the vertical stroke, are seen to be “tampering” with the manuscript.

NOTE: I spent over $700 to program photographs of these pages to print on my computer, but when the computer went down, I lost the web page address on Geo Cities, “Photographs of Bible Tampering.”. But, here is how the tampering looks; see: pages 202.

B) The Translators of the 1611 Authorized Version Promised to Lie to You!

THE TRANSLATORS TO THE READER...

Another things we think good to admonish you of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELLING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?"


The translators made every effort to make their non-conformity to the word of God seem "innocent" and "harmless." But then, God had a different opinion.

(1) MOSES’ CURSE ON CHANGING WORDS OF HIS LAW FROM GODS (גָּאוֹן).
"You shall not add to the word which I command you, nor take from it, that you may keep the commandments of He Is Gods of you, (גָּאוֹן) which I command you" - Deut 4.2.

(2) SOLOMON WARNED AGAINST ADDING TO THE WORD.
"Every word of God of Her (גָּאוֹן) [is] pure; He [is] a Shield to those who put their trust in Him. Do not add to His words, lest He rebuke you, and you be found a liar" - Prov 30.5-6.

(3) IESOUS (Ἰησοῦς) PRONOUNCED A CURSE FOR ADDING TO THE BIBLE.
"For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, the God (Ὄ Θεος) will add to him the plagues that are written in this book. And if anyone takes away from the words of the book of this prophecy, the God (Ὄ Θεος) will take away his part from the Book of Life, from the Holy City (New Jerusalem - 21.1-3), and the things which are written in this book" - Rev
22.18-19.

The translators selected examples which do not seem too grievous. But the vast amount of evidence supplied in my Hebrew Manual proves differently. We have identified numerous words with 25 or more definitions in the KJV. See: "RBD", Strong's #s 1696 to 1699: about 113 definitions for "one" Hebrew word. And #7725: about 68 definitions for "one" Hebrew word. And #7759: about 46 definitions for "one" Hebrew word. And #5414: about 71 definitions for "one" Hebrew word. #5414 was translated, "give" 1,023 times. The translators got so carried away with their practice of lying, that once they even translated "give" as “take” (Eccl 7.21). As the reader knows: “'Give' means exactly the opposite as 'take.'”

So then, if I spoke a word to you with 50 definitions, you would have no idea what I meant. Even if the Living God spoke to you a word with 50 definitions, you would have no idea what your Heavenly Father meant. By these means, the translators have stolen the Word of the Living God from you.

And, Johnny-come-lately has copied many of these lies in his Bible translation.

List of the Names of the Gods Banned.

The single word "God" is LA (אלהים) in the Hebrew found 395 times.

1) MYHLA (מלדיה) = plural "Gods"; Genesis 1.1, and 2,492 times -- banned! These plural names were translated, singular "God." And -- recorded 220 times as plural "gods," when referring to plural pagan "gods." See: Judges 10.6.

2) HWHY (יהוה) = "He Is"; Genesis 2.4, and 6,735 times -- banned! "He Is" was translated, "the Lord"; which would be " wndah" in Hebrew; but the words, "lord" (wnda) and "of lord" (יונתן) were seldom connected to the definite article "H" (h) in Hebrew Scripture. Added to that fact, hwhy does not equal nwdah.

3) HLA (לה) = God of Her (h). This was translated, "only God"; ignoring the suffix, "her" - 92 times. Then it was corrupted to even omit the word "God" - 42 times.

NOTE: The Greek letter, "Omega" is "w" (ω) in the Greek, and long "oo" in English. The Greek letter “Eeta” (η) is a long “e” in English, “ee.”

4) Iesous (Ἰησοῦς) - 977 times -- banned! NOTE: There is no letter "J" in either the Greek alphabet, or in the, "1611 Authorized Version," or in the Geneva Bible, 1599; or in the Rhiems New Testament, 1733.

5) "Anointed" (Χριστός) - 490 times -- banned! NOTE: Also recorded, "The Anointed" (Ο Χριστός). NOTE: Because there is no "christ" in the Bible, then logically, there are no "christians" (Acts 11.26; Strong's #5546) in the Bible; and there is no single "christian" (Acts 26.18, 1Pet 4.16) in the Bible. Strong's #5546: Christianos. "Christos" is "Anointed"; identified in all lexicons. Mr. Mounce recorded no noun declension compatible with an "-IANOS" case ending; and also no adjective declension was listed, "IANOS." This would indicate the chance of a compound word.

Possibly this second word of the compound word is: "lian" (#3029; λιαν), being translated, "exceeding" and "great" 5 times each was intended. In the second declension of nouns, "-OS" would indicate a male, nominative, singular noun; producing, "[man] [of] Great Anointed."

So then, [of] CHRIST + [L]IAN + OS = [man] "of great anointed" - masculine, singular, nominative. NOTE: In compound words in the Bible some letters are "suppressed" (unwritten); as the letter "L" in this example.

"In a little you are persuading me to become a [man] [of] Great Anointed (χριστιανὸν)" - Acts 26.28.
But whether this is right, or wrong, or close, the letters composing, "christ" do not belong in the English definition of, "christianos." But, the letters composing, "anointed" do belong in the English definition.

6) "The God" (Ὁ Θεός) - corrupted over - 777 times, omitting, "the." NOTE: This name was recorded 70 percent of the time, in Romans, with the definite article, "the"; and 30 percent of the time without it.

7) Matthew 3.17: "... This is The Son of Me (Ὁ Υἱὸς μου), The (Ὁ) [One] of Extreme Loving (ἀγαπητός), in (ἐ) whom (ω) I had found delight (εὐδοκήσα).

   NOTE: "Agape love" is Extreme Love (both good and evil), and the case ending (-ΤΟΣ) is sometimes defined to be a "genitive participle" (of Extreme Loving). See: Mounce's Analytical Lexicon to the Greek New Testament, 1993, page 42. The prefix, "be-" in the word of the translators, "beloved" has no corresponding prefix in the Greek.

   NOTE: These names for "The Anointed" (Mt 3.17) were recorded 9 times -- Mt 3.17, 12.18, 17.5 -- Mk 1.11, 9.7 -- Lk 3.22, 9.35, 20.13 -- 2Pet 1.17.

8) Acts 17.29. Ὁ ἄγιος = Ὁ ἁγίος; and "deity" is a Latin word, and is not a Greek word. Holy (ἁγίος) God (Θεός). [God has similar "unwritten" words and letters in the Hebrew Scripture.

   NOTE: Prefixes sometimes suppress (unwritten) the first letter of a noun or verb. An example is: “The Abel” (אבהל) – Eccl. 1.2, and others. Hebrew reads right to left. “Abel” is recorded, “LBA.” But the first letter, “A” was “suppressed” (unwritten) by the scribe because of the prefix, “H” (“the”). Because Cain killed his brother, “Abel”; the name “Abel” was translated, “mourning” 68 times. So then, Ecclesiastes, throughout, should read, “the mourning” for “the Abel.” And, the translation, “vanity” is a gross error. Also, suffixes “suppress” the last letter of nouns in Hebrew.

   But in the Greek Scripture, these “unwritten” letters are the result of abbreviations, as in, “Theion” for “Theon, Agion.”

9) Rom 1.20: Θεοτοκίς = Θεὸς[αγιός]της; reading, "of the (τῆς) holy (ἁγίος) God (Θεός)." And, "divinity" is a Latin word, and is not a Greek word.

   NOTE: Frequently, in the Greek manuscripts the definite article "the" follows the noun it is to describe, such as, "Lord the." At other times, the definite article is separated by other Greek words from the nouns it describes, such as, "the but word," translated, "but the word." In our example above, "to" (the) are the last two letters, but they actually begin the phrase, "the (to) new law ..."

10) Col 2.9: Θεοτόκος = Θεός[ζων]τον σωματικως; reading, "God of the living body." Θεός τῆς ζωτος σωματικως; God (Θεός) the (τῆς) living (ζωτος) body (σωματικως).

   NOTE: There is no justification for the word "godhead" in the Bible translations. Consider, "the Head of Anointed":

   "... The Anointed is Head of all man, and Head of woman, the man; and Head of Anointed, the God" - 1Cor 11.3.

So then, we have no "three-headed" God.

11) Heb 7.11: νεομοθητης = the (το) new (νε[ος]) law (νομο[ς]) of the (Θε[της]) God (Θεο[ς]); "received the law" (KJV), omits "God" (Θεο[ς]). The NKJV also omitted "God" (Θεο[ς]). The (το) new (νεος) law (νομος) of the (Της) God (Θεος).

   NOTE: Frequently, in the Greek manuscripts the definite article "the" follows the noun it is to describe, such as, "Lord the." At other times, the definite article is separated by other Greek words from the nouns it describes, such as, "the but word," translated, "but the word." In our example above, "to" (the) are the last two letters, but they actually begin the phrase, "the (to) new law ..."

12) Heb 8.6: νεομοθητησαί = new (νε[ος]) law (νομος[ς]) of the (της[ς]) God (Θεο[ς]) He Is (ται). He Is new law of the God.
13) 2Pet 1.3: \( \Theta\epsilon\iota\alpha\varsigma = \text{God (}\Theta\epsilon[\omega]) \text{ of Him (}\alpha\upsilon\tau\omicron\upsilon\upsilon\upsilon) \text{ of the (}\tau\eta\varsigma\) of holy ([}\alpha\gamma]\iota\alpha\varsigma) \text{ of power (}\delta\upsilon\mu\alpha\mu\epsilon\omega\varsigma\).}

Of holy (\( \alpha\gamma\iota\alpha\varsigma \)) of the (\( \tau\eta\varsigma \)) of power (\( \delta\upsilon\mu\alpha\mu\epsilon\omega\varsigma \)) of Him (\( \alpha\upsilon\tau\omicron\upsilon\upsilon\upsilon \)) of God (\( \Theta\epsilon\omega \)).

"Divine" (KJV, NKJV) is a Latin word. It is not a Greek word.

14) Rev 20.10: into the lake of the fire and (\( \kappa\alpha\iota \)) of God (\( \Theta\epsilon[\omega] \)) of holy ([}\alpha\gamma]\iota\omicron\upsilon\upsilon\upsilon); combined as \( \Theta\epsilon\upsilon\omega \).

And (\( \kappa\alpha\iota \)) of holy (\( \alpha\gamma\iota\omega\omicron\upsilon \)) God (\( \Theta\epsilon\omega \)).

See: Daniel 7.9-10; where God is described to be, "fire."

It is my opinion, that almost all "one-time-only definitions" are wrong, such as, "established" (KJV - Heb 8.6), and "godhead" (Col 2.9; KJV). On the other hand, "\( n\kappa\iota\sigma\varsigma \)" and "\( \Theta\epsilon\omega\varsigma \)" and "\( \nu\sigma\mu\alpha\varsigma \)" and "\( \sigma\nu\sigma\mu\alpha \)

were recorded frequently.

15) Rev 14.10: "And they will be tormented with fire and 'in holy God' (\( \Theta\epsilon\omega \) (\( \Theta\epsilon[\omega][\alpha\gamma]\iota\omega \)) before [face] of the holy messengers (\( \alpha\gamma\gamma\epsilon\lambda\omega\upsilon\nu \)) and before [face] of the Lamb (\( \tau\omicron\upsilon \alpha\rho\omicron\nu\iota\omicron\upsilon\omicron\upsilon \))."

NOTE: \( \Theta\epsilon\omega \) translated, "brimstone" is an error. "\( \Theta\epsilon[\omega] \)" is God in the dative case; and "\( [\alpha\gamma]\iota\omega \)"

is holy in the dative case; producing, "in holy God."

16) Rev 19.20: The two were thrown 'living' into the Lake of the Fire of the burning in holy God (\( \epsilon\nu \Theta\epsilon[\omega][\alpha\gamma]\iota\omega \) (\( \Theta\epsilon\omega\varsigma \)).

NOTE*: "\( \Theta\epsilon[\omega][\alpha\gamma]\iota\omega \) = God - dative, holy - dative = in holy God.

17. Rev 9.17: "And thus I saw the horses in the vision, and ones sitting on them, having breastplates [of] red and blue and 'of no holy Gods'" (\( \Theta\epsilon\iota\omega\delta\epsilon\iota\varsigma \).)

[\( \mu\nu\delta\epsilon\iota \) (no) [\( \alpha\gamma]\iota\omega[\nu] \) (of holies) \( \Theta\epsilon[\omega] \) (of Gods).

\( \Theta\epsilon\iota\omega\delta\epsilon\iota\varsigma \); Strong's #3367 (MHDEIS) and #40 (AGIOON) and #2316 (THEOON).

SUMMARY:

We have observed clusters of abbreviations of Greek words, which are common in the New Testament. There are NO Greek words formed by these “clusters.” And so, our translations seem to be justified.
THE GREAT TRIBULATION (Rev 1 & 2)

“For then I will restore to the peoples a pure language, that they all may call on the name of He Is (יְהֹוָה), to serve Him with one accord” - Zeph 3.9.

This prophecy is worded so as to indicate that the children of God had a pure language at one time, but they lost this precious gift somehow. Nehemiah explains how this tragedy took place:

“And half of their children spoke the language of Ashdod, and could not speak the language of Judah ...” - Neh 13.24.

In view of this testimony, of the prophet of God, we may conclude that the language lost was Hebrew. The “restored pure language,” in my opinion, is Koine Greek, in which we have the New Testament Scriptures written. This opinion is based primarily on the chronology of Zephaniah, and the time indicated by verse nine, of Chapter Three, quoted above. Nineveh is predicted to fall, which happened in 612 BC (2.13). The prophets of Judah are foretold to pollute the sanctuary (3.4), and the Twelve Tribes of Israel (nations) are then cut off by God, in 588 BC (3.6). Israel is exhorted to “wait for He Is (יְהֹוָה)” (Zeph 3.8). This would probably refer to the Babylonian captivity of 70 years. Then we have overlapping descriptions of the destruction of Jerusalem and the ministry of Iesous. Jerusalem and the temple fell in AD 70. The destruction, which is Israel’s war with Rome, is pictured by “to pour on them indignation of Me” (Zeph 3.8). Then, “restore ... a pure language” (Zeph 3.9) seems to represent the ministry of Iesous in the flesh, and of His chosen apostles. This period of parallel woe and salvation is followed by the resurrection in AD 77 (Zeph 3.14-20). [See: Chapter 4; Three General Resurrections.] This point being settled, in my mind at least, about the pure language being Koine Greek, we will examine the principle traits of this language of the Bible.

In the realm of nature, the Heaven is wedded to the Earth. Through the process of copulation and insemination, symbolically of course, Heaven and Earth bear Fruit, such as, trees and shrubs, and grain and melons. Heaven is masculine, while Earth is of the feminine gender, in the Greek. Rain and Rivers, consisting of moving water, are also of masculine gender, and represent the male sperm. On the other hand, still waters, such as, Lakes and Seas, are of feminine gender, indicating the semen in the body of the wife. And herein is the process of reproduction in the realm of nature. Earth is the Bride and Heaven is the Bridegroom, in the Greek.

We encounter the same male/female relationship between God and the elect Body of believers; or, the Bride of the Anointed. In spiritual regeneration, Iesous (Ἰησοῦς) is the New Heaven (male), and the Bride is the New Earth (female). Iesous (Ἰησοῦς) is the Sun (King), and the Moon (High Priest), and the Morning Star (Living Prophet). [See: Chapter 2; Heaven and Earth, and Elements.] Parallel to the moving water, of the realm of Nature, is the Law (OT), and Words (NT), which are both masculine, in the Greek. The process of copulation and insemination, in order to bear fruit, is accomplished by the Law and by Words; and the Holy Spirit (who is also masculine in the Old Testament [Ruwach], but neuter gender in the New Testament [πνεῦμα]) is sometimes equated to the Word of God. (See: Acts 8.29, 10.19, 11.12, 16.7, 16.9; 1 Tim 4.1; Heb 9.8.) When the moving water became still water, in Nature, the descriptive words were changed from masculine to feminine gender. (Rain and Rivers - masculine; were...
changed to Lakes and Seas - feminine.) In like manner, when the Words of God are received by the Bride, they then become Witness and Covenants and Testimony, which are all feminine gender. The sperm is implanted into the Body of the Bride. Therefore we have observed that the feminine Body bears Fruit when it is inseminated by the Words from Heaven (masc.), or the Holy Spirit (neut.). And this is the process of regeneration, or of Spiritual life.

“αποκάλυψις” (apocalypse) translated, “Revelation,” is also of the feminine gender because it contains Words from Heaven; or, the Words of the Anointed. The students of the Greek are pretty much agreed that this is a poor job of translating although the lexicographers of the Greek Lexicons remain addicted to the Dark Ages’ terminology. This is a compound word consisting of “from” and “cover.” For this reason, “unveiling,” and “uncovering” are preferred by the expositors of Revelation. Iesous will unveil several things for the Body, to benefit and enlighten the faithful few; or, the remnant to be saved. In opposition to these are the rebellious, doomed to Hell, who are entrenched against Iesous and His words. Men of this caliber have been waging war with the Lamb from the very beginning. For this reason, Revelation was one of the last books of the Bible to be canonized. So then, this opposition to Iesous is an old, old story. Many cults today, dedicated to Judaism, place the law of Moses above the “Unveiling of Iesous Anointed (Ιησοῦς Χριστοῦ).” The reader has many important messages from the Lord of Heaven and Earth (New Jerusalem) in store for him.

The Bible has many “unveilings” throughout the volume of God, and our Heavenly Father declares that when these prophecies of the future are fulfilled, then we “know that He Is Gods (יִהְיֶה יְהֹוָה)!” In the Hebrew language the word “wonders” is employed to represent the Greek word “miracles.” Then the word “wonders” is recorded to describe the fulfillment of prophecy. The fulfillment of prophecy is a miracle of God! Analyzing these premises, we deduce that it all means: “No prophecy fulfilled, no God!” This is not too difficult to comprehend. In my youth, the men of God understood these things. We will run through a list of examples of the “Operation of God.”

1) When Abraham became a father, as had been prophesied 25 years before the event, then he knew Gods (יִהְיֶה יְהֹוָה). Prior to that time, he had faith, and it was accounted to him for righteousness.

“Faith is the substance of things hoped for, the evidence of things unseen” - Heb 11.1.

When Isaac was born, Abraham’s Faith became material Knowledge. Knowledge which can be seen is much more convincing than Faith that is unseen. Abraham then, had experienced the Operation of God. First, he received the prophecy, or the promise; and then, he witnessed the completion of the Operation of God. But, we have doubters in our midst. Not wishing to become a stumblingblock to the weak in Faith, we shall skim through the Bible on this subject, up to Iesous’ unveiling.

2) God sent an angel to Daniel (Dan 10.5) because he was “greatly beloved” (Dan 10.19). This angel announced the resurrection (Dan 12.1-3) to follow the persecutions of Antiochus Epiphanes (Chap 11; 167-164 BC). Another angel asked, “How long shall the fulfillment of these wonders (miracles) be?” (Dan 12.6).

The answer was:
1260 Days (1258 BC - AD 2), and 1290 Days (1258 BC - AD 32), and 1335 Days (1258 BC - AD 77).

Daniel had already observed the fulfillment of prophecies in his lifetime, and so, this was for other persons, and intended for them to know He Is Gods. Daniel had observed the “tree cut down (Nebuchadnezzar) with a brass band on the roots,” and the “fall of Babylon,” in 539 BC. This vision was in the “third year of Cyrus,” or in 537 BC - 10.1. The progression from Faith to Knowledge was identical for Abraham and for Daniel. The Operation of God was also identical for believers in the First Century, at the resurrection.

3) God taught Pharaoh the same lesson, though it did not benefit him. He had the Ten Plagues of Egypt announced to him before each one commenced. Here is the record:
“This saying He Is (יהוה), ‘In this you will know, for I, He Is (יהוה יתק),’ seeing, I as (ה) (אבס) (Moses) will strike the waters ... and they shall be turned to blood” - Ex 7.17.

The Operation of God is the fulfillment of prophecy. The nation of Israel also witnessed these “wonders.” God is a Faith-builder! But, as you know, skeptics still abound. This is the law of Predestination. -- not as the Calvinists teach it though, but still it is part of the teaching in both the Old and New Testaments.

4) Even the wicked understood this Operation of God in the days of Isaiah. But they were condemned for not waiting patiently until God’s appointed time. They confessed that they would believe in He Is (יהוה) if He would hasten the destruction of Judah that Isaiah was predicting. But this was reserved for their children in 588 BC. Here is their reply to Isaiah, the prophet of God:

“He will make speed and hasten His work, that we may see ... that we may know” - Isa 5.19.

But these men of Judah had other prophecies fulfilled in their lifetimes, for God would not leave them without a witness of His power and glory. Their wish to see something from God was granted, but they were liars, for they did not believe it at all. Here is what they saw:

“Look, the virgin shall conceive and bear a son, and shall call his name, ‘God with us’; Immanuel (לא wnmm) ... For before the child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings” - Isa 7.14, 16.

This story is about Isaiah marrying a virgin and having a son. (See: Isa 8.3-4.) Then the kings of Damascus and Samaria would be overthrown by Assyria. Rezin of Syria and Pekah of Israel went the way of all flesh-7.1. Pekah died in 737 BC. Some will wonder about Isaiah’s son, Shear-Jashub-7.3. How could his wife be a virgin in Chapter 8, if he had a son in Chapter 7? [I am glad you asked.] The students of the prophets were referred to as the “sons of the prophets.” See: 1 Kin 20.35, 2 Kin 2.3, 5, 7, 15; 2 Kin 4.1, 38; 2 Kin 5.22; 6.1. Finally we have one more point to clear up. The Pope teaches that every verse of Scripture has four meanings: literal, allegorical, moral, and anagogical [mystical]. In opposition to the Pope, the Protestants taught that each verse can have only one meaning. They are both wrong! The man of moderation will seek the middle ground. Matthew [1.23] applies the prophecy about Isaiah’s son to Iesous. Therefore, the verse has two meanings. The entire story, with the deaths of Rezin and Pekah, could not refer to Iesous’ birth; but the name “Immanuel” certainly signifies Iesous’ name.

5) “Therefore hear, you nations, and know, congregation, what is among them. Hear, Earth (Israel)! Look, I will certainly bring calamity on this people” - Jer 6.18-19.

The prophecy was fulfilled in the lifetime of Jeremiah and his listeners. Jerusalem fell in 588.

6) “The slain shall fall in your midst, and you shall know, for I, He Is (יהוה ינחת)” - Eze 6.7.

In like manner, this occurred in Ezekiel’s lifetime, and in the lifetime of his listeners.

7) “I will betroth you to Me in faithfulness, and knowing of you (YT) of He Is (יהוה ינחת) ... Then I will say to those who were not My people, ‘You are My people!’ And they shall say, ‘Gods of [me] (גואים)!’” - Hos 2.20, 23; Rev 21.3.

Now we have an example of a prophecy fulfilled long after it was pronounced. This prophet, Hosea, lived in the 700s BC, and the prophecy will be fulfilled in Revelation, which was written in AD 67. But, the Operation of God is still the same. The prophet predicts the future, and God performs the feat declared. Then the hearers of the prophecy know God.
8) “Then you shall know them, for in midst of Israel: I, and I, He Is Gods of you (יְהוָה אלהים) and there is no other” - Joel 2.27.

After the students knew that Iesous is God, then the Holy Spirit was sent (2.28).

9) “So you also, when you see all these things know that it (Iesous’ coming - 24.3) is near -- at the doors!” - Mt 24.33.

Iesous lists sequential events leading up to the destruction of Jerusalem, in AD 70, and then Faith is turned to Knowledge. This is a considerable amount of evidence (Mt 24). Who can doubt Him?

10) “Now by this we know that we know Him, if we keep His commandments” - 1 Jn 2.3.

Now, here is the kicker! The apostle, John, teaches in his first letter that they should retain the message from the beginning (1Jn 1.7). But then, Iesous added new commandments. Therefore, anyone who insisted that they would not receive the new commandments is condemned by Iesous in His letters to the “From Callings.” Iesous’ unveiling has made all things different. They cannot be saved by the old good message any longer, for Iesous has demanded new requirements from the faithful. John was an apostle to the Jews. If the Jews in the First Century could not be saved without Revelation, what about the Gentiles today? We will see this in greater detail in the next section, “He Who Overcomes.” But our goal has been to inform the reader that God fulfills prophecies periodically, to the End of Time. Some have never seen the beginning or the end of a period of prophecy, but in that case, they have been right in the middle of one. This means that everyone has experienced the fulfillment of prophecy. By this they should know the Lord. God was the ruler of the nations in the Old Testament story. The False Prophet seduces the simple to believe that this is all over. The Protestants identified the fulfilled predictions up to their lifetime, and some even ventured a guess on when future prophecies would be fulfilled. And they were close to being right, in many cases! The Devil teaches that things are different today. God teaches, “There is nothing new under the sun” (Eccl 1.9). Who will you believe?

Now we will consider the message of the Great Tribulation. This chapter is divided into two main thoughts: 1) The Hello Salutation, and; 2) He Who Overcomes. Without further ado, we shall address the issues.

I. THE HELLO SALUTATION (Rev 1).

1) THE SCOPE OF THE BOOK

“The unveiling of Iesous Anointed (Ĭṣous Χριστοῦ) which God gave Him to show His servants -- things which must shortly take place. And He sent and signified them by His angel to His servant John, who bore witness to the word of the God (τοῦ Θεοῦ), and to the testimony of Iesous Anointed (Ĭṣous Χριστοῦ), to all the things that he saw” - Rev 1.1-2.

B. W. Johnson has observed that these words were written after the visions were seen by John, and this is not recorded strictly in the order that things happened. This is almost a necessity due to the custom for salutations at the beginning of letters and books at that time. This conclusion is confirmed by verse nineteen:

“Write the things which you have seen, and the things which are, and the things which will take place after this” - Rev 1.19.

Three verb tenses are represented by these words; the present tense (have seen), and the past tense (which are), and the future tense (will take place). John’s vision of “One like Son of man (Yion anqrwpou)” (1.13) equals “have seen,” or the past tense. We will encounter visions of historical events which were past when John wrote, and these events and their results on nations and men are “things
which are,” or the present tense. Thirdly, “the things which will take place after this” designate Iesous’ unveiling of the future for the servants of Iesous. The children of God have always known the future. (See: Daniel 7, and Amos 3.7.) The Protestants (in the past) believed this prophecy was being fulfilled from the time of its reception (#1), and in their own lifetimes (#2), and would continue until the End of Time (#3). The Judgment Day (20.11-15) is the final vision. The Roman Catholics, beginning with Alcassar’s Preterits theory in AD 1614, teach that the prophecies in Revelation are limited to the First Century AD. (This is the difference between Protestants and Catholics. The Catholics were replaced by the Ecumenical Movement in 1948.) The papists maintain the Preterits teaching until they run into the battle of Armageddon and the Judgment Day, and then they switch to Ribera’s Futurist theory, from AD 1585. This produces the Pope’s “Big Gap Theory.” The Ecumenical writers follow the papists’ lead. But consider this for a proof of the right way.

The entire Bible emphasizes God’s presence in the past, present, and future. We do not encounter any gaps in time throughout the entire Bible story. Only in the Pope’s version of the grand old story do we run across periods of time that are unaccounted for by God. God informed Moses that His name is “I Am” (Ex 3.14). The name indicates that God lives in the present tense. Iesous told the Jews, “before Abraham was, I Am” (Jn 8.58 – egw eimi. See also: Jn 8.24, 8.28.) God is defined to be alive today -- on every day since time began in 4148 BC. Iesous makes this claim for Himself, and the writer of Hebrews is more specific:

“Iesous Anointed (Ἰησοῦς Χριστός), the same yesterday, today, and into the ages” - Heb 13.8.

Hebrews is about Iesous replacing the Levitical priesthood, and also about the Heavenly Father prophesying, through the prophets of Israel, “You are Son of Me.” Then the writer continues to prophesy the destruction of Jerusalem (12.27-28). The logical conclusion is that the writer is saying that Iesous is a perpetual Prophet of God. But then, he states it more clearly:

“And so, the Anointed (Ὁ Χριστός) did not glorify Himself to become High Priest, but The [One] having said to Him, ‘You are Son of Me, today I have begotten You,’ just as also in another place, He says, ‘You a priest into the age according to the order of Melchizedek’” - Heb 5.5-6.

God prophesied through the high priest, even Caiaphas (Jn 11.49-50).

“For this Melchizedek, King of Salem, Priest of the Most High God (του θεου) … without father [meaning: “God”], without mother, without genealogy, having neither beginning of days nor end of life, NOT [prefix, “A”] having been made (αφωμουλωμενος) [like] the Son of the God (τω Ψιω του θεου), remains a priest into the (εις το) continuous” - Heb 7.1, 3.

NOTE: This is a tricky one! It means appearing “as the Son of the God,: and also, “not having been made.” Iesous was not made! This meaning, He is God.

The seducers of the simple teach that Iesous is a perpetual High Priest, but that His offices of King and Prophet are limited. The Premillennialists teach that there is no King today, and also there is no kingdom of God. “Iesous only came the first time to suffer.” They state their position bluntly, paraphrased to mean, “We do not have the Lord Iesous today.” (We do have the Priest Iesous though.) They continue their blasphemy, “We are not a part of the kingdom of God.” (They haggle about the church being separate from the kingdom.) The Premillennialists also teach that Iesous has not had any prophecies fulfilled since the First Century; and they have very snide remarks for anyone who believes that they are wrong. The Preterits teach that the Bible ended in AD 70. They even deny that we will have a resurrection in store for us. But getting back to our subject, Iesous is eternal, and His kingdom is eternal (Dan 2.44), and Revelation continues the eternal story of the Old Testament. Revelation is just like Daniel, it unveils the future. And, some of Daniel’s prophecies will be interpreted to be still in the future
in AD 67, when John wrote the book. John declares, by inspiration of God, that Iesous is eternal; and this is mentioned three times.

“Favor to you and peace from The [One] Being (οὐν) (#1), and The [One], He was Being (ητο) (#2), and The [One] Coming Himself (ἐρχόμενος) [Middle] Voice] (#3)” - Rev 1.4.

“‘I am the Alpha and the Omega, Beginning and End,’ says the Lord, ‘who is and who was and who is to come, Lord, the God, The [One] [keeping] The All Power [and] Time” – Rev 1.8; NKJV.

LITERAL: “‘I am (ἐγώ εἰμι) the Alpha and the Omega,’ says Lord, the God (Κύριοι Ο Θεος), and ‘The [One] Being (#1; οὐν) and The [One], He Was Being (#2; ητο), and The [One] Coming Himself [Middle Voice] (#3), The (ο) [One] [keeping] the (το) All (παν) Power (κράτος) [and] Time (Ωρα) (Παντοκράτωρ)”’ - Rev 1.8.

“I am He who lives, and was dead, and look, I am alive forevermore. Amen. I have the keys of Hades and of Death” – Rev 1.18; NKJV.

LITERAL: “I Am (ἐγώ εἰμι*) the First and the Last, and The Living One (#1), and I became dead (#2), and look, I Am living into the ages of ages (#3). Truly, and I have the keys of the Death and of the Hell” - Rev 1.18. NOTE *: “I Am” in Hebrew; Exodus 3.14 ([היה]).

For anyone who is slow to grasp the point, we will point out that Iesous has declared three times that He is the Eternal God; He was the Past, He is the Present, He will be and the Future. (One of these includes today!) Iesous has neither beginning of days nor end of life. (This includes today!) This shoots down the Pope’s Preterism and Futurism theories. This also disproves the Pope’s “Big Gap Theory.” The “deceiver of mankind” will have to come up with a better scheme to seduce the moderately wise son. “First and Last” is also mentioned three times (1.8, 1.11, 1.17). Besides this, the “Faithful Witness” (1.5), and the “testimony of Iesous” (1.2), and “His voice as the sound of many waters” (1.15), all represent the voice of God. Therefore we have three “threes” presented to us emphasizing Iesous’ eternal life, and His authority from the Beginning to the End, and His Faithful Witness as the Voice of God. Now we will examine Iesous’ statement that we are saved today by the book of Revelation.

2) SAVED BY THE BOOK OF REVELATION.

“Blessed the [one] reading (#1) and the [ones] hearing (#2) the words of this prophecy, and keeping (#3) the [things] in her, having been written, for the time [is] near” - Rev 1.3.

LITERAL: “the reading and the hearing ... and keeping.”

The Roman Catholic Church teaches that it is not necessary to “hear and keep.”

The Pope teaches that he and his priests have the ability to forgive sins, which they call, “absolution,” and “indulgences.” The Papacy even prints a “Manual of Indulgences,” called, “Enchiridion Indulgentiarum,” in the Latin tongue. Reading the Bible, with the proper attitude provides indulgences (supposedly). But Iesous never taught this method.

The Bible mentions seventeen things that complement each other to save the soul. Although “saved by the word” is one of them, nevertheless, “reading” is not mentioned. We have histories of illiterate preachers in the United States, in the 1800s. And, Iesous teaches (negatively) that we must have His words remaining (abiding) in us (Jn 5.37-40). These three components in verse three constitute one unit. The literal translation makes this more evident.

“... the reading and the hearing ... and keeping.”

Iesous defines hearing in a symbolic manner like this: “Hearing you will hear and shall not understand” (Mt 13.14). Seeing is defined similarly, “They are blind leaders of the blind. And if the
blind leads the blind, both will fall into the ditch” (Mt 15.14). Then life is also described symbolically, “Follow Me, and let the dead bury their own dead” (Mt 8.22). Therefore, in the verse under consideration, “to read and hear,” means to understand. Also, “to see” is used to signify understanding. In light of these facts, reading the Bible for one half an hour is of no value at all, if the reader does not understand. (See: 1 Cor 2.14, 2 Cor 3.15-17.) Wisdom comes from God only (Jude 25), and is received by prayer (Jas 1.5-8).

In the final analysis, Revelation is declared to be necessary to eternal life. (But most churches ignore it completely in this evil age.) “Blessed” has its meaning determined by Daniel’s description of “the blessing” after 1335 Days (12.12), which refers to the resurrection in AD 77. John was writing in AD 67, and the obvious conclusion would be that he is making mention of the same blessing that Daniel proclaimed. The first five chapters of Revelation are about the Great Tribulation and the Resurrection in AD 77. Now we will consider Paul’s statement, “For the gifts and the calling of God are irrevocable.”

3) IRREVOCABLE CALLING.

“Look, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the (12) tribes of Earth (Israel) will mourn because of Him. Even so, truly” - Rev 1.7.

“He is coming” has a verb in the present tense. God uses the present tense frequently in this manner. For instance, the Law “passing” is described by the present participle, from Moses’ day until Paul’s day (2 Cor 3.7,11, 13). [The translations are usually wrong, but the doctors of the Greek agree.] The glory of Moses is announced to be “passing away” (2Cor 3.7) in the lifetime of Paul, in about AD 57. Iesous’ coming is of a similar nature. This means that the preparation for His coming is underway, but still, He will not arrive for a while. The Jews’ war with Rome (AD 66-74) constitutes this preparation. The first year (day) of the war is the “Day of the Lord” (Rev 1.10). However, in the same sentence, the verbs “will see” and “will mourn” are both in the future tense, and so, the faithful have a time of waiting ahead of them. Iesous’ angel is quoting Zechariah in this instance (Zec 12.10). But then, the apostle John had already applied this verse to the crucifixion (Jn 19.37):

“For this Melchizedek, King of Salem, Priest of the Most High God (του Θεου) … without father [meaning: “God”], without mother, without genealogy, having neither beginning of days nor end of life, NOT [prefix, “A”] having been made (αφωμολογητος) [like] the Son of the God (τω Ψιω του Θεου), remains a priest into the (ει το το) continuous” - Heb 7.1, 3.

John’s quote of Zechariah is to identify who pierced Iesous. The quote in Revelation indicates that they who pierced Him will see Iesous coming on the clouds in the future. Zechariah proclaimed the “pouring out of the Spirit of God on the house of David and on the inhabitants of Jerusalem;” which was yet to be done at the time of Iesous’ “Unveiling,” in AD 67. [The house of David and the inhabitants of Jerusalem, mentioned by Zechariah, referred to the founding, and “anointing” of New Jerusalem, in AD 77. Despite this fact, writers are still encouraging their readers to pray for this “outpouring” today.]

The “sun darkened and the moon turned to blood” (Joel 2.31, Acts 2.20) is the cause of this mourning of “all (12) tribes of the Earth (Israel).” Consider the evidence:

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of favor and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son ...” - Zec 12.10.

After indicating who will mourn in general terms, the son of Berechiah goes on to relate particularly who the mourners consist of: the house of David (sun/king), and the house of Nathan (star/prophet), and the house of Levi (priest), and the house of Shemei (scribe; together Levi and Shemei are the moon), and all the houses that remain (Earth/Israel). Here we have the most complete definition of the symbols “Heaven and Earth” in the Bible. The nation of Israel (Heaven & Earth) has been slain by
God, as was prophesied: Deut 28, and Isaiah 24, and Ezekiel 39.17-20, and Joel 2.30-31, and Amos 9.8-10, and Micah 5.10-15, and Zephaniah 3.8, and Haggai 2.6, and Zechariah 11.14-17, 12.10-14, 13.8, and Malachi 4.1.

“Immediately after the tribulation of those days ... Then the Sign (Heb 9.8 = Fall of Temple) of the Son of the man (τοῦ Υἱοῦ τοῦ ἀνθρώπου) will appear in heaven (government of Israel) ... and they will see the Son of the man coming on the clouds of heaven (kingdom of God) with power and great glory” - Mt 24.29-30.

Then the New Heaven and a New Earth will replace the nation of Israel.

“... the kingdom of the God (τοῦ Θεοῦ) will be taken from you and given to a nation bearing the fruits of her” - Mt 21.43.

All is misery and woe! But where is the “irrevocable calling,” spoken of by the apostle Paul?

“For the earnest expectation of the Creation (Heaven & Earth = Israel) eagerly waits for the unveiling of the sons of the God (τοῦ Θεοῦ). For the Creation (Israel) was subjected to futility, not willingly, but because of Him who subjected on hope; because the Creation (Israel) herself (auth) also will be delivered from the bondage of corruption into the glorious liberty of the children of the God (τοῦ Θεοῦ)” - Rom 8.19-21.

“... For the [ones] from Israel, these not of Israel, neither because they are seed of Abraham [are they] all children, but in Isaac will be called to you seed. This is, not the children of the flesh, the children of the God (τοῦ Θεοῦ), but the children of the promise are counted as a seed” - Rom 9.6-8.

Paul even indicates a time for this saving of Israel to happen. The promise to Israel, from God, is followed by the promise to the From Callings (congregations), which reads: “we also ... eagerly waiting for the Adoption, the redemption of our (plural) body” (Rom 8.23). [Whether this is one Body of many members, or a multitude of bodies, the reader is qualified to determine.] When we boil it all down, Paul is saying that the Jews will be saved, “if they do not continue in unbelief” (Rom 11.23), by the resurrection (Adoption) of the From Callings! The Lord Iesous declared that it would be in “this generation” (Mt 24.34). He also described how “every eye would (figuratively) see Him.”

“And I will show wonders in the Heavens and in the Earth; blood and fire and pillars of smoke ... for ... in (New) Jerusalem there shall be deliverance” - Joel 2.30, 32.

The “sign of the Son of the man” (τοῦ Υἱοῦ τοῦ ἀνθρώπου) is the destruction of the temple. (See: Heb 9.8, and expect the verb tense to be wrong.) No wonder they were all mourning! They missed the resurrection. But then, “The mercy of He Is (יְהוָה) endures to ever” (Ps 136.1). The reader can easily see that they were saved by the fulfillment of prophecy. Iesous did not show Himself alive to the Jews. The apostles’ testimony, accompanied with “signs and wonders,” required them to be saved by Faith. But now, Faith has been changed to Knowledge. This Knowledge is limited to the fact that Iesous is a Prophet of God, and that His prophecies have come true. But Faith in the saving blood of the Lamb is still necessary to salvation. God is a Faith-builder! He builds Faith by Knowledge. And this is the purpose of Iesous’ Unveiling. He has prophesied about life today, in AD 67, and this produces Knowledge. Then Faith in His saving blood is easier to accomplish. Belief in the seven Spirits of God, and that we can receive them, is more easily accomplished. The Operation of God is still the same today.

The Bible records two New Heavens and one New Earth. (See Isa 65.17, 2Pet 3.13.) Part of the new kingdom (New Jerusalem) is the resurrection to the Third Heaven, to be with God; and part of the New Jerusalem is on earth with us today. (See: Chapter 3: Heaven and Earth, and Elements.) This is
merely an introductory overview of the story, and detailed accounts will follow.

Now let us turn our attention to the description of, “The Son of the Man (Adam) (Ὁ Ψως τοῦ ἀνθρώπου),”

4) THE SON OF THE MAN (Adam).

“... in the midst of the seven lampstands [One] like Son of the man, having been robed, reaching to the
feet, and having been girded across the breasts with a golden girdle” - Rev 1.13.

A single lampstand is confirmed to hold seven lamps in the tabernacle of Moses (Ex 25.27), and
also, in the vision of Zechariah (4.2). Zechariah inquired of the angel, more than once, “What are these,
my lord?” The answer is sealed in symbols until the days of the apostles: “... not by might and not by
power, for rather in Spirit of Me saying He Is of hosts (יִהוָה יִתְנַה) ... these seven eyes of He Is
(יהי), the-them, from turning them in all of the Earth (Israel)” - Zec 4.6,10.

The seven lamps are the seven Spirits of God, which equal the Holy Spirit of God. (They will be
identified in Chapter 4, of Revelation.) The “seven lampstands” are the link between man and God, and
between the seven congregations, of the Roman Province of Asia, and Iesous. The “seven stars” were the
earthly messengers between the cities named, in Asia, and the apostle John, on the Isle of Patmos.
(Several expositors agree.)

Therefore, Iesous is pictured to be in the midst of the congregations, by the terminology, “in the
midst of the lampstands.”

Concerning robes, Moses was ordered to make robes for Aaron and his sons (Ex 28.4, 31). The
kings of Israel and Judah, Ahab and Jehoshaphat, “put on robes, sat each on his throne” (1 Kin 22.10);
and took counsel to make war with Syria. Kings took their thrones with them, as Xerxes I is recorded to
have sat on his throne to watch the battle of Salamis. Jehoshaphat had taken his throne to Israel. Ahab
disguised himself in battle, but Jehoshaphat wore his robe and died. (See also: Eze 26.16.) Robes were
used to designate priests (see: Lk 20.46) as well as kings; and Iesous is Prophet, Priest, and King. The
priest’s girdle across the breasts was called an ephod (Ex 28.5), and was made of “gold, blue, purple, and
scarlet.” And David was “girded with a linen ephod” (2Sam 6.14). The imagery used in this place seems
to be restricted to the office of High Priest, for the kings are not recorded to have a golden girdle. As
High Priest, Iesous is the keeper of the seven Spirits of God (see: riches of the Anointed); or, the keeper
of the congregations, for the seven lampstands are identified as the seven congregations.

“His head and hair were white like wool, as white as snow, and His eyes like a flame of fire” - Rev 1.14.

Isaiah explains that “snow” and “wool” are equated with the forgiveness of sins (Isa 1.18). Iesous
had borne the sins of the whole world (1 Jn 2.2) in His fleshly body, but they were nailed to the cross, and
now, in this scene, He is pure and sinless. (Those who have Faith in the blood of Iesous are also pure;
see: Rom 3.25.) The “eyes of fire” are explained like this:

“The iniquity of Ephraim is bound up, his sin is stored up ... Pity is hidden from eyes of Me” - Hos
13.12,14.

“Fire” is consistently used to denote condemnation, and destruction, or the chastening of the
righteous.

Destruction is intimated. The Devil’s old lie, that God is “Love only” is exposed as foolishness
by these verses -- and many more. How could “Love only” destroy the firstborn babes of Egypt? -- cut
off two-thirds of Judah in 588 BC? -- annihilate two-thirds of Israel in the war with Rome? -- cast the
travelers on the “broad way” into Hell? Please do not be deceived by these wishful thinkers. What else
does John say about the Son of man?

“Feet of Him were like fine brass, as if refined in a furnace, and voice of Him as the sound of many waters” - Rev 1.15.

The “feet” are the foundation of a man, and this seems to be the intended message here. Iesous is the foundation of the kingdom of God.

“For no other foundation can anyone lay than that which is laid, which is Iesous Anointed (Ἰησοῦς Χριστός)” - 1 Cor 3.11.

Then “brass” signifies “Holiness,” because the utensils of the temple were made of brass.

“... the ten carts, and ten lavers on the carts; one Sea, and twelve oxen under the Sea; the pots, the shovels, and the bowls. All these articles which Huram (Hiram) made for King Solomon for the house of He Is (היו) were of burnished brass” - 1 Kin 7.44-45.

As you know, “waters” represent “nations” (Rev 17.15); and the “sound of many waters” is the voice of God to all nations. Here are samples:

“When He utters His voice, there is a multitude of waters in the heavens ... He makes lightnings for the rain, He brings the wind out of His treasures” - Jer 51.26.

“When they went, I heard the noise of their wings, like the noise of many waters, like the voice of Mighty (“§) ...” - Eze 1.24. (See also: Rev 14.2.)

Iesous is represented, symbolically, to be the High Priest, and also to be sinless and pure (and He is our Righteousness - 2 Cor 5.21); and then, He is the foundation of the kingdom of God -- which is Holiness; and at times, He is without pity. What else does John have in store for us?

“He had in right [hand] of Him seven stars, out of mouth of Him went a sharp two-edged sword, and face of Him (countenance – KJV; appearance) was like the sun shining in strength of him (αὐτοῦ)” - Rev 1.16.

“In His right hand,” expresses the enjoyment of His protection; and the “stars” were the earthly messengers of the congregations to John in exile, and the messengers returned to the seven From Callings of Asia, with letters from John. The “two-edged sword” (Heb 4.12) is the word of God which comes out of the mouth of Iesous. His appearance “like the sun shining in its strength” means that Iesous is the “Light of the world” (Jn 8.12).

This introductory chapter to Iesous’ “Unveiling” has produced a summary of the “good message;” or, the apostles’ teaching. As we progress through the story, this will be referred to several times. But they were saved by Revelation then (1.3), and we are saved by Revelation today. Bear in mind that the message is Past, Present, and Future. The Past is history, the Present is urgent, and the Future is promissory. Whenever the Past or Present were mentioned, they always continued into the Future. Therefore, they were just to set the scene. (These remarks, about past, present, and future, were limited to John’s Present. Events that were Future then, and are Present now, are the most urgent part of the message to men today.) Now we will observe the largest part of the “good message.”

5) THE GOOD MESSAGE.

“Favor to you and peace from The [One] Being (ὁν) and The [One] He was Being (ην) and The [One] Coming Himself [Middle Voice] (ερχομενος) and from the seven Spirits who are before throne of Him,
and from [Spirit] of Iesous Anointed (Ἰησοῦς Χριστοῦ), the faithful witness, the firstborn from the dead, and ruler over the kings of the earth. To The [One] Extremely Loving (ἀγαπῶντι) us and having washed us from our sins in the blood of Him, and He made us kings and priests to the God (τῷ Θεῷ) and Father of Him, to Him the glory and the rule into the ages of the ages. Truly” - Rev 1.4-6.

We will only comment at this time about being “born of water and of Spirit.” The “dipping for forgiveness of sins” (Acts 2.38) cleanses the temple of the Holy Spirit from sins that are past. Until the temple is cleansed, we do not receive the Spirit, which is received by prayer. Some men were cleansed who never received the Spirit (Mt 12.43-45, Jn 6.60, 66); and, “This is the condemnation of this generation.” Therefore, born of water is first, and only for those who can comprehend the message, and born of the Spirit comes later through persistent prayer (Jas 1.5-8). [Cornelius and Saul were exceptions to this rule.] The apostles’ teaching, mentioned here, will be elaborated on in Part II: “He Who Overcomes.”

II. HE WHO OVERCOMES.
1) THE CONGREGATION AT EPHESUS.


Iesous (Reunited with Father to become, “One God”; Rev 4.8, Zec 14.9, 1Cor 15.28) still holds His servants in His right hand today, as he did at Ephesus in AD 67. And, He walks with His servants today, the same as then. In other words, He is still alive! The messengers were being protected from the “great tribulation” of the Jews’ war with Rome (AD 66-74). Today, the servants of God are succored during the present Dark Ages while all denominations deny that Iesous’ “Unveiling” is true.

Iesous will designate the seven congregations as being “half-dead,” or “totally-dead,” or else, “healthy.” This relates to the “ten virgins” in the parable about the “kingdom of heaven” (Mt 25.1). We deduce from the “virgin daughter of Zion” (Isa 37.22), and the “virgin of Israel” (Jer 18.13), and the “virgin daughter of Babylon” (Isa 47.1), that the present governments of cities and nations are the daughters of the previous governments of those entities. In other words, cities and nations are represented to be women. Paul’s “chaste virgin” (2 Cor 11.2) was the congregation at Corinth. Babylon and Zion were condemned as prostitutes, but they are also addressed as virgins. This seems to mean that they were once virgins when the government was newly formed, and before their new whoredoms. The “ten virgins” were addressed in AD 32, but now there are only seven congregations remaining in AD 67. What happened to the other three? Iesous taught that five of them would miss the resurrection. Possibly three failed to follow His instructions to “flee to the mountains,” and they went to Egypt instead. God hated Egypt. (See: Eze 17.15.) This is speculative, but if it happened like we have described, then these three congregations would lose contact with their apostle. But we have seven Jewish congregations mentioned here, and two will be pictured unfavorably, as if they will fall. Then five will have had their lamps out of oil, and five will be burning brightly when the Lord comes. John is the apostle to the Jews, and this is why the congregations in Egypt, Greece, and Rome are not mentioned, because that is out of John’s jurisdiction. The seven congregations are evaluated by Iesous.

A) GOOD TRAITS OF CHARACTER.
Iesous complements Ephesus for “works,” and “labor” (2 Xs), and “perseverance” (2 Xs). The translation seems redundant, but the Greek is different. “Work” (ἔργα) is defined, “anything to be done;” while “labor” (κοπῶν) is described to be “trouble.” “Patience” is determined to be “awaiting,” or a “frame of mind.” These traits relate to the behavior of the congregation under persecution from the Romans, against all Jews after Jerusalem had proclaimed war. The Roman historians, such as Tacitus and Suetonius, mention “Chresos” (Χριστός), but still seem to consider them part of the nation of Israel. But, returning to our text, this appears to be a good report card. Iesous continues that they “cannot bear evil,”
and have “tried liars.” Iesous had warned the nation of Israel against false prophets at the Sermon on the Mount (Mt 7.15), and again at the end of Matthew’s good message (24.24). The apostles had also warned all men against false prophets. The “spirit of antichrist” is defined by John (1 Jn 4.1-3) to be “spirits” who do not confess that Iesous Anointed (Ἱσσων Χριστον) had come in the flesh. By “spirits” is meant that someone claims to have a message from God; or, “prophets.” During the apostles’ ministry, the local congregations had “prophets” (see: 1Cor 12.2-9; 12.28). Paul lists these “spirits” as Knowledge and Prophecy and Wisdom. But, Iesous taught that some of them would be false “spirits,” or in other words, they were fakers.

Analytical examination of the grammar insures us that both the Anointed and Iesous had come in the flesh, but men disputed this fact. J. B. Lightfoot, an authority on patristic writings, has this to say,

“Irenaeus (Haer. iii.16.1) mentions three variations of antichrist (Docetism): (1) Jesus [Iesous] was the mere receptacle of the Anointed, who entered him at the dipping and left him before the crucifixion. (2) The birth and death of the Anointed alike ... was apparitional, not real. (3) The Valentinian teaching, which conceded to Jesus [Iesous] the Anointed a body visible and capable of suffering. The body however was not material.”

NOTICE TO READER: The name by which all are saved, “Iesous” had been corrupted by all translators of the Bible, and all writers of Christian history, and by all Bible commentators to read:, “Jesus” since the Revised Rhiems New Testament of 1738. Before that date, this precious name, “Iesous” had been translated, “Jesus.” For the remainder of our book, we will restore, “Iesous” without note in all quotations. We will not restore the precious name, “Anointed,” which was corrupted to read, “Christ,” because this would cause too much confusion.

Here is our response to these theories. “The Anointed” was a man (flesh and blood) [but He is not a man today] who was, “in all points tempted as we are, yet without sin” [Heb 4.15]. The same writer says that He is declared to be: “You are Son of Me” [Heb 1.5], and to “taste death for everyone” [Heb 2.9]. However, God did withdraw His Spirit from Iesous and allowed Him to bear our sins on the cross [Mt 27.46]. However, the Spirit of God [the Anointed] was not anointed with the Spirit of God, as their teaching seems to imply. Why would a “Spirit” need to be anointed with a “Spirit”? But rather, the fleshly body [Iesous], which is inseparable from the mind, was anointed with the seven Spirits of God [Isa 11.1-4]. But, could Iesous live a perfect life for 32 years without the seven Spirits of God? Probably this anointing of the Spirit was for John to see (though others present, who were not prophets, did not see it), and to testify about it to other men. [Jn 1.33.] Iesous’ dipping for the forgiveness of sins was for our example only, and should not the dipping of the Holy Spirit be a similar example? No!

When John said he saw the Spirit, this was visible to the prophet only. [There is no record of men of earth seeing the Spirit, in the New Covenant (Revelation).] Today we receive the Spirit by the Prayer of Faith – only! In the First Century AD, it was received in three ways: 1) An outpouring from heaven – Joel 2.28-29, Acts 2.17-21; Acts 10.44; 2) The Laying on of Hands, Acts 19.5-6, 3) The Prayer of Faith, Jas 1.5-8.

And the crucifixion was almost over before the Spirit was withdrawn from Iesous (Mt 27.46), so that it is ridiculous to contend that the Anointed did not suffer, as is written. When the Spirit was removed, the body was still the body of our dying Lord Iesous. But “the Anointed” had the Spirit of God removed to make room for “the sins of the whole world” (1Jn 2.2). The Docetist theories are very illogical.

Getting back to the report card, Ephesus seems active (works), and dedicated (tried liars), but they had their shortcomings.  

B) BAD TRAIT IN THEIR CHARACTER.

“Nevertheless, I have this against you, that you have left your first love” - Rev 2.4.

What was the congregation’s “first love?” The “first commandment” is to love God with all your
heart (Mt 22.38). Then the nation of Israel, who supposedly already loved God, was told to “seek first”
the kingdom of God (Mt 6.33). Finally, the good message of the kingdom was proclaimed “first to the
Jews” (Acts 3.26, 13.46; Rom 2.9). Which of these three “firsts” was the first love of Ephesus? Iesous
directed them to, “Repent and do the first works.” An order to “do works” does not sound like the love of
God. Obedience is brought about by love, and obedience relates to works, but still the language seems
too harsh, when we identify “love of God” as “works.” The natural Jews had been persecuting the
spiritual Jews for 35 years now, but in the beginning Iesous’ students were dying in their effort to witness
to the nation of Israel. Maybe they had assumed that it was impossible to convert anyone of the Jews
now? Maybe they were taking the easy way out? (Only the congregation of Thyatira is mentioned to
have “love.” But Smyrna and Philadelphia received a better report card than Thyatira. Therefore, the
possibility remains that Ephesus was performing works out of habit, and really had left their love for
God.) The reader is qualified to determine the correct choice of the possibilities presented, or of a
possibility not presented. Now we must consider the Man of Sin.

C) THE MAN OF SIN.

“But this you have, that you hate the deeds of the ‘students of Nikolaos’ (Nicolaitans), which I also hate” - Rev 2.6.

Paul has prophesied of the Man of Sin about fifteen years before, in these words:

“No one will deceive you by any means; for that Day (coming of the Lord) will not come unless the
falling away comes first, and the Man of the Sin is revealed, the Son of the destruction, the [one]
opposing and exalts himself above all that is called God (Qeou), or object of worship, so that him in the
temple of God (tou Qeou), as God (wj Qeon), to sit down, showing himself that he is God (Qeoj)” - 2
Thes 2.3-4.

Iesous was describing the falling away to have already occurred in AD 67. The “temple of God”
is the congregation (1 Cor 3.16). The Man of Sin could not deceive anyone in Jerusalem for they had
already been deceived, and Iesous’ students were not in Jerusalem, but had “fled to the mountains.”
Nikolaos wrote letters to the congregations, as the apostles had done, to overthrow God, and to promote
the worship of himself. Nikolaos was a codename, and he has another codename too, but the letters
written expose his real name. Here is his plan of operation, to direct the worship of God to himself.

“For Iesous the Anointed, our inseparable life, is the mind of the Father, just as bishops appointed
throughout the world are in the mind of the Anointed” - To the Ephesians.

In his letters, the Man of Sin designates the monpresbyter (one bishop) in each congregation
written to at this time. The apostles had never appointed any monpresbyters. Alexander Campbell, in the
1800s, was a church reformer, striving for “The ancient order of things.” One of his principle points was
“a plurality of elders.” This is consistent with the Bible message, but monpresbyters are opposed to the
Bible message. The apostle Paul describes God appointing, “first apostles, second prophets, third
teachers” (1 Cor 12.28), but bishops are not contained in this list. And, none of these things mentioned by
Paul are contained in the Man of Sin’s message. Besides that, the Man of Sin has divided elders into
monpresbyters (one per congregation) and presbyters (many per congregation). Then he goes on to say:

“It is obvious therefore, that we must regard the bishop as the Lord himself” - Ibid.

This is definite proof of “opposing and exalting himself above all that is called God.” God is out
of sight, but the bishop is in plain view. Iesous is no longer the Head of the Body, when the
congregations go along with these things. Here is a sample of an unrelated subject quickly grasped by the
Pope.
“He was born and was dipped in order that by His suffering he might cleanse the water” - Ibid.⁸

Iesous suffered and died for sure, but for men of earth, and not for the water. This is the origin of the Pope’s “holy water.” Much of the Roman Catholic teaching is from the Man of Sin.

“... I will further explain to you the subject ... the divine plan with respect to the new man Iesous the Anointed ... especially if the Lord reveals anything to me” - Ibid.⁹

Now, the Man of Sin pronounces himself the “Oracle of God,” as the Greeks still believing in mythology had the Oracle at Delphi. For this reason, John calls him, “Zeus-nourishing” (Diotrephes), “who loves to have the preeminence among them” (3 Jn 9). Ignatius also wrote to Magnesia, and Tralle, and Rome, and Philadelphia, and Smyrna, and to Polycarp, the bishop of Smyrna. In order to seduce the simple, you must usually have a pretense of orthodoxy, and so, he writes many wonderful things about Iesous, and the Heavenly Father, and the Holy Spirit; and also, he writes against Judaism (as Paul did), and against Docetism. But “loving the bishop as the Lord” is scattered throughout his letters. If this were deleted, the rest of the letters would seem to be from a sincere student. The evidence is much greater than what we have presented, seeing as we have limited ourselves to the letter to Ephesus. But, the congregations were in the habit of circulating letters received from the apostles. (See: Col 4.16.) Probably, the congregations in Asia shared their letters from Ignatius -- the Man of Sin. Eusebius records that he was the second bishop of Antioch in his line of apostolic succession.¹⁰

“... and Nikolaos, a proselyte of Antioch” - Acts 6.5.

Ignatius and Nikolaos were both from Antioch, and his students’ works were hated by Iesous (Rev 2.6).

But does the rest of Paul’s description of the Man of Sin apply to Ignatius?

“And, you know, the [thing] restraining, that the [thing] to have been revealed in the time of himself. For the mystery of lawlessness is already at work, only the [one – John] restraining even now (will continue) until he will come from the midst (Asia)” - 2 Thes 2.6-7.

This man, (Paul was described him), indicated “he restraining” was the apostle, John. When John was banned to Patmos, then Ignatius was turned loose on the congregations to deceive the simple. But Ephesus is praised for hating these works. This is believed to have happened in AD 66 and Iesous’ “Unveiling” (apocalypse; ἀποκάλυψις) was the following year. Here is the fate of the Man of Sin -- then and now!

“And then the lawless one will be revealed, whom the Lord (Ὁ Κυρίος) will consume in the breath of the mouth of Him, and He will destroy [with] the brightness of the coming of Him” - 2 Thes 2.8.

Compare: Rev 20.9-10, about “Gog and Magog.”

Recall our discussion of “The [One] Coming Himself” (Rev 1.8), the verb being in the present tense in AD 67, because the war with Rome had already begun (Rev 1.10). This “coming” will continue until AD 77. (See: Chapter 4.) Ignatius could have been destroyed anytime during this period.

“As for Ignatius himself and those with him, if you learn anything more definite, let us know” - Letter by Polycarp to the Philippians.¹¹

Despite all of his boasting of going to Rome to be food for the beasts (please do not try to stop me), there is no record that he ever arrived there. And, Eusebius quotes all writers identifying martyrs that he can
find, but he has no record of Ignatius. But then, sad to tell, though the Man of Sin was “consumed in the breath of the mouth of Him,” nevertheless, his teaching has survived to the present day.

D) HE WHO OVERCOMES.

“In the [one] overcoming, I will give to him to eat from the Tree of the Life, which is in the Paradise of the God (τοῦ Θεοῦ) of Me” - Rev 2.7.

It should be evident to one and all, that to “overcome” is to be resurrected to heaven. All seven congregations will have an exhortation to, “The [One] overcoming.” Paul lists three general resurrections together (1 Cor 15.22-24). Iesus’ resurrection was the first one (Rev 1.5, 18), and this is the second one (Rev 2.7, 5.11, 7.9, 14.16-18, 14.1-5, 19.6-8),* and the New Covenant resurrection is the third one (Rev 20.11-15, 21.7). And, the Pope’s old tale about only two resurrections is a lie!

NOTE *: These six records of the “second resurrection” are to condemn, “The Three Blasphemies of the Beast (Rev 13.6), including, “the [ones] dwelling in the heaven” – being done in “ten days” (AD 77.)

A writer of Premillennialism told about the resurrection being “imminent” since the First Century, but it is still in the future! (That is too deep for me!) Here is proof that it was imminent in the First Century:

“... repent and do the first works, but if not, I am coming to you quickly and I will remove [place] of the lampstand of you from the place of her – if not you do repent” - Rev 2.5.

The word “you” means the congregation during the life of John, and cannot be properly interpreted to mean somebody else 1900 years in the future. This is grade school grammar. The words “you” and “they” would have been employed to represent the present and the future, if the event was still 1900 years away. But only the pronoun “you,” representing the present generation was employed, and we find no mention of the future pronoun “they.” However, the writer of Hebrews, when discussing the resurrection of the men of faith, as far back as Abel, conjoins the past tense pronoun “they” with the present tense pronoun “us” (Heb 11.40). But even there, we see the glaring absence of a pronoun to represent future generations. We rationally conclude then, that this “second resurrection” is limited to the present generation in AD 67, and to past generations, even Pre-flood generations.

Now we will compare the other congregations.

2) THE CONGREGATION AT SMYRNA.

“These [things] says the First and the Last, who became Himself [Middle Voice] dead, and He lived” - Rev 2.8.

The letter to Ephesus was introduced by a trait of Iesous’ character, from Chapter One (1.13,16); and the present letter follows the precedent. (See: 1.11, 17-18.) We will observe this pattern to be consistent throughout Chapters Two and Three of Revelation. “First” and “Last” emphasizes Iesous’ eternal life and character, while “was dead, and came to life” produces the hope of the resurrection of the Bride of the Anointed. And, after this second resurrection, men of Earth (New Jerusalem) have hope in the third resurrection. (See: Rev 13.10, 14.12, 21.7.) What will the report card of Smyrna reveal?

A) GOOD TRAITS OF CHARACTER.

The congregation at Smyrna is reported to have had “works” and “tribulation” and “riches,” although they endure “poverty” of a worldly nature. This relationship between spiritual riches and worldly poverty is consistent with the apostles’ writings.

“... for the [one] suffering in flesh has ceased of sin” - 1 Pet 4.1.

“If we endure, we will also king with [Him], if we deny [Him], He also will deny us” - 2 Tim 2.12.
Iesous also mentioned the blasphemy in their community, of “those who say they are Jews and are not.” Blasphemy is to speak in a degrading manner about something, and here it is about the true Jews.

Who are the Jews referred to here, as “the synagogue of Satan” (2.9), and in the letter to Philadelphia? (See: Rev 3.9.) Three categories of Jews are mentioned in the New Testament, and by the process of elimination, we may determine the intended message to these “healthy” congregations. Those without rebuke and without the order to repent are considered “healthy.” One definition for the Jews is contained in this Scripture:

1) “Therefore remember that you, once Gentiles in the flesh ... were without [mercy] of Anointed (Χριστοῦ), being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without Gods (ἁγίου)* in the world. But now ‘in anointed (Body) of Iesous’ (ἐν Χριστῷ Ιησοῦ) ... have been brought near by the blood of the Anointed (του Χριστοῦ)” - Eph 2.11-13.


The kingdom of God, and the “firstfruits” of the kingdom of God, which was the reign of the apostles (Mt 19.28) were described by God to be Israel, employing the same terminology that was used in the Old Testament to identify the nation of Israel. For instance, the Jews and Gentiles saved by the blood of the Lamb are the temple of God (1 Cor 3.16), and have an altar (Heb 13.10), which represents the Lord’s Supper. The Body of Jews and Gentiles have a High Priest (Heb 8.1), and a King on the throne of David (Acts 2.30, Rev 3.7), and they enjoy a Living Prophet (Rev 1.1, 19.10). These members of the commonwealth of Israel raise incense before the throne of God in heaven (Rev 5.8), which are the prayers of the saved.

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The second group of Jews is designated:

2) “... because the Creation herself (auth) (Heaven & Earth = Israel) also will be delivered from [poverty] of the bondage of corruption into the liberty of glory of the children of the God (του Θεου) ... And so all Israel will be saved, as it is written ... For the gifts and the calling of the God (του Θεου) are irrevocable” - Rom 8.21, 11.26, 29.

These are the physical children of Israel, who did not believe in Iesous, but were preserved from death, during the war with Rome, to be saved by the destruction of the temple, and the resurrection of the sons of God (Rom 8.19), and the anointing of the Spirit of God (Rev 1.7, Zech 12.10). [We may speculate, vainly, about those who did not receive Iesous and died. As Antipas was “the faithful martyr of Me,” so these are faithful to the fulfillment of the prophecy of Zechariah, and Joel, and Isaiah, and Paul. The Lord is the judge. Our speculation would not matter.]

The third group of Jews is condemned:

3) “For not all the [ones] of Israel, these [ones] of Israel, neither because they are seed of Abraham [are] all children, but in Isaac wil be called to you, ‘seed’. That is, not the children of the flesh [are] these children, but the children of the promise, they are counted into a seed of promise” - Rom 9.6-8.

These are the physical ancestors of Israel who never became members of the commonwealth of Israel, either before the resurrection, in AD 77, or afterwards.

The angel of the Lord Iesous, speaking to the apostle John, describes the congregation at Smyrna as Jews, or Christians; and also, another group of people are illustrated as being pretenders of Christianity, and as not being Jews. The second definition of Jews (2) would not engage in such a farce, for they did not claim to believe in Iesous -- yet! The same is true of the third definition of Jews (3), who believed that they would be saved by heritage, because “the gifts and the calling of God are irrevocable” (Num 23.19, Ps 105.7-12, 42-45). But then, their hope was in vain, for “two-thirds in all the land were
cut off and died” (Zec 13.8). And this was due to God’s stipulation to the everlasting covenant that they must keep the law, and Paul states clearly that they are out of favor with God (Rom 9.6). Therefore, the “synagogue of Satan” (in this phrase) has nothing to do with Judaism, but instead, it consists of the body of fake Christians in the communities of Smyrna and Philadelphia. Iesous gives no order to repent in either letter to these congregations.

The logical conclusion, agreeing with all the conditions of the premises presented, is that the bodies of true and fake Christians were separated. Five other congregations, containing sinners, were commanded to repent. God boasts of being the impartial Judge (Eze 18.19-22), and we may rest assured that he would not condemn Pergamos for having students of Nikolaos, and then spare Smyrna and Philadelphia for the same crime. The servants of the Man of Sin, the synagogue of Satan, had either been excommunicated, or else have left voluntarily. Ignatius, the Man of Sin, had written letters to both communities, but evidently, not to the congregations. Our knowledge of splinter groups within denominations, and within local congregations, makes this seem to be a practical option. The conclusion is logical, and just, and reasonable, that both communities had a church worshipping the Man of Sin and a congregation rejecting Ignatius’ blasphemy.

No bad traits are listed, to their glory and joy.

B) BAD THINGS IN STORE FOR THEM.

Philadelphia also has a congregation free from criticism, but the other five bodies share the common fate of being exhorted to repent. Although the congregation is not condemned, still they are warned of trouble to come. Iesous forewarns His people what to expect.

“To be forewarned is to be forearmed.”

Ephesus had the imminent resurrection indicated by the word “quickly” (2.5). Now Smyrna has the coming of the Lord portrayed by “ten days of tribulation.” Therefore, “ten days” and “quickly” may be seen to be equivalent. In prophecy a day usually represents one year, as Daniel’s 70 Weeks had a day for a year. (70 Weeks = 490 Days = 490 Years.) The glorious resurrection is dated by these words “ten days.” The war began in AD 66, and Iesous’ “Unveiling” was probably received in AD 67. Daniel’s 45 Day period between 1290 Days and 1335 Days also dates this event. God loves the number “seven.” Then “double-seven” is also enjoyed by Him. Iesous told Peter to forgive his brother “seven times seventy.” The day of Pentecost was “seven Sabbaths (sevens) plus one day.” The Year of Jubilee was “seven Sabbaths of years, plus one year.” Judah’s captivity was “seventy” years. Daniel’s prophecy until the Messiah was “seventy Sabbaths.” Therefore, if we were to calculate a date anywhere near AD 77, but not exactly in that year, we should know that we are wrong, and begin again our calculations to reach this date. (AD 67 + 10 = AD 77. AD 32 + 45 = AD 77.) Whether this is correct or not, Iesous states dogmatically that “the (h)* generation, her (auth)** shall not pass away until all these things be fulfilled.” This was the generation alive in AD 32, when these words were spoken. In light of this, our calculation cannot be too far off the mark. This is the hope of those described to be in the midst of suffering and prison terms and tribulation; to be resurrected! If they are faithful unto death, Iesous had promised them “the crown of the life” (Rev 2.10). And, this is our promise too!

NOTES * & **: η & αὐτή are both feminine gender. Men denying the truth of this verse, say the word is οὗτος of masculine gender (“men” – 55 Xs), and means “that generation” at the End of Time. But then, it is also translated, “this” 168 times. And we translate from the Majority Translation (“this”).

C) THE MAN OF SIN.

Ignatius wrote these words to the church, but not to the congregation.

“No one will do anything that has to do with the ‘From calling’ (ἐκ κλησία) without the bishop” - Letter to the Smyrnæans.12

The congregation of the Lord is intended to be like “leaven, which a woman took and hid in three measures of meal till it was all leavened” (Mt 13.33). If all of the members of the congregation only did their works when the bishop was present, then they would soon die off.
“Only that Eucharist which is under authority of the bishop (or whomever he himself designates) is to be considered valid” - Ibid.13

(Men were still enslaved by these words in the 1800s. Barton W. Stone boasted, in his magazine:
“We are happy to announce to our brethren ... the union of Christians in fact in our country. A few months ago the reforming Baptists (Disciples of Christ) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together” - The Christian Messenger, 1832.14

Although the original intent was for union, when they further investigated each other, this was the result:

“For they believe that no person but a preacher has a right to administer the ordinances -- such as the breaking of the loaf &c.” - H.C.C., Lexington, Ky.; February, 1832.15

The union never materialized because of the words of the Man of Sin in AD 66/67.

D) HE WHO OVERCOMES.

“He who overcomes shall not be hurt by the second death” - Rev 2.11.

The “second death” is pictured for us throughout the Bible.

“For a fire is kindled in the anger of Me, and she will burn to the lowest grave under her; and she will eat Earth (Israel) and increase of her ... The sword, she will bereave outside ... I will make cease her from men memory of them ... For He Is (7171), He will judge people of Him and He will have compassion on the servants of Him when He sees their power is gone ...” - Deut 32.22, 25-26, 36.

God had warned “the synagogue of Satan” long ago, and succored the congregation of Smyrna. And, the resurrection being in “ten days,” it was imminent in AD 67, when Revelation was written!

Now we will consider Pergamos, and the fate of the faithful in AD 67.

3) THE CONGREGATION AT PERGAMOS.

“These things says he who has the two-edged sword” - Rev 2.12.

The angel sent to signify the “Unveiling” of Iesous, to John, uses this phrase, quoted above, to equate Him with the word of God. (See: Heb 4.12, Jn 1.1, Rev 19.13.) In Chapter One, these phrases describe Iesous as being the word of God:
“The Unveiling of Iesous” - 1.1.
“The testimony of Iesous” - 1.2.
“The Faithful Witness” - 1.5.
“The voice of Him as the sound of many waters” - 1.15.

What does the word of God, Iesous, have to say about the congregation at Pergamos?

A) GOOD TRAITS OF CHARACTER.

First of all, Iesous knows their “works.” Every letter to the congregations begins with, “I know your works.” Nothing is hidden from God. However, two congregations have works that are repulsive to the Lord, but not Pergamos. Philosophers have written, “You can find something good to say about every man, if you try.” Besides knowing their works, the Lord knows that they dwell where “Satan’s throne is.” This statement intimates sympathy for His servants. By “Satan’s throne,” reference is made to the fact that Pergamos was the capital of the Roman province of Asia, and that she possessed a celebrated altar to Zeus. The children of God lived amid pagan idol-worship, and mythology. The Lord is boasting on some
of them for their restraint from such practices.

Then the year before, probably, they did not deny His name when Antipas was killed in their midst, where Satan dwells. Satan’s throne and where Satan dwells are two distinct geographical locations. This is confirmed by Josephus when he describes Antipas’ murder in Jerusalem. (See: Wars of the Jews: 4.3.4 & 4.3.5.) As the city of Jerusalem was being surrounded, the rebels from all over the country came to seek refuge there. John, called the son of Dorcas, bears the infamy for this act. We may safely construe the message to mean that they were in Jerusalem when Antipas died, “the sun (king) darkened,” and then they fled to the mountains in Asia Minor. Now they reside in Pergamos. “The faithful martyr of Me,” used to describe Antipas, who was “of the royal lineage,” does not necessarily mean that he was a believer in Iesous. Instead, he was merely faithful to the fulfillment of the prophecy. “The sun (king) shall be darkened and the moon (priesthood) turned to blood” (Joel 2.31). [The moon was turned to blood in AD 69.] God has consistently called pagans the servants of Him, and the nation of Israel is described as disowned at this time. Assyria was, “The rod of Me” (Isa 10.5), and Nebuchadnezzar was, “The servant of Me” (Jer 25.9), and Cyrus was, “The Anointed of Me” (Isa 45.1), and, “The shepherd of Me” (44.28). So then, these were hard times! Both last year, in Jerusalem, and this year, in Pergamos, are pitifully described. This is the praise, from Iesous, that they were able to bear up under these pressures. Now for the other side of the coin.

B) BAD TRAITS IN THEIR CHARACTER.

“But I have a few things against you, because you have there those who hold the teaching of Balaam ... to eat things sacrificed to idols, and to commit sexual immorality” - Rev 2.14.

The teaching of Balaam was to counsel Balak, the king of Moab, to have his women commit fornication with the sons of Israel (Num 31.16). And, he did this for riches (Jude 11). If you remember the story, Balak requested the prophet Balaam to curse Israel. Balaam said that he would check with He Is (יהוה). He Is said, “No.” Then Balak wanted him to come to Moab. Once again, he checked with He Is. He Is said, “No.” Balak continued to pester him, and he checked with He Is again. He Is said, “Go ahead.” He should have accepted the first answer, for he died in the siege, and he is condemned by the word of God. Now, Pergamos is in the same situation. They probably would not listen to He Is, and to His messengers. Peter describes these sins, while writing to the “strangers” (foreigners) of the dispersion, and most probably these people, like this:

“... Lord (Kurioj)* knows how to deliver the godly out of temptations and to reserve the unjust under punishment ... They are spots and blemishes ... while they feast with you, having eyes full of adultery and that cannot cease from sin, enticing unstable souls ... They have forsaken the right way and gone astray, following the way of Balaam ... who loved the wages of unrighteousness ...” - 2 Pet 2.9, 13-15.

NOTE *: God, in His infinite wisdom, did not have Iesous begin teaching all of the errors in the Septuagint. Instead Iesous quoted the Septuagint faithfully to the Jews who had heard it all of their lives. But, that does not mean that it was right, or even pleasing to God.

Peter was probably imprisoned in Rome at the same time that John was banned to the Isle of Patmos, or possibly a year or two before this time. No historical record has been found to identify these persons. Eusebius quotes a tradition that these were possibly the students of Nikolaos, but this is followed with a quote that the Man of Sin was faithful in marriage, and his daughters and son. His letters exhort the readers to honor holy matrimony, and so, this is believed to be the work of a loose tongue. Eusebius should have suppressed such a flimsy concoction, and that is the only reason that it is mentioned here. Peter’s message harmonizes with the condemnation that Iesous has for Pergamos and Thyatira. These charges seem more serious, that is, more difficult to overcome, than Ephesus “leaving her first love.” But the depravity of some of the congregation is not limited to these two sins of sexual immorality and idol-worship.
C) THE MAN OF SIN.

“Thus you also have those who hold the teaching of the students of Nikolaos, which thing I hate” - Rev 2.15.

Ephesus was commended for hating this teaching, as Iesous did, but Pergamos is rebuked for accepting the same perversion. The Man of Sin did not address a letter to the congregation at Pergamos, but all seven of these congregations were close together. We will observe Ignatius’ letter to the Magnesians, which were nearby.

“Ignatius, who is called Theophorus, to the church at Magnesia ...”

“Phorus” is translated “tribute,” or “tax.” (See: Lk 20.22.) “Θεος” is God. Together they read, “Tribute to God” (Θεοςφορος). Ignatius seems to have assigned this name to himself, and he flaunts it at the beginning of each letter. “Tribute to God” seems to be the proper translation, but the editor of J. B. Lightfoot’s translation of Ignatius’ letters renders it, “God-bearer.” Either way, the self-imposed title smacks of conceit and pride.

“... the deacon Zotion; may I enjoy his company, because he is subject to the bishop as to the grace of God, and to the presbytery as to the law of Jesus the Christ.”

Once again, the Man of Sin is directing worship away from the Lord and towards himself, and also towards his newly invented “elevated priesthood.” The Pope fell in love with the teaching, and promoted it vigorously.

“Be eager to do everything in godly harmony, the bishop presiding in the place of God”

Iesous’ hatred for this teaching is easily comprehended, and is justifiable.

“Therefore as the Lord did nothing without the Father ... so you must not do anything without the bishop and the presbyters”

He is a persistent fellow, and he really hammers away at this bishop-worship. Once again, any congregation limiting their works to the bishop’s presence would soon be dead.

“It is utterly absurd to profess Jesus the Christ and to practice Judaism.”

Although this is true today, the law was not ended at that time, and so, the Man of Sin is guilty once more. The apostles had two conferences at Jerusalem to settle this issue. Peter was the apostle to the Jews, and Paul was the apostle to the Gentiles, and they had different messages. (See: Acts 15 & 21. Even today the leaders of the churches do not understand this message.) The resurrection was the end of the law for the Jews, while the cross was the end of the law for the Gentiles. It would be self-defeating to convert Gentiles to Judaism when the law is about to pass away. Ignatius’ letters were addressed to the congregations established by Paul, and his helpers. But, they now have members that have fled from Jerusalem, who were taught by Iesous and the apostle John. Therefore, the two messages are now mixed together. Iesous had taught that “not one jot or tittle of the law would fail till Heaven and Earth (Israel) passed away” (Mt 5.18). Also, the Jewish apostles were told to obey the scribes and Pharisees (Mt 23.1-3). The law ended at the resurrection in AD 77. Now we have a new law and a new resurrection. Iesous was addressing the nation of Israel only! Paul condemned honoring the law (Col 2.16) when addressing the Gentiles only! But, Paul also addressed congregations of both Jews and Greeks:
“... I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew ... to the [ones] under law, as under law, in order that I might win the [ones] under the law; to the [ones] without law, as without law (not being without law toward God [Qew], but under law toward Anointed [Χριστός]), in order that I might win [those] without law” - 1 Cor 9.19-21.

Israel had not passed away when Ignatius wrote to Asia. Therefore, he was guilty of condemning the law, to the Jews in these congregations, before the proper time.

“Be subject to the bishop and to one another, as Iesous the Christ in the flesh was to the Father ..”21

And so, the teaching of the Man of Sin continues in the congregations today as it did in Pergamos in Ignatius’ own lifetime. And it is condemned now, as then.

D) HE WHO OVERCOMES.

“Repent, or else I will come to you quickly and will fight against them with the sword of the mouth of Me ... The [one] overcoming I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except he receiving it” - Rev 2.16-17.

Once again, the urgency, or the imminence, of the resurrection and Judgment Day is stressed. “I will come quickly” means right away. Each letter to the seven congregations stresses this point. Here is an example of how “quickly” is used in the New Testament.

“As soon as she heard, she arose quickly and came to Him” - Jn 11.29.

Other places where the word is used are similar. However, quickly in prophecy is not quite so instantaneous as this example. But then, it is not always this instantaneous in other places.

“Go out quickly into the streets ... of the city, and bring in here the poor ...” - Lk 14.21.

The second example would take longer than the first, but they are both quickly as we know it today. And we have observed that quickly in this chapter relates to “ten days” (years). But we can find no examples that would relate to the Pope’s 1900 years for quickly.

Iesous would fight against Ignatius’ followers in Pergamos, in the sword of the mouth of Him, or the word of God. These words were conveyed to John, who wrote them to the congregation, who received them when their messenger next visited John on the Isle of Patmos. This would appear to be a short time, or quickly.

Iesous replied to the Jews boast of their fathers eating manna in the wilderness, by telling them, “I Am (egw eimi; Heb. hyha) the Bread of Life.” (See: Jn 6.31, 49, 58.) We may feel safe in saying that He is the hidden manna. Although the believers had the Bread of Life at that time, nevertheless, they had been promised more:

“Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the heart” - 1 Cor 4.5.

The First Century Christians had the promise of a more complete understanding of the Bread of Life (hidden manna), and of each other and themselves, when the resurrection would be completed. What was being advised there was not to judge the thoughts and motives of your brethren. Only God knows the thoughts of man. This is similar to the “tares and the wheat” left together until the harvest. But, we also have glories awaiting that we cannot imagine. (See: 1 Jn 3.2, Rom 8.28, 1 Cor 13.12.)

The imagery of the white stone and a new name written is from the ephod of the high priest, which had two onyx stones with the names of the twelve tribes of Israel engraved on them (Ex 28.9-12). An onyx stone is described to be translucent like a fingernail. The new name was to be “New Jerusalem.” This title would replace the twelve tribes of Israel, who are described to be the messengers at the twelve
gates of the “Holy Jerusalem” (Rev 21.12). B. W. Johnson had this to say about the white stone, and it seems appropriate: “Among the Greeks a white stone was a symbol of acquittal, as a black stone was of guilt.”

This acquittal was the eternal forgiveness of sins, never to be tempted again.

And now we shall analyze the letter to Thyatira.

4) THE CONGREGATION AT THYATIRA.

“These things says the Son of the God (τοῦ Θεοῦ), who has eyes like a flame of fire, and His feet like fine brass” - Rev 2.18.

Once again, as in the previous letters, the attributes of Iesous, from Chapter One, have been used to preface this message to Thyatira. The “Son of the God” (1.6), and “eyes like a flame of fire” (1.14), and “feet like fine brass” (1.15), are representative of the authority of Iesous over the congregations. (See: Chapter 1, for an explanation of the imagery.) Now we will examine the report card of the students of God.

A) GOOD TRAITS OF CHARACTER.

The Lord Iesous begins by mentioning the “works” and “patience” of the Body at Thyatira; which same things have been common with the other three congregations discussed. Iesous adds to their praise that their more recent works have been more than the previous efforts put forth. Every congregation should be pleased to hear this commendation. However, the terms “love” and “service” are original in this letter. Whether this is an indication that the other Bodies did not possess the same attributes, or not, their mention is still to the glory of the members of this local Body. Various kinds of love are recorded in the New Testament, and the greatest of these is “Extreme Love” (ἀγάπη), which is referred to here. “Brotherly love” (φιλαδελφία) is also commanded by God, and John adds that if you do not love your brother, whom you see, than you cannot love God, who is unseen. (At times, the children of God allow their brotherly love to be carried to such extremes that the love of God is forgotten. Sometimes the membership is uneducated as to how to love God.) Thyatira is a loving group then, and besides that, they also have “service,” a derivative of the word for “servant.” This term is also unique to this congregation. We would like to end the report card here, but there is a darker side to their lifestyle.

B) BAD TRAITS OF CHARACTER.

“But, I have against you that you allow [place] of the woman of you, Jezebel, the [one] she says herself a prophetess, and she teaches and she seduce the servants of Me to commit sexual immorality and eat [things] sacrificed to idols” - Rev 2.20.

The condemnation of Pergamos, with the teaching of Balaam, is identical to the rebuke of Thyatira, with the teaching of Jezebel. Only the number and gender are at variance. (Compare: Rev 2.14 & 2.20.) Those holding the teaching of Balaam (2.14), and those holding the teaching of Nikolaos (2.15) are plural in number, and masculine in gender. (See: katrountaj.) Although Jezebel is a rare word in the Greek, and does not follow a pattern of declension to identify the number and gender (because it is a translation of a Hebrew word), nevertheless, the words “her” and “herself” give her identity away. These are both singular, and in the feminine gender. As is usual in a case like this, one specific woman is designated. (One sure way to spot an unqualified expositor is to notice the disregard for number and gender.) Who was this woman? Does history tell the story? Many commentators on Revelation honestly state their ignorance of her identity. Also, J. B. Lightfoot, an expert on patristic writings, is silent on the subject. What was being declared to the reader (by Lightfoot) was that we have found no record of her either. But this is immaterial. Refer back to Iesous’/John’s prophesy of these two sins under the heading of Pergamos.

Do you remember the story of Jezebel? Jezebel is a codename here, as was “Zeus-nourishing” for the Man of Sin. Ahab, king of Israel (916-895), married a Sidonian woman named Jezebel. She was a worshipper of Baal. Ahab built a temple of Baal in Samaria (1 Kin 16.32), and Jezebel massacred the prophets (18.4). The prophets of God predicted that the dogs would eat her flesh. After Ahab died, and
when his son was killed, Jezebel was thrown out of an upper story window by her eunuchs. Jehu, who ordered the murder, went in to eat, and after a while told men to go bury her.

“So they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands” - 2 Kin 9.35.

The woman in Thyatira, like her namesake, would be cast into a sickbed, and her children killed. Observe the parallel account in Iesous’ Unveiling:

“And I gave her time so that she might repent of the sexual immorality of her, and she does not wish to repent” - Rev 2.21.

As with the type, so it was with the antitype. Jezebel’s time for repentance was past when John wrote this prophecy. We may assume that the words of Peter were the warning, and the time to repent. (See: 2 Pet 2.20-21.) Her time is up when this was written, about AD 66. Also those with her are condemned unless they repent (2.22). She will become sick and bedridden, and her children will die, so that the congregations “will know that I Am (egw eimi) The [One] searching loins (kidneys) and hearts” (2.23). God is made known, that He is alive, by the fulfillment of prophecy. (And the fall of Babylon, in 1870, was the end of the mystery of God; but this was followed by Armageddon ending in 1918 and 1923. And the thousand year reign was censored in my lifetime.)

C) THE MAN OF SIN.

Iesous makes no mention of Ignatius in this letter, and the letters of Ignatius preserved do not include one to Thyatira.

D) THE [ONE] OVERCOMING.

“But to you I say, [“and” – NKJV*] to the rest, to The [ones] in Thyatira, as many as do not have this teaching, (‘Who have not known the depths of the Satan,’ as they say); I am not putting on you [any] other burden” - Rev 2.24.

The word “and”(*) is not in the text, and does not belong in the translation. Now, the sentence makes more sense grammatically. Iesous is comparing the followers of Jezebel with the rest of the congregation, which is described; “to you ... to the rest, to the ones ... as many as do not have this teaching.” Those fallen from faith, who followed Jezebel, were addressed previously (2.20-23).

“Who have not known the depths of Satan, as they say,” What are the “depths of Satan?” Who are “they?” What did they say?

“You from bringing (כمنح) [find] the searching (דותא) God of Her (יהב) ... [They are] Height of heavens – what, you will do? Deeper than Hell – what, you will know?” - Job 11.7-8.

Hell is the depths of Satan, and Job is “as they say.” But then, “they” is plural.

“Full in troubles, soul of [me], and lives of [me], the drawing them near to Hell. He (N) will count of me (YT) among ‘he going of’ pit, lives of me, as no mighty of God (לי) ... whom You remember them not ... You will give of Me in lowest ones, in pit, in darkness ones, in deeps ... The far [away] You from ‘he is neighbor of’ [Me] from Me ... The far [away] You from Me, loving [one] and neighboring [one] from knowing of [Me], from darkness” - Ps 88.4-6, 8, 18.

The psalmist is prophesying the prayers of Iesous, which is common in the psalms. Men have written, and their opinions been confirmed by others, “If one verse of the fortieth psalm is about Iesous, then the entire psalm is about Iesous.” And, this is also true about the psalm under consideration, and
many others. These things described by the psalmist are the “depths of Satan,” and the psalmist is one of “as they say.” Iesous was comparing the sexually immoral person with someone in Hell. But, they will certainly be punished, “unless they repent.” Here is the imminence of the resurrection in this letter. They had better clean up their lives in a hurry!

“I will put on you no other burden,” means no other burden besides, “not allowing that woman to teach and seduce the servants of Me.” Iesous had praised them for doing good, but a good man cannot be saved. Cornelius was a good man, but he was not saved. This is the Operation of the Holy Spirit, that Cornelius attempted to please God, in his ignorance of Iesous. And, his prayers were heard, and he learned how to be forgiven. In our present circumstance, under consideration, the congregation at Thyatira had not rebuked the false prophetess, but now this is their burden. And the common man usually becomes angry when you rebuke a sinner, and he even becomes violent at times. Part of the congregation must rebuke Jezebel, in order to please Iesous, and the remainder of the Body must cease with sexually immorality and eating things sacrificed to idols.

“Only what you have hold fast until being ever I will come” - Rev 2.25.

Besides pleasing God by rebuking Jezebel, they must hold fast to the things that Iesous has boasted about in their conduct. Once more, the imminence of the resurrection is stressed. “Hold,” and “till I come,” indicates the lifetime of the hearers of this message in the First Century. This is grade school grammar. Ask a teacher of English!

“And the [one] overcoming ... ‘He will shepherd them with a rod of iron; they will be dashed as the vessels of the potter’” - Rev 2.26-27; Ps 2.8-9.

The second psalm is about He Is (יהוה) and the Anointed of Him, the God and the Lamb, and this promise means that the faithful in the congregation of Thyatira would rule with God. As we progress though the book, you will see how they ruled with God.

“... and I will give to him the Morning Star” - Rev 2.28.

Iesous is the Morning Star, or the Living Prophet, and the resurrection is the Morning of the seventh day of Creation, in the parable in Genesis, Chapter One. This resurrection was to follow in “ten days.” (See: Chapter 5: The Creation.) And, as Iesous taught, the Morning would dawn in “this generation” (Mt 16.28, 24.34.)

The Chapter is ended here for the purpose of condensation. “The [one] overcoming” will be described to have reached “Third Heaven” in Chapters 4 & 5.
THE SEA OF GLASS (Rev 4 & 5)

The “Great Tribulation” has come and gone, as we view the scenes in Chapter 4; and the resurrection in AD 77, accompanied with the Judgment Day, has been consummated. Now, God has something new in store for all who are interested. Prior to the Scriptures describing the New Covenant Age, we encounter the glories of the Third Heaven, the Eternal Abode of God. The First Heaven was terminated in the Great Tribulation. (See: 2Pet 3.7-12, Rev 2 & 3.) The New Heaven and Earth (Rev 21.1) were founded on earth by the “dipping of the Holy Spirit.” (See: Zec 12.10-14, Rev 21.1, 22.1.) The addition of the spirits of men of earth, with a new body, has transformed the Living Abode of God into the New Third Heaven. This is one New Heaven. The Body of the Anointed on earth, a New Heaven and a New Earth, is the second New Heaven. Isaiah’s prophecy (65.17) has become history. And -- “the former (Old Heavens) shall not be remembered or come to mind” is the termination of the law and the prophets, and the nation of Israel. Now the men of earth are under the rule of the Prince of Peace, and the King of kings, as stipulated in the book of Revelation, and as foretold by the prophets.

(We have very few church hymns about the New Testament Age, and absolutely no books, since 1948, on this precious subject. The churches still sing about the Red Sea being parted, and about the faith of Daniel, and about the shepherd David doing battle with Goliath; but -- sad to tell -- they have nothing to say about the New Testament Age. Pray that this will be corrected.)

Right now we shall be engrossed in the subject, “What is heaven like?”

I. SCENES IN HEAVEN (Rev 4).

1) THE THRONE OF GOD (4.1-4).

“After these [things] I looked, and seeing myself [Middle Voice], a door opened in heaven. And the first voice which I heard, as a trumpet ... saying, ‘Come up here, and I will show to you what it is necessary to happen after these’” - Rev 4.1.

AFTER THESE. The sentence begins and ends with “μετά ταυτα” (after these), and seems to refer to the prophecies to the seven congregations of Asia (Rev 2 & 3). These prophecies would all be fulfilled at the time indicated by John’s future vision in Chapter 4.

VOICE LIKE A TRUMPET. A trumpet of God was employed to call Moses and the congregation of Israel to Mount Sinai (Ex 19.16). But then, God is a King of versatility, and other uses are made of this symbol. The prophet, Joel, was ordered to “Blow the trumpet ... and sound an alarm in holy Mountain of Me (Israel)” [2.1]. Joel had been dead for over 100 years at this time, and so, the message is to warn the nation by prophecy of Babylon’s impending siege. Thirdly, a trumpet is associated with the resurrection in AD 77. This is not intended to be taken literally anymore than Joel’s use of the trumpet was to be literally interpreted. (See: Mt 24.31, 1Cor 15.52, 1Thes 4.16.) Despite the adversity of use in the Old Testament, it is limited to the idea of an angel speaking (1.10, 4.1) or blowing a trumpet to announce the wrath of God (8.6-8, 10, 12; 9.1, 13; 11.15) in Revelation. John being spoken to by a voice like a trumpet relates to Moses being summoned to Mount Sinai by God’s trumpet. Therefore, “after these” represent prophecies fulfilled, while the “trumpet speaking” introduces new
prophecies for the future. The reader must bear in mind that this was written in AD 67, but the scene described, the resurrection, is in AD 77. The phrase, “Who it is necessary to happen after these,” is in conflict with our English language; but then, much of the Bible translated literally sounds foreign to our ears. When the time comes, we will see many subjects that qualify for “who.”

COME UP HERE. Can a man of earth go up to heaven, and then return to earth again? Paul did this!

“I know a man in the Anointed before fourteen years [ago] -- whether in body, I do not know, or out of the body I do not know, the God (O Θεος), He did know – the such a one being caught up to this Third heaven” - 2 Cor 12.2.

Paul’s phrase “in the Anointed” may be intended to relate to John’s term “in the Spirit.” For the Spirit is labeled “the Spirit of the Anointed” (Rom 8.9). But, contrary to John’s adventure, Paul was forbidden to speak about what he saw or heard in heaven (12.4). We will not speculate on the reason for this difference in their ecstasies. Instead of vain imaginations, we will observe other prophets with similar experiences to the one now described for John.

“And Spirit, lifting You (T) of me (YN) (שייתו), and You took me, and against You (near You) bitterness in wrath of her (Spirit of me) hand of He Is (יהיה) strong her (hand) on me” - Eze 3.14.

Ezekiel was carried to the throne of God in a vision (1.26), as Paul and John were transported to Third Heaven, and then he was carried away (3.14), back to the River Chebar (3.15); and so, he was in bitterness, and wrath of spirit because he was removed from the presence of God. But the point to be made is that God carries men here and there in the Spirit, if they are prophets. Sometimes they experience geographical changes, and at other times chronological changes, and often both.

“He sent pattern of a hand, and He took me in fringe of head of [me]; and she (hand) lifted me and spirit of me between the earth and between the heavens, and she (hand) brought me to Jerusalem, in from seeing of her of Gods (מלכים) to door of gate, the inner one, the facing to north that name from dwelling of image of the jealousy, the one making jealous” - Eze 8.3.

The “pattern of a hand” means that this is not meant to be taken literally, and God does not have a literal hand. God is spiritual, and hands are physical. God operates by speaking the word.

Ezekiel was transported from Babylon (1.3), where he was a prisoner, to Jerusalem and back again. Once more, we observe a different time period, for Ezekiel sees the restoration of Israel in Iesous’ day, in the Spirit (37.1). Daniel had seen the persecution of Antiochus Epiphanes (167-174 BC) in the year 560 BC (8.1, 13), and also the end of Jerusalem in AD 70 (10.1, 12.1,7-12) in the year 537 BC.

“In beating [possibly, “clapping”] He Is Gods of (אלהים יהוה) Israel from everlasting to everlasting” - Ps 106.48.

Now John will undergo the identical operation of God, being carried to the End of Time (Rev 20.11-15), and back again (Rev 22.8-21). Therefore, although some of the message will be new, the mode of operation remains the same. But this is dogmatically stated to be the last time this will happen. (See: Rev 22.18-19.) All of the cults founded by new prophets of God consist entirely of the deceived of Satan. Some of the Old Testament prophecies will be restated, and declared to be yet in the future when Revelation was written. But more of that later, for the present let us concentrate on the “Throne of God.”

THE THRONE IN HEAVEN.
“... and seeing himself [Middle Voice], a throne set in the heaven, and on the throne [One] sitting Himself [Middle Voice], similar in appearance to a stone, jasper and a sardius; and a rainbow around [place] of the throne, similar of emeralds” - Rev 4.2-3.

NOTE: The reader should notice, there is no “white throne,” as in Revelation 20.11.  (1) “For neither the Father does judge no one, but all of the judgment He has given to the Son” (In 5.22);  (2) “The judgment” was in the Old Testament, and will be in the New Testament, attended by sinners.  (3) No “sinners” will never be before the throne of the God in Third Heaven, which is “holy.”

There is more to the Bible than meets the eye.

THE “TRAITS OF THE STONES OF THE GOD.

The stones in the breastplate of judgment, of the high priest, were twelve in number, and contained the names of the sons of Israel (Ex 28.21).  Sardius and jasper and emerald were three of these twelve stones, and therefore seem to represent priesthood and holiness.  The rainbow symbolizes the Faithfulness of God, for He has kept his promise not to destroy the earth again by water.  This was God’s covenant with Noah, and is enjoyed by the sons of Noah to this day.  Added to this is the fact that the qualities of the stones vary from opaque (O) to transparent (T) to translucent (TL).  The versatility of God is being emphasized by the different stones.  Transparent means that light shining through the stone will project an image.  Translucent differs, in that the light penetrates the stone but the image is diffused.  Finally, opaque will not allow the conduction of light through it.  Here we have three relationships of God with man, or of man with God.  NOTES: O = opaque and TL = translucent.  T = transparent.

TRANSPARENT: God is plainly seen in the wonders of His created universe.  Although this conception is abused by Deists, and misunderstood by many others; yet it is clearly stated:

“So that, you will become sons of the Father (του Πατρος) of you in the heavens, for He makes the sun of Him to rise on evil and good, and He makes rain on righteous and unrighteous” - Mt 5.45.

TRANSLUCENT: “My eye has also grown dim because of sorrow ...” - Job 17.7.

“On account of this heart of us being (תהלים) faint; on account of these things eyes of us dimming them” - Lam 5.17.  (See: Ps 6.7, 31.9.)

“For now we see through a glass in praise, but then face to face” - 1 Cor 13.12.

OPAQUE.  “They have gone astray having left behind a straight way, having followed after the way of the Balaam ... for whom has been reserved the darkness of darkness into eternity” - 2 Pet 2.15, 17.

“But the [one] hating the brother of him is in darkness and walks in darkness ...” - 1 Jn 2.11.

“and He will hide face of Him from them ... as that the evil of them from doings of them” - Micah 3.4.

TRANSLUCENT (TL) AND OPAQUE (O):

This is best understood by studying the book of Judges.  Israel was vacillating between paganism (O) and returning to God (TL).  The writer recorded a continuing cycle of behavior.  Serving pagan idols, they were afflicted by the Philistines (O).  God would raise up judges, and they would enjoy peace (TL).  But Israel did not enjoy peace with God for very long before they returned to the worship of pagan idols (O).  Judges recorded 43 percent “affliction from the Philistines” (O).
Iesous’ “one week confirming the covenant with many” is described as, “I must work the works of Him who sent Me while it is day; the night is coming when no one can work” (Jn 9.4). Iesous was the “Light of the world as long as I am in the world” (Jn 9.5). When we are separated from God physically, but not spiritually, we see the Light giving an image, but being diffused and out of shape. These three properties of the stones are harmonized by the verses above.

God is trying to relate to us through these words, and share His characteristics.

24 ELDERS. “Around [place] of the (tou) throne, 24 thrones, 24 elders sitting themselves [Middle Voice], having been clothed in white robes; and on the heads of them golden crowns” - Rev 4.4.

Prior to submitting our conclusions, we will share the solutions of other men.

“... presbyters, representing, very probably, the whole church of God, both in the Old Testament and in the New Testament state; not the ministers of the church, but rather the representatives of the people” - Matthew Henry, 1714.

“The Twelve Patriarchs (cf. ch. 7.5-8), not the personal, but their representative character, and Twelve Apostles” - Andrew Fausset, 1878.

“From all these passages, it will be seen that the elders are grouped, not with the martyrs, or redeemed, or the one hundred and forty and four thousand; not with saved men, but with the angels and the cherubim about the throne of God. This distinction marks their character. They belong to the heavenly intelligences; to the same class as the cherubim and angels” - B. W. Johnson, 1891.

“They are human beings, and are designed to have some relation to the race of man, and somehow to connect the human race with the worship of heaven” - Albert Barnes, 1851.

Several points should be made about the conclusions quoted above. (1) None of the writers believed in the resurrection in “this generation” [AD 32 - Mt 24.34]. (2) The tale of the Twelve Patriarchs and the Twelve Apostles was added to the Canon by the papal expositors in the Dark Ages. (3) Three commentators believe that they are “human beings,” while the other states that they are “heavenly intelligences.” The key to the dispute is the phrase, “ten thousand times ten thousand” (Rev 5.11). Jude identifies this hoard of men as “holy ones” (saints) (14); and so, the majority is correct, and Johnson is wrong. Also the word rendered “angels” in Chapter 5 should properly read “messengers” (5.11). When we remove the Pope’s word “angels” the meaning is more easily comprehended.

The Jews had an ongoing controversy about the number of books in the Old Testament. The way it stands today, the Hebrew canon consists of 24 books. Some had contended for only 22 books in order to equal the number of letters in the Hebrew alphabet. The Council of Jamina, also called Yabneh, ruled in favor of 24 books in AD 90. This city is located just a few miles inland from the Mediterranean Sea, and is only slightly North of an imaginary line from the site of Jerusalem and running parallel to the equator. Below is our conclusion of the 24 Elders.

1. Moses    1635-1594
2. Joshua   1594-1560
3. Judges   1560-1110
4. Samuel   1110-1070
5. David    1050-1010
6. Solomon  1009-970
7. Jonah     822
8. Amos     807-782
9. Hosea    807-727
10. Joel    713
11. Nahum    612
12. Habakkuk 606
13. Jeremiah 611-569
14. Obadiah  587
15. Haggai   519
16. Zechariah 519-517
Now we will address the justification for such a conclusion. The Bible declares, insistently, that God "kings" and "rules" and "judges" Israel and the entire world. He was even incensed against Israel for requesting a king. God rules by performing miracles, such as, the Creation, and parting the Red Sea, and having manna fall from heaven, and then quails were provided when Israel complained of manna; besides this He sent hornets to drive the seven nations out of Canaan so that Israel could possess the land, and many other miracles which are familiar to the reader of the Bible. But God also rules by the Word of God! The Blessing and the Curse of the Law make this evident. (See: Deut 11.13-17.) Moses was inspired to, "set before you today life and good, death and evil" (Deut 30.15). Isaiah was commanded to make Israel "blind and deaf," figuratively. (See: Isa 6.9-13.) Paul declares, by inspiration from God, that the law is to be the judge: "as many as have sinned in the law will be judged by the law" (Rom 2.12). Iesous taught, while in the flesh, that the law would not pass away before Heaven and Earth (Israel) was destroyed. (See: Mt 5.17-18.) But now, in the vision before us, Heaven and Earth (Israel) is gone, and we have a New Heaven and a New Earth; and so, the law is history!

The justification of our list of 24 Elders goes like this:

Although the 24 books that were canonized by the Jews prompted the notion that the Old Testament was written by 24 prophets of God, the fact remains that they do not relate exactly to each other. Here are the reasons. Several prophets wrote more than one book. These included the writer of Genesis (Moses), and Moses wrote four more books, while Solomon produced two books, and Jeremiah contributed two books, and the Psalms had several writers, some of them being unidentified. Added to these observations is the fact that the Jews had all of the Minor Prophets included in one book. Therefore their 24 books do not produce one writer per book. But we have accepted the notion that the 24 Elders were 24 prophets of God writing the Old Testament, and we have compiled our own list of writers. The apostles of the Lord Iesous are not considered for several reasons. The first reason is the brevity of their reign on the twelve thrones of Israel (Mt 19.28), which was only 45 years. The second reason is that their reign continues as the "twelve foundations" of the New Jerusalem. (See: Rev 21.14.) This is the foundation only, and the walls and streets and gates were all added by Iesous’ Unveiling (but mentioned first by Isaiah). The Old Covenant resurrection is pictured here (Rev 4 & 5), and the reign of the 24 Elders is over, but the apostles reign with Iesous continues until the final resurrection (Rev 20.11-15).”

Now we will return to our vision of the Throne of God.

2) WORSHIP IN HEAVEN (4.5-7).

A) THE HOLY BAND. Now Iesous will tell us what heaven is like and what are the functions of the various Spirits of the God. As the Unveiling of Iesous progresses we will observe how heaven relates to earth. The apostles were very excited about getting to heaven, and about the operation of God. Paul wrote more than the other apostles because he was separated from his congregations more than the Jewish apostles had been from their flocks, and so, he wrote more about heaven because he wrote more period. (This evaluation of content considers the Unveiling of Iesous to be the writing of Iesous, and not John’s work.) Paul had this to say about heaven:

“for an administration of the fullness of the times, to sum up the all in the Anointed (ἐν τῷ Χριστῷ); the [things] on the heavens and the [things] on the earth in Him” - Eph 1.10.

B) THE VOICE OF GOD.

“And from the throne proceed lightnings, and voices, and thunders. And seven lampstands of fire burning before [place] of the (tou) throne of Him, which are seven Spirits of the God (τοῦ Θεοῦ)” - Rev 4.5.
Whenever these three phenomena are combined in the Bible, they usually represent the “voice of God.” The actions pictured by these terms were employed by God to call Moses to Mount Sinai (Ex 19.16), and then to speak to him (Ex 19.20). The quote above is the calling, and the speaking will follow (Rev 5.2) after the surrounding scenery becomes clear. This scenery consists of seven lamps of fire and four Living Creatures and 24 Elders. God will be praised first, which is honorable, and then He will speak. “Thunder” alone is utilized to denote God speaking in these verses: Rev 6.1, 10.4, 19.6. Then all three terms occur in: Rev 8.5-6, 11.19, 16.18. (We have “angel’s trumpets” and “noises” substituted for “voices” in the first and last; but the reader may see the connection. God speaks through His angels frequently in Revelation.) We have been notified that God will speak, but in due time; first the scenery demands our attention.

C) THE SEVEN SPIRITS OF THE GOD.

“Seven lamps of fire burning before [place] of the throne of Him which are the seven Spirits of the God” - Rev 4.5.

Moses and Zechariah had both written about the seven lamps. Moses comments about the lampstand with seven lamps, “arrange its lamps so that they give light in front of it” (Ex 25.37). Zechariah (4.2) is instructed by an angel that the lampstand is “the word of He Is (יהיה) to Zerubbabel: not by might nor by power but by My Spirit” (4.6). Therefore, the seven Spirits of God are the Light of the Body! The seven From Callings (Congregations) in Asia (Rev 1.20) are represented as seven lampstands. One congregation is threatened, “Repent ... or else I will come quickly and remove your lampstand” (2.5). The link between God and man is seen to be the seven Spirits. (Does your congregation have the seven Spirits?)

D) THE FOUR LIVING CREATURES.

“And before [place] of the throne as a Sea of Glass, similar to crystal. And in midst of the throne, and around the throne, four Living Creatures being full of eyes in front and in back” - Rev 4.6.

The Sea of Glass will become more prominent in the next chapter. Now we must study Ezekiel in order to search out the meaning of the four Living Creatures. Ezekiel wrote over 600 years before this resurrection. What the prophet of God stresses about the holy four is -- teamwork!

“Touching ones (suffic - T) each to other of her, as wings of them not they turned in to move them, each to ahead face of them to going them” - Eze 1.9.

A television preacher, several years ago, had a sermon on this subject, and his conclusion agreed with my previous deduction that these are four functions of the Body. Iesous is giving a lesson on successful witnessing by the congregation. Here are the rules: (1) The face of a Man is One Body, or Extreme Love (agaph), (2) the face of the Lion is Faith, or One Faith, (3) the face of the Ox is One Hope, or Knowledge, (4) the face of the Eagle is the Spirit of Urgency, which is One Dipping.

Further development of the subject produces:

(1) One Body becoming the Spirit of Extreme Love. John confirms this point:

“We know that we have passed from [guilt] of the (tou) death into [blessing] of the (thn) life, because we Extremely Love the brothers. The [one] not Extremely Loving (αγαπῶν) the brother remains in the death” - 1 Jn 3.14.

Then the “brothers” (and not, “brethren”) are specified to include the lost souls outside the Body, as well as those inside the Body. (See: Rom 9.3, 10.1; 1 Jn 3.17.) Iesous’ parable of the Good Samaritan
was in response to the question, “Who is my brother?” We have the brotherhood of mankind as well as
the brotherhood of believers. Iesous even taught Israel to love their enemies (Romans), but they did not
heed good advice. The face of Man represents the Body of Extreme Love. A congregation must love the
lost in order to win the lost.

(However, beware of the Social Gospel! The Devil’s agents are quick to teach the “love-only”
theory, and they have many converts today. They abound in works of righteousness without the teaching
of Iesous. If one-tenth of them had carried Iesous’ message with them, then the world would be
unrecognizable to us today. Peter and Paul loved the lost enough to call them murderers! And, it
worked! See: Acts 2.36-37, 1 Thes 2.15.)

(2) One Faith is used ambiguously in the New Testament, sometimes meaning “belief” in God (Rom
10.17), and also denoting the “teaching” (Eph 4.13, Col 1.23, 1 Tim 4.1). Belief in Iesous is actually
belief in His teaching, and so, the ambiguity developed.

“See, as a Lion He will go from pride of the Jordan against the dwelling place of the strong …” - Jer
49.19.

God is characterizing, through the prophet Jeremiah, the Faith of Nebuchadnezzar in his armies,
and uses the term “Lion” to epitomize the warrior of Faith. Ezekiel compares the Lion’s Faith in battle to
the boldness of the false prophets of Israel (Eze 22.25). The face of the Lion is Faith.

(3) One Hope is the Spirit of Knowledge, depicted by an Ox. As the Ox produces the harvest, so does the
word of Knowledge of the Lord. The servants of God sow the Word in Hope.

“In no Oxen, crib clean, and much increase from strength of an Ox” - Prov 14.4.

Paul cites the term again while defending the missionary’s right to live off the Word of God.

“For in the law of Moses, it is written, ‘You shall not muzzle an ox threshing,,’ in the God (τω Θεω), He
is not concerned [for sake] of the oxen. Or, through us, He certainly speaks …” – 1Cor 9.9-10.

Paul and Peter and John were apostles and elders. We are taught that the teachers of the
congregation should be elders.

(“Only a fool listens to a young man” - Anonymous. Spiritual maturity is hard to come by, and is
a long labor of love. The Pope and his fellows are quick to point out that Timothy was young, and
instructed not to let them despise his youth. However, he was a missionary to pagan lands. And so, he
was older in the Faith than any of the members of the congregations at Ephesus and Corinth. Besides this
he began as an assistant to Paul, and had supernatural powers by the laying on of hands -- which is
mentioned twice. But even he is advised to “lay hands suddenly on no man” [1 Tim 5.22]. This means
that men must be examined and found worthy before acceptance.)

The face of the Ox is Knowledge.

(4) One Dipping is the Spirit of Urgency:

“To lips of you trumpet! As an Eagle against the house of He Is (יהוה), because they have transgressed
them covenant of Me (YT) and trespassed them against law of Me (YT)” - Hos 8.1.

Hosea was prophesying of Israel being annihilated by Assyria, under Shalmaneser, in 721 BC.
(See: Jer 49.22, Deut 28.49, Job 9.26, where the Eagle depicts impending doom.) This Spirit of Urgency
is Forgiveness of sins that are past by One Dipping. The face of the Eagle is Dipping.
Four Living Creatures are four functions of the congregation of the Lord. Love, and Faith, and Knowledge, and Dipping are all commanded by God. Iesous teaches that they are to be prayed for earnestly. Love comes by experience with the right people, and Faith comes by hearing, and Knowledge comes by reading or hearing the Word, and Forgiveness comes by Dipping; but these are all secondary operations. Sometimes we must pray, “Lord make me a blessing today,” before we have an opportunity to Love anyone. The apostles prayed, “Lord increase our Faith” (Lk 17.5). We forget the Bible just as fast as we read it, but the prayer for Knowledge strengthens our memory. Iesous instructs His students to pray to the Lord of harvest for laborers (Mt 9.38), and the congregation of the Lord brings souls to Forgiveness by the One Dipping. Paul announces his prayers of intercession for the congregations to receive Love and Knowledge and Wisdom and Spiritual Understanding and Faith. (See: Eph 1.17, Php 1.9, Col 1.9, and others.) These four Spirits of God are received and strengthened by the prayer of Faith. Iesous was anointed with the Holy Spirit after He prayed (Lk 3.21-22). Isaiah prophesies the anointing of Iesous with the seven Spirits of God (11.1-4). “Anointing of Iesous Isa 11.2-4) = anointing of Iesous (Lk 3.21-22). Things equal to the same thing (the anointing) are equal to each other. Therefore the Holy Spirit (Lk 3.21-22) equals the seven Spirits of God (Isa 11.2-4). Iesous teaches to pray for the Holy Spirit:

“If then, you being evil, know to give good gifts to the children of you, in much more will the Father (O Πατήρ), The [One] from heaven, He will give Holy Spirit to the [ones] asking Him!” - Lk 11.13.

The Bible mentions three ways to get the Holy Spirit: (1) Dipping of the Holy Spirit, (2) Laying on of Hands, (3) Prayer. We will explain these at the end of the chapter.

But we have only been advised of four Spirits of God. Where are the other three? Part of the operation of God is corporate and another part is personal. The four Living Creatures represent the Body of the Anointed without describing the Head of the Body, who is Iesous. God loves two witnesses, and so, an individual cannot enjoy the amount of success produced by the Body. The individual is promised all seven Spirits of God, which were described standing before the throne of the Lord, but the four Living Creatures denote the superior power of corporate Faith, and corporate works. We will return to Ezekiel’s vision and observe the imagery of the Head:

“And I heard of voice (Spirit?) in wings of them as voice (Spirit?) of many Waters (Nations; King of kings). I heard the noise of their wings, like the noise of many Waters (Nations), as voice (Spirit?) of mighty (בַּשַׁשׁ), in going them, voice (Spirit?) of tumult, as voice (Spirit?) of camp (Body), in standing of them, she weakened [lowered – KJV] her, wings of them. And he was a voice from against to expanse (firmament = Heavens = Governments) that against Head (God?) of them in standing of them, she weakened [lowered] her wings of them” - Eze 1.24-25.

Here they are! Here are the other three of the seven Spirits. The “army” is the “army of God” marching to the conflict with the Devil and his angels. On the throne is the God and the Lamb. (See: Rev 3.21, 22.1.) These Gods, Father and Son, represent two more Spirits. Out of the mouths of God and the Lamb comes the breath (pnew) of God, or the Holy Spirit (πνεῦμα). In the Hebrew language one word represents both breath and spirit, which is “[רַקּ]” (Strong’s # 7307).

Anyone familiar with the Bible will not think this to be a forced conclusion, for more often than not, stories in the Bible have missing components which must be searched for somewhere else in the Word of God. Iesous’ Beatitudes (Mt 5) are incomprehensible without word research on every subject. “Pluck out your eye” is meaningless without Zechariah (11.17) and 1 John (1.1). The Bible is one book! Whether we read novels or history books, nothing can be isolated and make any sense. The Bible is the only book treated in this manner -- to our shame! In light of these facts, Ezekiel’s four Living Creatures going under the throne, and seven Spirits being mentioned throughout the Bible -- the conclusion (4 + 3 = 7) seems justified.
E) THE THRONE OF GOD AND THE SEVEN SPIRITS:

Love/Righteousness (One Body) and Faith/Counsel (One Faith), and Knowledge (One Hope), and Fear of He Is (יְהֹוָה)/Forgiveness (One Dipping), and Wisdom and Understanding (One Spirit), and Atonement/Judgment (One Lord), and Adoption/Might (One God) – Isa 11.2-4; Eph 4.4-6.

These are listed in synonymous terms in Isaiah (11.1-4), and Ezekiel (1), and Revelation (4), and Ephesians (4), and many other places. The congregation is to teach and implement the first four Spirits, and only God can deliver the last three Spirits, in answer to prayer. Although the Body cannot provide Forgiveness of sins that are past, still it can fulfill Iesous’ command to dip for the forgiveness of sins. Also the Body cannot instill Faith, but it is supposed to teach that “Faith comes by hearing, and hearing by the word of God.” Added to this fact, the Body does sometimes instill Faith by its example. The Body instructs men who are lost of the Extreme Love (agaph) of the God, but teaching by example is superior. Merely reading the Bible shares Knowledge with the lost.

But the greater works are for mature men of God. Wisdom is to identify #666 (Rev 13.18). Wisdom is to recognize the “seven heads of the Beast” (Rev 17.9). Wisdom is to receive the Holy Spirit (1 Cor 2.14, 12.8, Eph 1.17). Wisdom is to have good conduct and works in meekness (Jas 3.13). Wisdom is to know the cup is the blood of the Anointed, and the bread is His body (1 Cor 10.15-17); and to remember that God teaches by symbolism (Mt 13.10). Wisdom is to be wise in what is good, and simple concerning evil (Rom 16.19) -- such as denying the book of Revelation!

Then Atonement is the forgiveness of sins that are committed after being born of the water. John describes it thus:

“If we confess the sins of us, He is faithful and righteous that He should forgive the sins of us and cleanse us from all unrighteousness” - 1 Jn 1.9.

And, as the example is under the law, we should pray for forgiveness of sins of ignorance. God will reveal your sins of ignorance, so that you may repent, if you earnestly beseech Him. “The Atonement is in the blood” (Lev 17.11) -- of Iesous (Rev 1.5).

The Heavenly Father is described as “Might,” and “Goodness,” and “Light,” and “Mercies,” and “Adoption.” Although we are adopted into the family of God, we can be blotted out of the Book of Life (Rev 3.5). And the final Adoption is the resurrection (Rom 8.23).

3) PRAISING THE LORD (4.8-11).
A) SIX WINGS.

“The four Living Creatures, one by one having six wings apiece, around and within are full of eyes” - Rev 4.8.

“Seraphim standing them from against to Him; six wings, six wings to each, with two he covered face of him, and with two he covered feet of him, and with two he flew” - Isa 6.2.

NOTE: The Roman Catholic Church loves to teach of female angels, but in the Bible they are always male.

The Body of the Lord Iesous is signified by the four Living Creatures, and this is how they are clothed.

COVERED HIS FACE. This act is described throughout the Bible as bowing to the ground in the presence of the God.

“... and falling on face, he implored Him, saying, ‘Lord (Κυρίε), if you are willing, You are able to
“But one of them, seeing he was healed, returned ... and he fell on face at the feet of Him, giving Him thanks ...” - Lk 17.15-16.

Symbolism has the congregation of the Lord, or the Body, cover its face with two wings. Literalism has men “fall on their faces” before God. The reason for this behavior is explained by Ezra:

“And in sacrifice, the evening, rising of me (YT), from You (ptefis - T) answering of me (YT) (םתתיה), and in rending of [me], garment of [me], and tunic of [me], I bowed her [soul] on my knees and I spread her, hands of me to He Is Gods of [me] (יהוה אלהים) And saying her [prayer], ‘Gods of [me] (אלים), I am ashamed ... to lifting face of [me] to you to Gods of [me] (אלים) ...’” - Ezra 9.5-6.

Humility, which is stressed by Iesous’ teaching, is the reason for covering the face. Today, as everyone fights to be seen before the congregation, whether as a preacher, or an elder, or a song leader, or a soloist, or an announcer of things to come, or a band -- we should reevaluate our motives, and rededicate ourselves to God. The following verses also record falling on the face: 1 Cor 14.25; Eze 1.28, 11.13; Isa 38.2; Gen 17.3, 17, 19.1; Ex 3.6; Num 16.4, 22.31; Josh 5.14, 7.6; 1Kin 18.42; 2Chr 20.18.

COVERED HIS FEET. First we will examine the type, in the Old Testament, where covering the feet is commanded:

“... and they took them, captives of her, and all of from naked of them, and the to clothing them from the plunder, and they clothed them, and they sandaled them, and they fed them, and they gave drink to them ...” - 2 Chr 28.15.

This was the treatment of prisoners of war.

“And I washed you in waters, and I overflowed you from blood on you, and I covered you in oil. And I (God) clothed you (Israel) in embroidered cloth and I shod you with badger skin ...” - Eze 16.9-10.

This described the birth of the nation of Israel. Now we will observe Iesuos’ instructions to His students and His Body:

“And He commanded them that they should take nothing into road, if not, a staff only... other [than] having put on sandals and do not put on two tunics” - Mk 6.8-9.

... and binding under the feet in preparation of the good message of the peace” - Eph 6.15.

The first order, in Mark, states the uselessness of taking two pairs of sandals, for the time would be short; besides that, God boasts that Israel wandered forty years in the wilderness without wearing out their sandals or getting sore feet. The second verse is about the seven Spirits of God, and the moving of the army of God: Truth, Righteousness -- having shod your feet with the preparation of the good message of peace -- Faith, Salvation, Word of God, and Prayer in the Spirit. The good message covers the feet of the four Living Creatures, which represent the Body of the Anointed. (Feet stink and need to be covered.)

COVERED HIS BODY. Ezekiel states the scene differently from Isaiah, and writes that he covered his Body front and back.

“But above all [things][possession] of the Extreme Love (αγαπη) constant having into yourselves [for one another], for ‘Extreme Love (αγαπη) she will cover a multitude of sins’” - 1 Pet 4.8.

If we do not forgive our brother, leous will not forgive us.
“For as many as were dipped into Anointed (Χριστόν) were clothed in Anointed (Χριστόν)” - Gal 3.27.

We are “clothed in the Anointed,” and our sins are “covered by the Extreme Love of God,” and they are “washed in the blood of the Lamb.” See also “hidden” (Col 3.2-3) and “kept” (Jude 1).

WITH TWO WINGS HE FLEW. This one is more abstract, but the reader can see the connection. Isaiah prophesies of Iesous’ ministry in the flesh, and tells Jacob:

“And waiting of He Is (יהיה) they will renew them strength; they will come up with wings as eagles, they will run and they will not be weary, they will go them and they will not faint” - Isa 40.31.

The twelve tribes of Israel are prophesied to be Lions, and Oxen, and Wolves, and Serpents, and Leopards, and Goats, and Cows, and Bears, and Deer, and Lambs, and Children (Isa 11, Gen 49). Now the image of an Eagle is added to the list of characteristics. This is about the Body of the Anointed in the First Century AD. And -- they flew all over the Roman Empire with the good message of peace! Praising God was a common activity.

B) HOLY, HOLY, HOLY!

“And the Four Living Creatures one by one, having apiece six wings around and within are full of eyes. And they do not have rest day or night, saying: ‘Holy, holy, holy, holy, holy, holy, Lord, the God, The [One] [keeping the all Power [and] Time, The [One] He was Being, and The [One] Being and The [One] Coming Himself [Middle Voice].’ And whenever the Living Creatures might have given glory and honor and thanks to The [One] sitting Himself [Middle Voice] on the throne, to The [One] living into the ages of the ages, the 24 Elders, they will fall down before The [One] of sitting on the throne, and they will be bowing down to The [One] living into the ages of the ages, and they will cast the crowns of them before the throne saying: ‘You are worthy, The Lord and the God of us, to receive the glory and the honor and the power; for You created all [things], and on account of the will of You, they were Being and they were Created’” - Rev 4.8-11.

HOLY, HOLY, HOLY! THE HEAD OF THE BODY. “… dipping them in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28.19, Acts 2.38-39). HOLY, HOLY, HOLY! “The He-was and the He was Being and The [One] Coming Himself [Middle Voice]” (Past, Present, Future). The God and the Lamb are on the throne (Rev 22.1), and the Spirit does their bidding (1 Tim 4.1, Heb 9.8). This constitutes the Head of the Body. The four Living Creatures -- Love, Faith, Knowledge, Forgiveness -- constitute the Body. The Head thinks and the Body moves to do the will of God. Although men of earth have tried to improve on this arrangement, their efforts have all proven to be futile.

24 ELDERS CAST THEIR CROWNS BEFORE THE THRONE.

This is the termination of the law of Moses. The prophets of God had relinquished their reign over the men of earth, and now we had a New Heaven (Government). The “sun was darkened,” when Antipas died, who was the last heir over the physical kingdom and to the throne of David during the Old Heavens Age. The “moon was turned to blood” when the priests were killed in the temple in AD 69. The “stars shall not give their light” was completed in AD 32, when Caiaphas prophesied about “it is better that one man should die than the whole nation.” He was the last Jewish prophet of God. Now Iesous is the Sun (King), and the Moon (High Priest) and the Morning Star (Living Prophet); and “the government will be upon His shoulder” (Isa 9.6).

C) WHO IS THE LORD?

The word “God” is recorded 99 times in Revelation, and the word “Lord” is utilized 22 times. Then the word “Lamb” is mentioned 28 times, while the combined phrase “Lord God” is recorded ten times. “Every word of God is pure …” (Prov 30.5). Do the various titles have significant meanings? Paul writes of “One Lord and One God” (Eph 4.4-6). The separateness of the two is emphasized. But then, “Lord God” signifies the unity of the two which was taught by Iesous:
“I and the Father of Me are one” - Jn 10.30.
“... the throne of the God and of the Lamb” - Rev 22.1.
“... for the Father of Me is greater than I” - Jn 14.28.

Paul wrote to the Philippians that Iesous “in form of God existing did not consider it robbery The [One] to be equal with God” (Php 2.6). Then he proceeded to explain that Iesous took the form of a servant becoming obedient to death, even the death of the cross. Finally, in his letter to Corinth, Paul explained that when the last enemy, Death, has been destroyed Iesous will be subject to the Father that “the God will be the all in all” (1 Cor 15.25-28). Then the dual God of Moses, which was separated to save men from sin, will be reunited. (אֱלֹהִים is the dual word “Gods” and is employed 2,492 times in the Old Testament.) Therefore, applying all of these premises to our present problem, the “Lord” is Iesous, and the “God” is our Heavenly Father, and Iesous has “overcome and sat down with the Father of Him on the throne of Him” (Rev 3.21).

D) CAST THEIR CROWNS BEFORE THE THRONE.

The 24 Elders, who we have identified as the 24 prophets of God who wrote the Old Testament, have voluntarily forfeited their reign over the earth by the law. Now Iesous was ready to introduce the New Covenant law. Bear in mind, the declaration that we are saved by Iesous’ Unveiling:

“Blessed the [one] reading, and the [ones] hearing [Understanding] the words of the prophecy, and keeping the [things] in her (αὐτή) having been written; for the time [is] near’” - Rev 1.3.

The “time is near” no longer, for it is past! But that little phrase only applied to the Jews, the rest of the verse applies to everyone until the End of Time. Now Iesous will “unveil” the future of man till the end of man on earth. God teaches three Ages of man on earth: the Pre-flood, and the Old Heavens (Israel), and the New Heavens and a New Earth (2 Pet 3). The Pope teaches that there are only two Ages of man on earth, and we kick the third Age up to heaven. This is the “mark of the Beast:” (3 = 2). Does your congregation have the “mark of the Beast” which leads to Hell? (See: Rev 13.6, 14.9-14.) But this is easily exposed as folly and unbelief. The New Heaven has a resurrection of the righteous (Rev 21.7), and a resurrection of the unrighteous (21.8). And the unrighteous are cast “into the lake of fire!” Will the souls in heaven be cast into the “lake of fire?” Belief in Iesous, and in His words, makes more sense.

E) YOU ARE WORTHY.

Iesous is worthy to receive Glory and Honor and Power because He created all things. Genesis reads: “We will make man in Our image” (1.26). That book also reads: “In beginning [plural] Gods (אֱלֹהִים) creating (participle) of the heavens and of the earth” (1.1).

[The Jewish Greek Septuagint has 5 errors in this one sentence. They could not even tell a participle (arb) from a verb, “He created” (θαυμάσας; Gen 1.21.)

Therefore both the Father and the Son are taught to have created all things. (See: Col 1.15-18.) “Power” is the Forgiveness of sins that are past. And Glory and Honor are two more of the four Living Creatures, and Iesous is worthy to receive these Spirits which are functions of the Body. But we will elaborate more fully on these words in the next chapter. Now we are ready to consider the New Covenant, or New Jerusalem.

II. THE NEW COVENANT (Rev 5).

1) THE BOOK WITH SEVEN SEALS (5.1-4).

“And I saw on the right of the (τοῦ) [One] sitting on [place] of the throne a scroll written inside and outside, having been sealed with seven seals ... And no one in the Heaven (Government) above or on [face] of the (τῆς) Earth (Congregation) or down under [face] of the (τῆς) Earth (Gentiles) was able to open the scroll, nor to look at it” - Rev 5.1, 3.
What is this scroll? Why are the churches today without it? John wept much because no one was found worthy to open and read the scroll (5.4). That is, no one in Heaven and Earth (Israel), or down under the Earth (Gentiles). Iesous teaches dogmatically that this is a message unknown to Jews or Gentiles before the resurrection in AD 77! How say the vast number of heretics that Revelation is “confined to the First Century?” Iesous teaches here that the First Century did not understand the scroll with seven seals. This message is declared to be “sealed up” (Rev 10.4).

What does Iesous mean by sealed up? This is made clear in Daniel:

“Although hearing of me (YT), and not I did understand. And I said her [soul of me], Lord of [me], what after of her (suffix - T), these?’ And he said, ‘Go Daniel, for the sayings of them, closing of them, and sealing of them until time of ‘end’” - Dan 12.8-9.

“The end” referred to is the 1335 Days, which was the resurrection in AD 77. [1260 Days: 1258 BC - AD 2; 1290 Days: 1258 BC - AD 32; 1335 Days: 1258 BC - AD 77. See: Chapter 4; Three General Resurrections.] The definition of “sealed up” is deduced to be hidden in symbols until the time of the fulfillment of the prophecy, or else, near the time of the completion. Now Iesous is saying the same thing about the scroll with seven seals. The meaning will be “sealed up” until the time of the event described. Once more, observe the order to John to seal it up (Rev 10.4).

John is in torment of soul, having come so close to seeing the mysteries of God only to find that no one is worthy to open the book. And he wept much. The sequence of the seven seals is associated with:

First Seal - One of the four Living Creatures.
Second Seal - A second Living Creature.
Third Seal - A third Living Creature.
Fourth Seal - A fourth Living Creature.
Fifth Seal - The souls under the altar.
Sixth Seal - A great earthquake.
Seventh Seal - Seven angels with seven trumpets.

2) THE LION OF JUDAH PREVAILS (5.5-7).

“But one of the elders, he said to me, ‘Do not weep, look the Lion, The [One] from [whelp] of the tribe of Judah, the Root of David, The [One] opening the scroll and to loose seven seals of him’” - Rev 5.5.

Jacob had identified the Lion of the tribe of Judah, by prophecy, to be:

“Judah whelp of lioness; from prey, son of [me], against of you (蜮). Bowing, lying as a lion: and as a lion, who he will rise him? Scepter he will not depart from Judah, and from lawgiver from between feet of him until, for He will come ‘that (S) he will go (HLY)’ (Shiloh; יל özgü ); and to Him, He will gather peoples” - Gen 49.9-10.

The scepter departed with the death of Antipas (Rev 2.13). “Shiloh” is translated, “that (S), He will go” (HLY); Strong’s #1980 (HLK), and the prefix, “Y” (He) “suppressed” (unwritten) the first letter, “K.” Then the Root of David is described by Isaiah to be “the stem of Jesse” (11.1), who was David’s father (1 Sam 16.11-13).

“And I looked, in midst of the throne and of the four Living Creatures, and in the midst of the (24) Elders, a Lamb having stood as [though] having been slain, having seven horns and seven eyes, which are the seven Spirits of the God (του Θεου) being sent into all [face] of the (την) Earth (New Jerusalem)” - Rev 5.6.
We have identified the four Living Creatures to be Extreme Love (αγαπή), and Faith, and Knowledge, and Forgiveness. Also the 24 Elders have been suggested to be the 24 Prophets who wrote the Old Testament. The “seven eyes” are pictured like this, by Zechariah:

“For who despising to day of small [things], and they will rejoice them, and seeing them of the plumb line, the [one] in [hand] of God (lybh*) in hand of Zerubabel. These seven eyes of He Is (יהוה), the-them, from (M) turning of them (-MY) in all of the Earth (Israel)” - Zec 4.10.

NOTE *: The internal preposition, “of” (Y) “suppressed” (unwritten) the first letter (N) of God (יהוה).

The seven Spirits of God have been identified in Chapter 4. But what are “horns” in the Bible? The answer is found with a minimum of effort: A “ram with two horns” (Dan 8.20), was named to be “the kings of Media and Persia.” Then a “male goat with a notable horn” was the “king of Greece” (8.21). The Old Testament is the required training ground for understanding the New Testament. So then, “horns” are kingdoms! What are the seven kingdoms of the Lamb? Paul makes this clear: “Pray without ceasing” (1 Thes 5.17). Daniel prayed three times a day (Dan 6.10), and the psalmist writes,

“And I, to You He Is (יהוה), crying of me (YT) in morning prayer of me (YT) she (T) before You (K) (הרי рынם)” (Ps 88.13).

Daily fellowship with God is a requirement for salvation, but iesous teaches that more than that is needed: “For the Son of man will come ... and then He will reward each according to his works” (Mt 16.27). These are the seven “horns” (kingdoms) of the Lamb:

Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

God and the Lamb are Father Time! iesous is the great “I AM!” Assuredly, “before Abraham was, I AM” (Jn 8.58). iesous “AM” (present tense) before Abraham’s birth in 2140 BC, and iesous “AM” (present tense) during His fleshly ministry (AD 28-32). This is a present active Greek verb form (egw eimi; egw eimi) meaning a present action. But iesous explains that it is a present form from 2140 BC to AD 31, and so, the continuing action is portrayed. Is the Pope correct in his teaching that God is in the past, or in the future, or up in heaven? God is Father Time! When time moves, He moves with it. The seven kingdoms of the Lamb (Horns) are the days of your life. The Three Ages of Man on Earth (2 Pet 3) are the Pre-flood, and the Heavens and the Earth that now are (Israel), and the New Heavens and a New Earth (New Jerusalem; founded in “One Day” [Isa 66.8], from AD 77 to AD 78). The book with seven seals is about the third Age of man on earth, which includes life today. The Pope teaches that he kick the third Age up to heaven, so that we do not have to obey He Is Gods (יהוה אליהם). But the third Age, the New Heaven and a New Earth (Rev 21.1), includes a resurrection of the righteous (21.7), and a resurrection of the unrighteous (21.8). Will God cast the people in heaven into the “lake of fire?” (21.8). This is nonsense! We will love and honor Father Time!

3) THE SONG OF THE LAMB (Rev 5.8-10).

“... ‘You are worthy to take the scroll, and to open the seals of it; for You were slain, and bought us to the God (τῷ Θεῷ) in the blood of You out of all tribe and tongue and people and nation, and You made them kings and priests to the God (τῷ Θεῷ); and we will king on [face] of the (τῆς) Earth” - Rev 5.9-10.

This was iesous’ promise to “the [one] overcoming,” that “I will grant to sit with Me on the throne of Me” (Rev 3.21). The word describing the holy congregation, such as “tribe” is found to refer to the twelve tribes of Israel. “And all the (12) tribes of Earth (Israel) will mourn” (Rev 1.8) is typical of the
use of this word. The “tongues” and “nations” (Gentiles) is most often used to designate the non-Jewish population. And with the conversion of Cornelius and friends, the Gentiles were given, “repentance to life” (Acts 11.18). Now they king over the Earth.

4) THE SEA OF GLASS (5.11-14).

“And I looked, and I heard as voice of many messengers around the throne ... and the number of them was 10,000 times 10,000, and thousands of thousands” - Rev 5.11.

“Messengers” may be angels or men of earth. The context is the determining factor. Listen to Jude’s use of this phrase:

“But also, seventh from Adam, Enoch, prophesied, saying, ‘Look, Lord (Κύριος), He might have come in holy ten thousands of Him” – Jude 14.

Paul explains the fate of the dead in the Anointed at the resurrection, saying:

“But this I say, brothers, that flesh and blood are not able to inherit kingdom of God (Θεοῦ), nor the corruption (human body), he will [not] inherit the incorruption (spiritual body). Look, I tell you a mystery, all (saved) will not sleep with all (lost), but we will be changed, in a moment, in twinkling of an eye in the last trumpet; for a trumpet will sound and the dead (saved) will be raised incorruptible, and we will be changed” – 1Cor 15.50-52.

God performed a double operation at the resurrection: the dead were raised and the living were changed. And the dead were the “ten thousands” with the Lord at His coming, mentioned by Jude. Later, when the Son of the Man came on the cloud, the 144,000 who were converted by Iesous’ ministry, and that of His apostles (Rev 14.1), met Him “in the air” (1Thes 4.17).

But here we run into another type and antitype. These are common in the Bible. God is pictured by Moses to have brought the Old Covenant, as Iesous is portrayed here with the New Covenant:

“And He said, ‘He Is (יהיה) coming from Sinai, and rising to them from Seir; the shining from Mount Paran, and with Her (Israel) from many holy one (saints); from right of Him, a fiery law to them” - Deut 33.2.

Now Iesous has the “fiery law” in His right hand.

[The writers on Christology, which is the study of Iesous in the Old Testament, suspect that He Is in this verse was Iesous. Paul states it clearly: “… all were dipped into Moses in the cloud and in the sea ... For they drank of that spiritual Rock (Πέτρας - masc) that followed them, and that Rock (Πέτρας - fem) was the Anointed (Ὁ Χριστός)” - 1 Cor 10.2-4.]

The congregation in heaven, consisting of Israelites and Gentiles, denoted by 10,000 times 10,000, and thousands of thousands; sing the Song of the Lamb. The old theory about the saved being limited to 144,000 is exposed as error. These “fell down before [place] of the Lamb (tou Cristou)” (5.8), which indicates the falling down to God. The angel in Revelation will rebuke John for trying to worship him (Rev 19.10, 22.9). These, although greater in number, were not rebuked, and so the logical conclusion is that Iesous is God!

“Worthy is the Lamb (το αρνίον) who was slain to receive Power and Riches and Wisdom, and Strength and Honor and Glory and Blessing” – Rev 5.12.

Here we run across new names for the seven Spirits of God. And Iesous is worthy to receive them!
These names are more speculative, or abstract, than the ones previously identified, but bear with us for a moment. The reader may produce a better result for himself.

“Power” (δύναμις) is described by Paul:

“... but share with me in the sufferings for the good message according to the power (δύναμις) of God (Θεου), who has saved us and called us with a holy calling ...” - 2 Tim 1.8-9.

Here we have the “good message” (gospel) and being “saved” and being “called” according to the power of God. Power = Knowledge.

“Riches” are the “the unsearchable riches of the Anointed (του Χριστου)” (Eph 3.8). These are further described, “When He ascended on high, He led captivity captive, and gave gifts to men” (Eph 4.8). Riches = Atonement. See: Lev 17.11, 1 Jn 1.7-9.

“Wisdom” is the Holy Spirit. “But if any of you lacks Wisdom he will ask from [teaching] of the God (του Θεου)” (Jas 1.5). “which also we speak, not in teaching of words of human wisdom but in teaching of Holy Spirit in spiritual comparing with spiritual” (1 Cor 2.13). Wisdom = Holy Spirit.

“Strength” is noted by a lexicographer to be separate from “power.” Luke relates this thought:

“He did might in arm of Him; He has scattered the haughty (Israel) in understanding of hearts of them. He has put down rulers from thrones, and exalted the lowly” (Lk 1.51-52).

Might = Strength = One God = Adoption. Power = Forgiveness of sin = One Dipping.

“Honor” is shown to God, and to Iesous, by respecting their words. “The elders who rule well will be counted worthy of double honor, especially those who labor in the word and teaching” (1 Tim 5.17). Honor = Knowledge.

“Glory” is very abstract, being used to record how God shows Himself to men of earth. But not to all men! Only the men of Faith see the “glory” of God. The rest are “blinded.” See: Jn 12.40, Rom 11.7, 2 Cor 3.14. Glory = Faith.

“Blessing” is a compound word meaning to “speak well” (ευ - good; λογος - word, or speak). The praise of God is shown by the verses “blessing the Lord God.” And those, “blessing the Lamb.” The Body praises God, therefore: Blessing = One Body = Love; and also = the Resurrection.

And now we have another list of the seven Spirits of God, and there are still many more. But the point is that the congregation in heaven has “fallen down before the Lamb” and declared Him worthy to receive these seven Spirits of God. This is a type of coronation ceremony to crown Iesous the King (Sun) and High Priest (Moon) and Morning Star (Living Prophet). Iesous is the New Heaven and the government is on His shoulder.

“And all creature, the [one] [that] is in the Heaven (Government) and on [face] of the (της) Earth (Israel) and down under [face] of the (της) Earth (Gentiles) and on [surface] of the (της) Sea (of Glass), and the [things] in them, I heard saying: ‘To the [One] sitting Himself [Middle Voice] on the throne, and to the Lamb (τω αρνιω): The Blessing and the Honor and the Glory and the into the ages of the ages. Truly!’” - Rev 5.13.

The congregation of the saved in heaven is “on the Sea of Glass.” This includes the four Living Creatures and the 24 Elders and Israel (Heaven and Earth) and the Gentiles (under the Earth). The reader will note that one of the seven Spirits of God is not mentioned in the terms used in verse thirteen. Who is missing? Wisdom, or the Holy Spirit is missing! This is a rebuke of men who worship the Holy Spirit instead of the Father and the Son. A book read recently, supporting Calvinism, reported that,

“God and Iesous have finished their work, and the Holy Spirit calls the elect to be saved.”

But then, the Holy Spirit is only a Servant of God! God speaks, and the seven Spirits of God hop to it, to get the job done. The four Living Creatures are four of these seven Spirits, and they are part of
the congregation of the Lord in heaven, but are also sent to men of earth.

But Wisdom is not one of these four Living Creatures, although it is also sent to men of earth. Wisdom is in the hand of the Lamb (Rev 5.13), in this scene of Third Heaven, who took the scroll with seven seals from God on the throne! There is the missing link.


In Chapter One, the Son of man was described as “The [One] living into the ages of the ages.” This was “The [One], He was Being, and The [One] Being, and The [One] Coming Himself” (1.8). Iesous has “overcome and sat down on His Father’s throne” (Rev 3.21).

Now we are ready to move out of the First Century AD! Iesous will set up kingdoms and cast down kingdoms, and tell us about it ahead of time. The next chapter will begin the story of the New Covenant, and of the foreknowledge and power of the Lamb.

III. THE CAUSE OF CONFUSION.

Prior to exploring the future, we will examine the past to see why the churches cannot agree on the Bible message. Much confusion in Bible interpretation results from attempting to apply Scriptures to the wrong Age (Pre-flood, Old Heavens, New Heavens). Liberals in positions of church leadership today scoff at the idea of Ages. The Premillennialists may carry dispensations to extremes but this does not justify throwing the teaching of God away. On the other hand, the Judaizers teach men to remain in subjection to the law of Moses.

The Pope teaches: 3 = 2. This is the path to Hell. In the past, the Protestant Churches believed the Pope, and not God. Presently, the Ecumenical Movement subjects, and teachers, adhere to the Pope’s ridiculous theory: 3 = 2. The Three Ages of Man on Earth (2 Pet 3) are limited to two Ages by the Pope. Also the Three General Resurrections (1 Cor 15.22-24) have been restricted to only two resurrections by the Pope. Anyone differing from the Pope is disassociated by the churches. Finally, saved by Revelation (Rev 1.3), which reads, “read, hear, keep,” is reduced to “read, hear” by the Pope. And so: 3 = 2.

Almost every Sunday is spent talking about a 52 year period in the First Century, but the Bible is about 6,000 years of history. The message to the Jews of the First Century is presented as God’s message for men today by the Pope. The Pope is the Father of Darkness. Alexander Campbell wrote this in the 1800s. But his teaching has been discarded for the Pope’s teaching today.

NUMBER ONE CAUSE FOR CONFUSION: The wrong Age!

More confusion is produced by the failure to recognize God’s “Two Operations of the Spirit.” Although it is One Spirit, nevertheless, it abounds with power and versatility, and is capable of Two Operations. These distinct “two,” if anyone will examine the evidence, are the Temporary Operation and the Permanent Operation. One is gone, one remains.

God’s seven Spirits are the Permanent Operation. Once more, these holy seven are: Extreme Love, and Faith, and Knowledge, and Forgiveness, and Wisdom, and Atonement, and Adoption.

Moses, or, the law, and the prophets taught these concepts long before Iesous came to earth, and before the day of Pentecost. We will not become burdensome, and print out the verses, but here are the references. Love is in Deuteronomy (6.5). Habakkuk teaches Faith (2.4). Solomon combines Fear of He Is (חיה) and Knowledge and Wisdom (Prov 1.7, 9.10).

[The Fear of He Is (חיה) related to circumcision in the Old Testament and to One Dipping in the New.]

Atonement is taught to be in the blood (Lev 17.11). Only Adoption remains unidentified so far. Do you believe that we will find it in the law and the prophets?
“And He said, He Is (יהוה) to Moses, ‘Who that sinned against Me, I will blot him from book of [Me]’” - Ex 32.33.

This is the predestination taught by the apostle Paul. Here it is again:

“They will be blotted from book of Lives of Them (μυστικον), and they will not be written with righteous ones” - Ps 69.28. (See also: Rev 13.8, 17.8.)

This operation is permanent for it is throughout the Bible. The Permanent Operation runs parallel to the Temporary Operation in the First Century AD. See: Gal 5.22-23; Eph 4.4-6; Jas 1.5-8; 2 Pet 1.5-7.

The Temporary Operation of the Spirit is prophesied by Joel (2.28-32), in about 713 BC. Peter verifies that it had begun to be fulfilled on the day of Pentecost, in AD 32. Recently, W. N. (Bill) Fangio has published a book about this fleeting glory, entitled: “A Time of Transition,” c. 1994. Paul lists the characteristics of the Temporary Operation:

“... the word of Wisdom ... the word of Knowledge ... Faith ... Healings ... Miracles ... Prophecy ... Discerning of (false) Spirits ... Tongues ... Interpretation of Tongues” - 1 Cor 12.8-10.

These nine are not the complete list of the Temporary. In the same chapter, Paul summarizes them differently:

“On the one hand (δε), you are Body of Anointed (Χριστου) and part from parts. And, on the other hand (μεν), whom the God (Ο Θεος) He had set Himself [Middle Voice] in the From Calling (Congregation): first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues” - 1 Cor 12.28.

But, dear reader, the apostles are gone! No fooling! They were included in the resurrection to heaven in AD 77. Paul’s testimony was about temporary things then. Besides the apostles being gone, prophecy is condemned by the Lord Iesous today. The reason given is that He is the Living Prophet today (Rev 1.1). For the condemnation of prophets today read: Rev 22.18-19. We presently possess all of the prophecy from God that we will ever obtain, and what we have is sufficient for our every need. Paul prophesied the end of the Temporary Operation of God in AD 58 (1 Cor 13.8-10).

[But the well-informed are aware that many claim to be prophets today, despite Iesous’ curse.]

“The Extreme Love (h αγαφ) never fails. But whether prophecies, they will pass away; or tongues, they will cease; or knowledge, it will pass away. But we know from [prophecy] of part, and we prophesy from [prophecy] of part. But when he might have come, the perfect [Iesous’ Revelation], then the [one] from [prophecy] of part, he will pass away” – 1Cor 13.8-10.

NOTE: Paul was declaring that the apostles’ teaching would pass away! “Neverso,” chants the Pope to the prisoners in darkness.

NUMBER TWO CAUSE OF CONFUSION: Refusing to accept the death notice.

The New Testament writings cannot be comprehended without the Knowledge of the passing away of the First Century. But men are still trying! Consider this example:

“The word of the Anointed (του Χριστου), he will dwell in you richly in all Wisdom, teaching and admonishing one another in psalms and in hymns and in spiritual songs, singing with favor in the hearts of you to the Lord” - Col 3.16.

Some parts of the Bible must be interpreted literally, and “in hearts of you” means “not in your
mouths!” How did they sing “in the hearts of them” in the First Century? Paul explains this to be “singing in tongues,” and without your understanding!

“For if I might pray myself [Middle Voice] in a tongue, the spirit of me, he will pray, but the [understanding] in mind of me is unfruitful. What then is it? I will pray in the Spirit, and I will also pray in the mind. I will sing in the Spirit, and I will also sing in the mind” - 1 Cor 14.14-15.

The churches of Christ; Non-instrumental, teach that this pictures a cappella singing. The refusal to come into God’s Third Age of Man (2 Pet 3) leads into darkness. These forms of worship are clearly defined for us, but none will heed the voice of God. Paul is repetitive on this subject:

“But likewise the Spirit also helps the [ones] in weaknesses of us. For the what we will pray as it is necessary we do not know, but the Spirit itself (αυτο το Πνευμα), it will intercede on behalf of us with groanings unspoken (αλαπητοίς) [by us]” - Rom 8.26.

These prayers are “without our mind,” and they “cannot be spoken” [by us]. What this means is that the Holy Spirit wags the tongue, and the servants of the God then were “singing in the hearts of them.” Another verse says, “making melody in the hearts of you” [without speaking] (Eph 5.19). What is the purpose of praying and singing without understanding, and without speaking?

This goes all the way back to Saul, king of Israel (1090-1050 BC). He sent messengers to take David, and when they saw prophets prophesying then they prophesied also. Finally, Saul himself prophesied. This was a sign of the presence of the Spirit of God. (See: 1 Sam 19.20-24.) Paul taught that tongues were for a sign to unbelievers (1 Cor 14.22). The apostle, Peter, was an unbeliever in the proposition that Gentiles should be added to the kingdom. They spoke in tongues and he was convinced, and they were added to the fellowship (Act 10.46-48). Many Jews were unbelievers when the 120 students spoke in tongues (Acts 2.4), but they were converted by this sign and the message of God (2.41). But this is not the only purpose for these “Gifts of the Holy Spirit.” They did not have a Bible! “The word of Wisdom and the word of Knowledge” were necessary for the life of the Body of the Anointed. But they are not necessary today!

The people in darkness today, even the churches that do not believe in tongues, teach that these Scriptures are still in effect. A lot of rationalizing (from the Pope) is required to support their position. Every Sunday, the pulpits of our huge nation are dedicated to rehearsing the “First Century” story. A month later, the congregation hears the same message, about the First Century. Come back in one year, and they are still talking about the First Century. Ten years later, still the First Century story. If you drop in fifty years later, they are still discussing the First Century. And – this is from the Pope!

NUMBER THREE CAUSE OF CONFUSION: “All we teach is Jesus Christ, and Him crucified” – Popery.

“And I having come to you, not according to excellence of speech, or declaring wisdom to you, the testimony of the God (του Θεου). For I determined not to have known of the anything in you, if not Iesous Anointed (Ιησους Χριστου), and this One crucified” – 1Cor 2.1-2.

Considered in an isolated state, this verse seems to agree with the Pope’s statement. But, this “isolated” interpretation of Scripture had been labeled, Textuary Sermonizing; and was condemned by many. We will connect more of this section, pointing out that Paul’s statement above is extremely limited by the words, “And I having come to you”; or, meaning “when I first arrived.

“But we (apostles) speak wisdom in the mature [ones], but not wisdom of this age, nor of the rulers of this age (the [ones] being destroyed), but we speak wisdom of God (Θεου) in a mystery, the [one] having
been hidden, which the God (Ὁ Θεὸς) foreordained before [beginning] of the (τῶν) ages into glory of us” – 1Cor 2.6-7.

The reader can see that this is violently opposed to the Pope’s interpretation. Paul’s statement (verse 2) was stipulated to be his beginning method of witnessing. But now (verse 7) he was teaching a “mystery.” And in Chapter 15.22-24, he taught about three successive resurrections (which almost all churches deny today). This will end our discussion of the “Seven Spirits of God”, and of Chapter 5.

THE ROMAN EMPIRE (Rev 6)

At the time of this vision, the nation of Israel had been “slayed” (Isa 65.15), and the “remnant had been saved” and resurrected to Third Heaven; or, to the Eternal Abode of God. Now New Jerusalem had been founded in the Roman Empire. “The light of the Sun (Ιεσοῦς) is sevenfold” (Isa 30.26); or, in other words it is seven times as big as the light of Antipas, of the royal lineage of Israel. Now it is time to move on to other things.

NOTE: Israel = 1600 Furlongs (Rev 14.20); New Jerusalem = 12,000 Furlongs (Rev 22.16) = 7.5 “times” the Sun was increased.

However, the book of Revelation consists of numerous flashbacks. One such flashback is to Jesus’ ministry in the flesh (AD 28-32; Rev 7.1-8). Several flashbacks are to the resurrection in AD 77 (Rev 7.9-12; 14.14-16; 19.5-9), and some of them include the war with Rome (AD 66-74).

What to do? What to do?

Determination must be made as to whether Chapter 6 follows Chapter 5 chronologically, or whether we encounter one of the many flashbacks. Here is a hint! Flashbacks are signified by symbols used previously in the Bible. These symbols help indicate the time of the vision.

The expositors are divided on this issue. Matthew Poole (1680), and Sir Isaac Newton (1733), and Albert Barnes (1851), and Robert Milligan (1867), and B. W. Johnson (1891), and Henry H. Halley (1944), all consider Rome to be the subject at this time, and they concur that the time is about AD 98. [This date is based on Irenaeus’ date for Revelation being AD 96. But we have presented a different
option, which is AD 67.] Henry H. Halley also considers other options besides Rome.

A great cloud of witnesses, too many to mention, present the possibility that the White Horse is the Anointed (Ὁ Χριστός) conquering with the good message (gospel). But they are all ignorant of the resurrection in AD 77, and also of the end of the Jewish good message (gospel - see: 1 Cor 13.8-10). When you work with only a portion of the data, you risk destroying your credibility, and any chance of being exactly correct. The Roman Catholic Rheims New Testament (1582), with notes, is our earliest document supporting this theory. Now, the division in the expositors is classified as those agreeing with the Pope, and others with an independent conclusion.

[NOTE: The St. Joseph’s Edition of the New American Bible, 1987, authorized by the National Conference of Catholic Bishops, and other corporations, applies the imagery of the Four Horsemen to the nature of wars on earth.]

Here is something to consider:

“FOUR HORSEMEN OF THE APOCALYPSE, THE, four figures in the Book of Revelation (6.1-8), who symbolize the ravages of war; rider with the bow on white horse -- conquering invader; rider with sword on red horse -- civil war; rider with balance on black horse -- famine; rider named Death on dun horse -- death (1916)” - Encyclopedia. 7

“Four Horsemen n pl [fr. The apocalyptic vision in Rev 6.2-8]; war, famine, pestilence, and death personified as the four major plagues of mankind” - Dictionary. 8

Then we had an advertisement in the newspaper this year, and frequently throughout my lifetime, of an artisans’ miniature sculpture of these Four Horsemen, without any imagery for “Christ” or the “gospel.”

“God created man, the clergy created layman” - Alexander Campbell.

What this all means is that the common man, relying solely on his Bible, is at odds with the great majority of clerical expositors, and in harmony with the men named.

[But all of this Knowledge was before AD 1948, and the World Council of Churches being founded by the Ecumenical Movement. Just a thought!]

Albert Barnes quotes the secular historians, Edward Gibbon (1776), and A. S. Lyman (1845), [at great length] to show the support of historians for the opinion that this first Horseman about Victory, and the second about Civil War, and the third about Famine, and the fourth about Death, all apply to the Roman Empire. Gibbon was loose with his skepticism about Christianity, and extravagant with his praise of pagan society, but Barnes and Johnson suggest that if the reader were unaware of this fact, they might think that he had corrupted history to agree with the Bible.

But these are merely preliminary remarks, and now, “To the law!”

1) ZECHARIAH’S FOUR CHARIOTS WITH HORSES.

“And he answered, the angel of me, and he said to me, ‘These four Spirits of the Heavens (Governments), they coming her (הוּדָה) from the standing against Lord (לְשׁוֹשָׁנָה; Iesous) of all of the Earth (Israel)” - Zec 6.5.

The prophet of God paints a different picture of the four Living Creatures than that of Ezekiel (Chap 1) and John (Rev 4). In heaven they are represented to have a gentle and loving personality. Zechariah will show us their mean side. In Revelation only one Horse is mentioned for each Spirit, in Zechariah they are teams of Horses pulling chariots. But the goal is the same -- to destroy! The Bible agrees that God is Love and Wrath. [The churches today do not all teach this teaching, but it is in the Bible.] The Judgment Day is the dividing of the sheep and the goats; who are destined to Heaven or Hell.
The “Love-only” people have to deny all the Scripture verses about Hell, and they are plentiful, in order to convince anyone of their wicked schemes. God is a Lover! A lover scorned is an enemy -- in the End. God “hides His face from us” (Deut 31.17). He pours out His Spirit on all flesh (Joel 2.28, Zech 12.10). God’s anger is hot toward the “children of wrath” (Eph 2.3). His anger dissipates when He looks on the “children of the Day” (1 Thes 5.5). We have considered the loving side of our Heavenly Father’s personality, now Zechariah exposes the dark side of His character.

“That in Her (Babylon) the Black horses, they coming them (MY) to north earth, the White (horses) they coming after of them (מַיִרְאֵה), and the Dappled (Grisled) they coming to the south earth. Then the (4) strong ones they coming, they sought to going Her, to the proceeding (#8418) in Earth, and he said to all them, ‘The proceeding them in earth, and she proceeded them in earth (Babylon/Israel)” - Zec 6.6-7.

In Chapter 1, Zechariah records the end of the 70 Years Captivity (588-518) in Babylon (Zec 1.16). “After seventy years I will punish them,” is now to be seen as a fulfilled promise. The Famine (Black) went into the “north country” (Babylon), and it was followed by the war Horses of White. Darius I put down rebellion in Babylon at the beginning of his reign (520-486). In 513, he invaded India, the “south country,” producing death (Dapple Horses). Here is supporting evidence to identify the colors.

A) WHITE EQUALS VICTORY. “Seeing woe of her (tywh; #1945) I watched until which thrones casting down of them, and Ancient of Days, He dwelling; clothing white as (K) snow (גֵּל), and hair of head as innocent wool ...” - Dan 7.9.

“Many ones, they will be purified, and they will be clothed, and they will be refined ...” - Dan 12.10.

This was the “Old Heavens” resurrection, in AD 77; and will be the same operation in the New Covenant resurrection, at the End of Time.

Bows and Horses.

Whose arrows of him, sharp ones, and all of bows of Me (YT) of him (W) (םֶלַח), and their horses’ hooves will seem like flint, and their wheels like a whirlwind” - Isa 5.28.

[This is the curse of Israel.]

B) RED EQUALS CIVIL WAR.

“From knowing (why) to clothing of You (Iesous) red, and garments of you as treading in winepress?” - Isa 63.2.

This was the result of the Jews’ rebellion against God and Rome.

C) BLACK EQUALS FAMINE.

“Judah, she is mourning, and gates of her languishing them; and commanding Her to earth black them against You of Her, Jerusalem, and nobles of them, sending them, servants of them to waters, going them against pits, finding them no waters; returning them, vessels empty ...” - Jer 14.2-3.

D) GREEN (- 3 Xs, Pale – KJV – 1 X) EQUALS DEATH. [Grisled – 4 Xs, and Hail – 30 Xs, are the same word in the Hebrew: BRD; Zechariah 6.6. There are no vowels in Hebrew. These are Strong’s #s 1258 & 1261.]

“... and coming against them, the hail, and killing them” - Ex 9.19.

[Green, Grisled, or, Dappled, and Hail represent Death.]
Now let us consider the four Living Creatures, hot and cold, side by side.

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<thead>
<tr>
<th>IN FAVOR</th>
<th>DISFAVOR</th>
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<tbody>
<tr>
<td>1. Faith is the Victory</td>
<td>1. Losers die from Bow</td>
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<tr>
<td>2. One Body is Love</td>
<td>2. Hate = Civil War</td>
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<td>3. Knowledge/Bread of Life</td>
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<tr>
<td>4. Dipping is Forgiveness</td>
<td>4. Unforgiven have Death</td>
</tr>
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Now we are prepared to consider the text.

2) THE WHITE HORSE (Rev 6.1-2).

“And I saw that the Lamb opened one of the seven seals; and I heard one of the four Living Creatures saying as a voice as thunder, ‘Come and see.’ And I looked and look, a white horse; and the [one] sitting himself [Middle Voice] on it having a bow, and he was given to him a crown, and he went conquering and in order that he might conquer.”

The first Living Creature was “Faith is the Victory,” or “Conquered by the Bow.” During the Jews’ rebellion against Rome, internal strife weakened the empire considerably. Emperors Nero, and Galba, and Otho, were murdered (AD 68-69), and Vespasian left the siege of Jerusalem to overthrow Vitellius, in AD 69. Titus was left to consummate the destruction of Jerusalem. Generals in the Roman army would march on Rome, and kill the incumbent dictator, and resume his atrocities under a new regime. However, Vespasian was more moderate and displayed humanity and reason in his governorship (AD 69-79). He was succeeded by his son Titus, who followed his father’s example (AD 79-81). The second son was the wicked Domitian (AD 81-96), and this brings us to the period of the White Horse conquering with the bow.

Edward Gibbon, widely acclaimed for his study and writing of “The Decline and Fall of the Roman Empire,” published in 1776, has this to say:

A) “During a happy period of more than fourscore years, the public administration was conducted by the virtue and abilities of Nerva, Trajan, Hadrian, and the two Antonines.”

The “two Antonines” were Antoninus Pius (AD 138-161) and Marcus Aurelius Antoninus (AD 161-180). Commodus (AD 180-192) is included in this period, for the Red Horse commences at the end of his reign. The period of the White Horse is (AD 98-192). Although there was not constant blood and butchery, still the peaceful effects, at home, of the war of expansion prevailed until the Red Horse.

B) “The only accession which the Roman empire received during the first century of the Christian era was the province of Britain.”

Gibbon explains in detail that the empire was actually put together by the Roman Republic but the emperors enjoyed the fruit of their labor. However, we observe three notable exceptions to this generalization of the historian, pointed out by himself. Britain is the first inconsistency to the emperor Augustus’ practice of toleration in expansion. Dacia was the next violation of this principle of stationary borders, under the rule of Trajan (AD 98-117).

C) “The first exploits of Trajan were against the Dacians ... who dwelt beyond the Danube ... This memorable war ... lasted five years ... it was terminated by an absolute submission of the barbarians. The new province of Dacia ... was about thirteen hundred miles in circumference.”

When we consider the Red and Black and Green Horses, it will become obvious that this period (AD 98-192) was intended by Iesous when employing the symbol of the White Horse. The remaining seals of the “book with seven seals” will also fall into place, so that the entire Bible is in agreement with this interpretation. The Preterists and Premillennialists cannot claim this harmony for their interpretations. Past Tense expositors and Futurists are at odds with the Bible.

But Trajan was not satisfied yet! Gibbon tells us that he was saddened because he was too old,
when assuming the leadership, to equal the accomplishments of Alexander the Great. However, he was not an idle man. The third violation of permanent borders is described:

D) “He descended the river Tigris in triumph, from the mountains of Armenia to the Persian gulf. He enjoyed the honor of being the first, and the last, of the Roman generals who ever navigated that remote sea.”

Albert Barnes and B. W. Johnson believed that Gibbon’s history of Rome was very descriptive of the White, Red, Black, and Green Horses. Even Matthew Poole, written before Gibbon’s life, considers this assessment to be valid, but based on other sources.

The conquering with the bow ended with Trajan (AD 98-117), but the period of prosperity continued until AD 192. Adrian followed Trajan in office, but not in policy.

E) “The resignation of all the eastern conquest of Trajan was the first measure of his (Adrian’s) reign.”

The empire was reduced for practical reasons; the eastern conquests of Trajan being too far removed from the empire to support the troops. And here we have the new limits of the New Jerusalem. New Jerusalem is the kingdom of God in the Roman Empire, at this time. But God cannot be limited by Rome, and this will change as the story progresses. Britain and Dacia have been permanently included in the empire, which is within these boundaries:

- Britain, Gaul (France), Spain, Italy, Dacia (Hungary), Illyricum (Balkan States), Asia Minor, Syria, Arabia, Egypt, and Northern Africa all the way to the Atlantic Ocean belonged to Rome.
- The reader of the Bible is left to realize, from church history, that the kingdom of God expanded later into all these regions. The point is also dramatically made that God directs wars. He boasts of sending Babylon to destroy Judah, and of killing two-thirds of the population (Eze 5.12). The prophets of God give Him credit for overthrowing Babylon and Persia by military might. God lives in the governments of the nations. Here this premise is stated clearly:

> “Woe Assyria, Rod of anger of [Me], and Rod, this, wrath of [Me] in hand of them. In hypocritical nation, I will send him, and against people of wrath of Me (YT) I will charge him to seize spoil, to take prey ... And this, not this he likes, and heart of him, this, not [what] he will count; for to the destroying, in heart of him, and to the cutting off nations, not a few ... As that doing of Me (YT) to Samaria, and to idols of her, so I will not do to Jerusalem and her idols?” - Isa 10.5-7, 11.

War and Civil War and Famine and Death are the power of God. WHITE HORSE: AD 98-192.

3) THE RED HORSE (Rev 6.3-4).

“And when He opened the second seal, I heard [voice] of the (tou) second Living Creature saying, “Come.” And another horse, of fire, went out. And to the [one] sitting himself [Middle Voice] on it, he was given to him to take the peace from [face] of the (της) earth, so that they might kill each other; and it was given to him a great sword.”

The second Living Creature was “Love” or “Hate.”

Commodus was assassinated for creating a famine for profit, and Pertinax followed him to the grave in only 86 days (193). The institution of Civil War was ushered in, which continued for 92 years (AD 192-284). Emperors were declared open game. The hunting season continued for almost a century. The Roman senator, Didius Julianus, had a rule of only 66 days. Times were hard. Two brothers began a joint rule in AD 211. But in only one year Caracella murdered his brother Geta. Then Optilius Macrinus decided to eliminate the emperor Caracella, and one year later he was done in by Elagabalus. The reader should be informed that these murders involved the use of military might, and frequently the emperor did not die alone.

This pattern continued with few men continuing their reign for over three years. In AD 238 three
emperors came and went. In four years (AD 249-253) there were five regimes. AD 276 also saw three emperors, as did AD 283.

Finally, a hero solved the problem. Diocletian became emperor of the East in AD 284. The 92 years of Civil War was ended. He instituted himself as the Augusti in the east. He ruled Thrace, Egypt, and Asia. His son in law, Galerius, was placed by the Danube River to protect Illyricum. Maximian was made the Augusti in the west, in Rome, and ruled Italy and Africa. His son in law, Constantius, governed Gaul, Spain, and Britain. The empire was divided into four parts, and all were made to know; “If you overthrow one of us, the other three will kill you!” And it worked!

Therefore, the Red Horse was dead. RED HORSE: AD 192-284.

4) THE BLACK HORSE (Rev 6.5-6).

“And when He opened the third seal, I heard [voice] of the (tou) third Living Creature say, ‘Come and see.’ And look, a black horse, and the [one] sitting himself [Middle Voice] on it having a balance in the hand of him. And I heard a voice in midst of the four Living Creatures saying, ‘A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.”

The third Living Creature was the Bread of Life or Famine.

Scarcity of food is intended, and we will not insult your intelligence by pretending to know the current value of a denarius. “Do not harm the oil and the wine,” is a message from God. People of earth obey God without knowing about it, as Isaiah has explained about Assyria (Isa 10.5-7). Oil was used to anoint the sick, in the Bible times, and therefore it may have healing powers. Wine is documented by historians to be more beneficial than water during the Dark Ages, and possibly at that time too. But we have sly, spiritual messages intermingled with the historical accounts of God’s majestic reign of earth. Possibly this is a message to the congregation of the Lord not to hurt the teaching of the Holy Spirit (oil), and Iesous’ new message (new wine).

A “parable” has been defined: “a simple message, understood by all, with a hidden spiritual message.”

In other words, the message had a double-meaning. Revelation 6.6 could be a “parable.”  
The reader is qualified to decide for himself.
The Famine is documented and dated by Gibbon:

“Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague which from the year 250 to the year 265 raged without interruption in every province, every city, and almost every family of the Roman Empire. During some time 5000 persons died daily in Rome.”

Civil War destroys crops by the movement of troops of foot soldiers and cavalry through fields of grain. Then the concentration of so many persons in a camp produces the problem of undisposed of human waste and garbage. “War is Hell!” The Civil War (Red Horse) followed chronologically after the Invading War (White Horse), but the expositors named are agreed the Famine (Black Horse) and Death (Green Horse) were concurrent with the Civil War. The “fifth seal” will confirm this opinion.

BLACK HORSE: AD 250-265.

5) THE GREEN HORSE (Rev 6.7-8).

“And when He opened the fourth seal, I heard [voice] of the (τῶν) fourth Living Creature saying, ‘Come and see.’ And look, a Green Horse.* And the [one] sitting himself [Middle Voice] on it, name to him ‘The Death,’ and ‘The Hell’ was following him. And power was given to him over the fourth of the earth, to kill in sword, and in famine, and in death under [strength] of the (τῶν) Beasts (Kingdoms) of the earth.”
NOTE *: The “Green Horse” was translated, “Pale Horse,” during the First Dark Ages. William Tyndale, in 1534, translated, “Green Horse.” Now, in the Second Dark Ages, because they are dedicated to the First Dark Ages, it is translated, “Pale Green Horse.”

The condensed copy of Gibbon’s history of Rome, which we must work with, does not give any statistics of the number killed in the five years of war with Dacia, or of the conquest of Persia and Arabia. Even the numbers killed in the overthrow of the emperors during the civil war are undisclosed. But Gibbon has a summary of the fatalities for our benefit:

“... it evidently proves that above half the people of Alexandria had perished; and could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine had consumed, in a few years, the moiety (half) of the human species.”

Gibbon is very illogical in this instance, for the deaths in remote places are fewer during war and famine and plague, than the number in concentrated areas, such as, Alexandria. However, “the beasts of the earth” would be more effective in rural areas -- if this is intended to be taken literally. If the Beasts are symbolism, then they refer to Rome and Eastern Rome, and their satrapies who were responsible for much of the death. Iesous informs us that these terrors had “power over a fourth of the earth.”

Once again, Matthew Poole, and Albert Barnes, and B. W. Johnson, and Henry H. Halley, understood this to be the history recorded by Gibbon, and others. In a very few words, Iesous has told a long, involved story of the history and woes of Rome.

GREEN HOSRE: AD 192-284.

6) THE FIFTH SEAL (Rev 6.9-11).

“And when He opened the fifth seal, I saw under [place] of the (του) altar the souls of the [ones] having been slain for the word of the God (του Θεου) and on account of the testimony of the Lamb (tou arniou) which they were having. And they cried [in] a great voice, saying, ‘Until when, The Lord (Ο Δεσποτης), The Holy [One] and The True [One], do You not judge and avenge the blood of us from [sin] of the (τους) [ones] dwelling on [face] of the (της) Earth?’”

A) THE TIME. Several commentators have expressed their opinions that this is not a new vision. (They really write these things!) They suggest that the fifth seal is not connected to the fourth seal chronologically. (Five does not follow four! Truly, we jest not.) The four Living Creatures are not mentioned, and so, the fifth seal is unrelated to the fourth seal. But, dear friends, the Lamb opens all seven seals, and this is intended to demonstrate the relationship of all. Besides all seven seals are on the book, which again determines their unity. These misguided expositors go one to say that the first four seals are “seen,” and the last three are “unseen.” Would not the persecution of the martyrs of God be just as easily comprehended as Invading War, and Civil War, and Famine, and Death? Surely, we can see Death from persecution just as readily as Death from War and Famine. What is being demonstrated is the relationship between God in Third Heaven and man on Earth. Iesous sends His four Living Creatures, “who go out from their station before He Is (ὁ ὄνομα) of all the Earth” (Zech 6.5), and they were sent to Earth. “Earth” is where the New Jerusalem dwells, which at this time is the Roman Empire. Probably this persecution is not related to Civil War because Iesous does not want to confuse the reader, and so, He keeps the Four Horsemen of the Apocalypse segregated. Iesous loves simplicity. Why were the souls “under [place] of the (tou) altar?”

B) UNDER [PLACE] OF THE ALTAR.

“And the priest giving from the blood on horns of altar of the sweet incense to face of He Is (ὁ ὄνομα), that in Tabernacle of Congregation, and with all of blood of bull he will pour at the base of altar of burnt
offering ...” - Lev 4.7.

Albert Barnes and B. W. Johnson perceive this to be symbolic of “pouring out their souls for the Anointed.” Their blood is at the base of the altar. What altar? The altar is pictured to be in Third Heaven (Rev 8.3, 14.18). They have not been resurrected to the Sea of Glass yet, and so, they are “under the [place] of the altar.” ALTERNATE: The Romans did the actual sacrificing, and so, this may be the altar of pagan Rome. But, we prefer the first option.

C) THE QUESTION. Now we must review our grade school grammar, for many have insinuated that they are thirsting for blood. Did they ask, “Why do You not kill our enemies?” The reader can easily see that this is a preposterous conclusion. But what did they ask for? The time! “Until when, The Lord?” (The Despot). The servants of God have always inquired into the time of future events. They knew God had promised the punishment of all who kill. They did not ask for killing, but merely inquired about the time. Listen to Daniel:

“And I, hearing of me (YT), and I did not understand, and I said, ‘Lord of [me] (angel; ἄγγελον), what ‘after of her’ (end) these?’” - Dan 12.8.

The apostles of our Lord Iesous were just as inquisitive:

“Lord (Κυρίε), if at this time You are restoring the kingdom to the Israel?” - Acts 1.6.

Iesous pictured the departed holy ones (saints - Latin) to be in Paradise in Abraham’s bosom until the resurrection in AD 77. These martyrs may be deduced to be in the Paradise of the New Covenant until the “first resurrection” (Rev 20.7), when the martyrs were resurrected before the “thousand year reign.” [Never mind your heretical teachings for the moment, we will clear them up in good time.] All objections that this is seeking vengeance, which is forbidden, are frivolous.

D) THE ANSWER.

“And it was given to them a white robe; and it was said to them that they should rest yet a time, until both the fellow servants of them (1) and the brothers of them (2), the [ones] being about to be killed as they also, should be completed” - Rev 6.11.

“Their fellow servants,” taken in the most obvious sense, means the current generation; or, the persons that they served the Lord with while still alive. “The brothers of them” means men of like Faith, who would be killed later. The word “both” (καὶ) indicates two groups of martyrs. The seventh seal will contain “seven trumpets,” and the sixth trumpet contains another persecution of the holy ones of God. Numerous sources may be consulted, in order to identify this event. Gibbon’s book, “The Decline and Fall of the Roman Empire,” relates these events. Also, Eusebius’, “Ecclesiastical History,” has a similar record. But we will quote the encyclopedia.

“After a fire in the palace of Galerius, these emperors (Diocletian, Galerius, Maximian) issued (AD 303-5) four edicts, gradually increasing in severity. The first ordered the destruction of churches and scriptures. Men of rank were to lose their civil rights, and private citizens their freedom. The second stated that ministers were to be imprisoned, the third, that they should be tortured to make them offer sacrifices to the (pagan) gods. The fourth edict provided the death penalty for Christians who refused to sacrifice. The result was an extraordinary bloody attempt to suppress Christianity. The total number of martyrs may have reached 3,000 (probably a minimum)” - Persecutions, Christian.

This event falls right into place with our progressive story in the Bible. Prophecy is interpreted by history. Galerius issued the Edict of Toleration in AD 311, after many murders. Licinius put to death
Maximinius, who had fought for the mastery in the east. Constantine the Great defeated Maxentius at the battle of the Milvian Bridge in AD 312. Together they issued the Edict of Milan, in 313, and religious freedom was enjoyed for a short time.

But the martyrs must still wait for the next persecution before they enjoy the “first resurrection.” [Great is Thy faithfulness, O God, our Father - Hymn.] The sixth seal awaits us.

7) THE SIXTH SEAL (Rev 6.12-17).

“I looked when He opened the sixth seal, and a great Earthquake came; and the Sun (Roman Emperor) became as black as sackcloth of hair, and the whole Moon (Roman Senate) became as blood. And the Stars of the Heaven (Kings of Satrapies of Rome) fell into the Earth, as a fig [tree] casting the late figs of her being shaken under a great wind” - 6.12-13.

A) THE SUN DARKENED.

Progressive history of the Roman Empire has been unveiled by the opening of the Seven Seals of the Book of God. Constantine the Great brought stability and renewed strength to the provinces of pagan Rome. He also dictated church teaching, to some extent, through the Council of Nicaea summoned by his order. This was in AD 325. John’s vision fails to consider the happy times though, at this place, but instead the vision passes over a period of time enjoying bliss to the next major disaster for Rome. (This period will be envisioned later.) What is an Earthquake? This represents the shaking of Heaven (Government) and Earth (Kingdom) in biblical terms. Amos (1.1) and Zechariah (14.5) mention an Earthquake in the days of Uzziah, king of Judah. Prior to consideration of this particular Earthquake, we will identify one prophesied by Isaiah: The “Earth (Israel) is moved exceedingly” (Isa 24.19 - KJV). Chapter 24 relates to the destruction of Earth (Israel), and the darkening of the Sun (Antipas) and the Moon (Priesthood) in the war with Rome (AD 66-74). Sometimes it is stated, “The Earth is moved out of her place.” Uzziah lived to see the death, in 782 BC, of Jeroboam II, the king of Israel. A state of anarchy, with no king, followed for 11-1/2 years after his death. (See: 2Kin 14.23 - 15.8.) But Samaria “gave up the Ghost” in 721 BC, and Israel followed them to Hell in AD 70-74. Therefore, the symbol Earth has a new meaning for us in this context, which is ambiguous, meaning New Jerusalem, and the Roman Empire which contained the Body of the Anointed. The boundaries of the two entities were identical at this time. What happened to Israel and Samaria is about to happen to Rome.

Edward Gibbon and the encyclopedia record the events like this. The Huns drove the ancient foes, at the borders of the Empire, within the limits of Rome’s jurisdiction. They were too strong to resist, and compromise replaced conflict. Supposedly, the barbarians were to surrender their weapons upon entrance into the domain. But Gibbon relates bribery securing their armaments for them when passing the guards. The Visigoths were admitted within the Empire by Valens, emperor of the East (364-78). In the West, Valentinian I (364-75) opened the gates to the Germans.

[This is a boo-boo! An ancient tribe should have been properly identified. Germany was many tribal states not unified until AD 1862, when Chancellor Otto Von Bismarck took control Historians referring to “Germany” before that date are not being accurate at all.]

The Roman Empire was too weak to resist the enemy, but they tried to minimize their losses by employing the barbarians in their own army. This was the setting, and here is the story.

Maximus ended the life of Gratian, the emperor of the West, and “the Sun (king) became black as sackcloth of hair.” Theodosius, emperor in the East, tolerated this dastardly deed on the stipulation that Maximus’ brother, Valentinian, should rule the regions of Italy, Africa, and western Illyricum. The plan was to keep the murderer far removed in Gaul and Britain. So much for good intentions! Valentinian (AD 375-92) at last was driven out of Rome by his brother. Theodosius’ patience was exhausted, and he executed Maximus in 388. Valentinian was restored to power -- briefly. He was found strangled by Arbogastes, supposedly. The killer established his puppet, Eugenius, as the western emperor (AD 392-94). Theodosius invaded the West, and darkened the Sun (Eugenius), and the Stars (Arbogastes and fellow officers). “The Moon became blood,” when a ruling body, similar to the ancient Senate of Rome

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was slain in the war. This could have been an association which parallels our War Department today.

THE BIBLE IS FAMOUS FOR THE CONSTANCY OF THE SYMBOLS EMPLOYED. Israel had a Sun (king) and Moon (Priesthood) and Stars (prophets). The pagan nations had a King (Sun), and War Lords; or, Senate (Moon), and Princes; or, Generals of the kingdom (Stars). Combined, these “elements of Heaven,” constituted the Heavens (Governments). The vision and the history are extremely compatible.

B) THE HEAVEN ROLLED UP.

“And the Heaven (Government) was split as a scroll being rolled up, and all Mountain (Kingdom) and Island (Satrapy) from [site] of the places of them were moved. And the kings of the Earth (Roman Empire) and the [ones] of great standing (megistanej) and the commanders of a thousand (χιλιαρχοι) and the rich and the [ones] of strength (iscoroi) and all servant and free hid themselves into the caves and into the rocks of the mountains. And they say to the mountains and to the rocks, ‘Fall on us and hide us from face of The [One] [ruling] of sitting Himself [Middle Voice] on the throne and from wrath of the Lamb (του ἀρνιου). For came the great day of the wrath of Him, and who is able to stand?’” – Rev 6.14-17.

Theodosius’ military might had removed the governments of the West, and he ruled as the sole emperor until his death. However, he shared the glory with his sons, Arcadius and Honorius. The Heaven of the West (Sun, Moon, Stars) became non-existent. “Rolled up like a scroll.” Constantinople was the seat of power and Rome became destitute of authority.

Did they literally fear the Lamb? The pagans believed in a multitude of gods, and also in sons of God. Possibly they feared the Lamb without knowing Him. Most of the pagan nations had embraced Christianity, in a loose manner of speaking. But Christianity had become conquered by pagan superstitions, according to Edward Gibbon. (And they got what they deserved for banning the pagan religion, in his opinion.) Whether knowingly, or by another name, they feared the Lamb. Pharaoh had feared God but he never submitted to Him. Nebuchadnezzar and Cyrus had also served God. Moab had heard of the miracles of God against Egypt, and beseeched the prophet Balaam to curse Israel for them. But they did not submit to the God of these miracles that they had heard of, by word of mouth. Even the devils believe, and fear and tremble (Jas 2.19). Many possibilities present themselves as to how they feared the Lamb. Remember that prophecy employs symbolism. The reader must determine this for himself.

Now then, the Preterits contend that any symbol used in the Old Testament, or in the good messages (gospels), cannot be used to describe more than one historical event, and so, all of Revelation is about the past. Is this a valid conclusion? They even contradict themselves on this subject when they contend for many “days of the Lord;” and many “comings of the Lord.” Why can they have many historical events for these two symbols, but only one instance in the 6000 year history of man for others? Here are samples:

(1) “Then the Heaven receded as a scroll when it is rolled up,” must meant the same thing that it did in Isaiah 34.4, which was about the fall of Edom in 587 BC.
(2) “Then they will begin to say to the Mountains, ‘Fall on us!’ And to the Hills, ‘Cover us!’”; and this is limited to Jerusalem in AD 70, as told in Luke 23.30.

We will contemplate the phrase, “the Sun darkened.” This symbol is found salted throughout the Bible, and applying to a multitude of kings. We will present a brief list:

Babylon in 539 BC (Isa 13.10), Israel in AD 70 (Isa 24.23), Jerusalem in 588 BC (Joel 2.10), Jerusalem again, in AD 70 (Joel 2.31); and many more which are all different kings “darkened.”

Therefore, “the day of the Lord,” and “the wrath of God,” and the “coming of the Lord,” and the “Sun darkened,” and “burned with fire,” and even, “Babylon,” and “Israel;” are all used in various circumstances to mean a variety of things.
Here is our conclusion: (1) in Isaiah, “the coming of He Is (יהוה),” referred to Edom and Egypt (always plural in Hebrew), and in Revelation it signifies the Roman Empire in the West (“hide us from wrath of the Lamb”); (2) in Luke, Chapter 21, “the coming” refers to Jerusalem in AD 70, and in Revelation, Chapter 6, it pictures the fall of Rome. THIS IS CONSTANCY. The Preterits who have multiple meaning sometimes, and insist on only one meaning at other times, are vacillating. They are changing the rules as they go in order to support a teaching of man against the teaching of Iesous.

Reader beware! Now for the final verse, which further illustrates our point.

C) THE DAY OF HIS WRATH.

“For the great day of the wrath of Him, he had come, and who is able to stand?” – Rev 6.17.

Listen to Joel (2.11), “Who can endure it?” He is referring to Jerusalem in 588 BC. Amos (2.8) sounds similar, “A Lion (Assyria) has roared! Who will not fear?” The Ten Northern Tribes are described being carried captive in 721 BC. Nahum (1.6) has the same message, “Who can stand before His indignation?” Nineveh was annihilated by Media and Babylon in 612 and 609 BC. Malachi (3.2) repeats the theme, “But who can endure the day of His coming?” This is about Iesous treading the winepress of Jerusalem in AD 70. God has the same message for all of his enemies in all ages. Only the simple would attempt to apply all of these verses to one historical event. The context will not permit it! And, just to make it interesting, sometimes Iesous has alternate definitions for one symbol. We shall encounter these soon.

Our conclusion is that all of Chapter 6 is about the Roman Empire. The seals have been sequential events, or overlapping (as in the case of Famine and Death), and we have progressed steadily from the White Horse, in AD 98, to Theodosius’ death in AD 395. The next chapter will establish its own locality and period of time. Study of the words clarifies these fundamental elements for the reader.

“Fear of He Is (יהוה) beginning of knowledge, wisdom; fools despising them instruction” - Prov 1.7.

Chapter Seven is a digression, describing again the resurrection of the “Dead and the Living” in AD 77. See: Chapter 5. Because the Pope would blaspheme this resurrection (AD 77), and the founding of New Jerusalem – on earth! – they are repeated several times for emphasis. Whenever this is recorded, then the progressive history is interrupted. But, we will skip Chapter Seven, and continue the progression in Chapter Eight.
THE THIRD OF THE SUN DARKENED (Rev 8)

1) SCENES IN HEAVEN.

“And when He opened the seventh seal silence came in the Heaven (Roman Government) about half an hour. And I saw the seven angels the [ones], the [ones] standing before [face] of the God (του Θεου), and they were given to them seven trumpets. And another angel, having a golden censer, he had come and he had stood on [place] of the (του) altar, having a golden censer. And he was given to him much incense, that he should give it [with] the prayers of all the holy ones on the golden altar, the [one] before [place] of the (του) throne” - Rev 8.1-3.

A) SILENCE HALF AN HOUR. A “day” in prophecy is frequently used to represent “one year.” An hour is one-twenty-fourth of a day, and so, would be 15 days. [The Bible represents years to be 12 months of 30 days at times. We shall encounter several examples of this kind.] Then “half an hour” would be seven and one-half days; or, one-fourth of one 30 day month. But the value of each of these “days” is determined by the fulfillment of prophecy. “Burning the weapons of Gog for seven years” (Eze 39.9) was from Babylon’s first fall in 539 to her second fall in 518 BC. [539 - 518 = 21 years.] Therefore “seven years” is a symbol for 21 years. In like manner, “Burying the bones of Gog for seven months” (Eze 39.12) was Iesous’ ministry of, “one week confirming the covenant with many.” This was from AD 28 to 35. In this case, “seven months” equals seven years. [35 - 28 = 7 years.] Our first historical event will be determined to be in AD 402, and we left Rome at the death of Theodosius in 395, in Chapter 6. [402 - 395 = 7 years.] But half an hour, or seven and one half years, would fall in this period. “Silence” means that nothing happened in this period of time that is recorded.

B) SEVEN ANGELS WHO STAND BEFORE GOD. These seven are the same as “seven lamps of fire burning before the throne, which are the seven Spirits of God” (Rev 4.5); and, “seven eyes, which are the seven Spirits of God sent out into all the Earth” (Rev 5.6). God will direct His Spirits into the Roman Empire. He has boasted of being the King of kings, and now He will prove it, “declaring the end from the beginning” (Isa 46.10). The reader will recall our discussion of one Spirit treating those “in favor” differently than those “out of favor.”

C) THE GOLDEN CENSER. This act of worship, combining the efforts of angels, or Spirits, in heaven and men on Earth has been mentioned in Chapter 5; “the Four Living Creatures and the 24 Elders fell down before [face] of the Lamb (tou armniou) [each] having a harp and gold bowls being filled of incenses which are prayers of the holy ones.”

The prophets had prophesied of the resurrection in the first century. The introduction of the censers in worship in the tabernacle is described in Numbers (16). Twice now the prayers of the holy ones, which are pictured outside of heaven, have been offered on the altar with incense. Paul, the apostle, mentions the “sacrifice of praise” (Heb 13.15), and John has a vision of the sacrifice of prayer (Rev 5.8), and all would benefit by following God’s example.

2) READY TO STRIKE.
“And the angel has taken the censer, filled it from [place] of the (τοῦ) fire of the (τοῦ) altar, and threw it into Earth. And thunders, lightnings, and an earthquake came. And the seven angels, the [ones] having the seven trumpets prepared themselves in order that they might sound trumpets” - Rev 8.5-6.

This combination of natural calamities is utilized sporadically in the Bible to denote the presence, and the voice, of God. When God came down to Mount Sinai in the wilderness, to converse with the nation of Israel, and His mediator, Moses, the results are related to us in these terms:

“... thunders, and lightnings, and a thick cloud against the mountain and voice of a trumpet greatly loud, and he (Jacob) trembled, all of the people (Jacob) that [were] in camp ... all of the mountain quaked greatly” - Ex 19.16,18.

Thunderings and lightnings are identical in Exodus and Revelation, while an earthquake in Revelation, is “the mountain quaked greatly” in Exodus. Also the “thunders” in Revelation are “a voice of a trumpet greatly loud” in Exodus. Both scenes declare the presence and the voice of God. [See also: 1 Sam 2.10, 7.10, 12.17-18; 2 Sam 22.14-16.] Haggai, and the writer of Hebrews, forecast another appearance of God:

“For this saying He Is of Hosts (תִּתְנָה). ‘Ones [plural] more, soon this, and I from shaking of the ‘Heavens and of the Earth and of the Sea’ (Israel & Gentiles), and of ‘Dry,’ and the shaking of Me (YT) of all of the Nations’ (Israel & Gentiles), and coming Him (Iesous), Desire of Hers, all of the nations, and filling of Me (YT) of the house, the-this, glory,’ saying He Is of Hosts (twabc הַנָּה)” - Hag 2.6-7, Heb 12.25-29.

The removal of the “Old Heavens,” to be remembered no more, and the institution of the “New Heavens” is being prophesied. God frequently repeats two phrases when describing an event. Sometimes the initial phrase is a symbol of prophecy, and the second phrase identifies the symbol. In this case, “all Nations” defines the “Sea.” And we read in Genesis, “And God called the Dry [Land] ‘Earth’” (1.10). Therefore, we conclude that Dry [Land] signifies Israel. Matthew records Iesous’ words on this subject, which are harmonious with the pattern of depicting the presence and word of God. “Lightning” (24.27) is the speed with which the Roman armies filled the land of Israel. The “Sun (Antipas) darkened” (24.29) is the result of an Earthquake. The “great sound of a trumpet” (24.31) is the gathering of the elect for the resurrection. And, the presence and word of God is felt by both the saved and the lost. Someone is heading for a fall. Who will it be?

3) THE FIRST TRUMPET.

“And the first sounded a trumpet: And hail and fire came, having been mixed in blood, and they were thrown into the Earth. And the third of the Earth was burned up, and the third of the Trees was burned up, and all green Grass was burned up” - Rev 8.7.

A) HAIL AND FIRE. The plagues on Egypt were a prototype of our adventure:

“... and coming against them, the hail, and they will die ... And He Is (והיה), giving thunders and hail and lightning proceeded fire to ground, and He rained, He Is (יהוה) hail on earth of Egyptians [always plural] and he was hail and lighten from ‘You taking Her’ in midst the hail greatly exceeding that ‘never he was’ as what him in all of earth of Egyptians from since she was to nation” - Ex 9.19, 23-24..

Moses warned Pharaoh in the first sentence, but he did not listen. “Every man and beast” is specified to be all that are left outside. Pharaoh’s fate for not listening is the context of the second
sentence. Death is personified as “hail and fire.” And we shall run into this symbol again. We should also consider Elijah calling down fire from heaven to devour a captain and his 50 men (2 Kin 1.10). The apostles, James and John, asked Iesous (in ignorance) if He wanted them to call down fire from heaven on the Samaritans, as Elijah did (Lk 9.54). [Maybe this is why they were called the “sons of thunder?” Iesous has a sense of humor!] Someone is going to die!

B) TREES AND GRASS. Trees are used in prophecy to denote kings. The most convincing Scripture is too long to quote. See: Judg 9.7-16. Zechariah explains the symbol:

“Open doors of you, Lebanon, and fire, she will eat cedars of you. The howling cypress, for cedar he fell, that noble ones, spoiling him. The howling of to him, oaks of Bashan, for praising forest of the fenced. Voice of the howling, the shepherds of them! For that (S) mantle of Her (H) (הַנְּחָלָה) manteling them (MT) (הַנְּחָלָה). Voice of roaring lions for that (S) mantle (הַנְּחָלָה) pride of the Jordan” - Zec 11.1-3.

Bashan was one of the kings driven out of Canaan by Israel (Num 21.33), and the trees listed were all common to Israel in the days of Solomon. This indicates the territory being cursed. The shepherds of Israel are the Trees that were burned up, and the remainder of the chapter describes Iesous’ fleshly ministry, and sets the date. The Trees were kings when Israel was a kingdom, and they were shepherds (scribes and Pharisees) when Zechariah’s prophecy was completed. The Trees are described as kings in these verses:

(1) “They will be joyful, field and all of that in him, then they will sing, all of Tree of wood to face of He Is (יהוה) for coming, for coming to judge the Earth (Israel), He will judge world in righteousness and peoples in truth of them” - Ps 96.12-13.

[The Trees are kings in the first century.]

(2) “Also firs rejoicing them to you (Babylon), cedars of Lebanon from when, layng you down, he (Persia) not against Her (Israel), the cutting against of us” - Isa 14.8; in 539 BC.

(3) “For in joy of Her, you (Israel) going Him (Jacob), and in peace you will bring of them, the Mountains (Kingdoms) and the Hills (satrapies) they will break forth to face of you*, singing; and all of Tree of the field they will clap hand” - Isa 55.12-13. * “You” = Servants of Iesous.

We can observe the Trees being personified as human beings, and Judges denoted kings. Even the Grass is identified as being human:

(1) “Man as Grass, days of him as flower of the field, so flourishing” - Ps 103.15.

(2) “Voice saying, ‘Cry!’ And he said, ‘What the crying?’ All of the flesh Grass, and all of mercy of him as Flower of the Field” - Isa 40.6.

The Trees (kings) and the Grass (people) are headed for trouble. What happened?

THE FULFILLMENT. Alaric led the Goths against Rome in 402 and 403, but Stilicho, the Vandal, repelled them. [Some historians have identified Stilicho as a Christian.] Stilicho is believed to have been in control of the western empire, as the general of the army, while Theodosius’ retarded son, Honorius, was officially emperor. Often Honorius would flex his muscle and defeat Stilicho’s noble efforts. This is the end of the “half hour of silence in Heaven” (Government): 395 to 402. Whether the silence is in Third Heaven or the government of Rome, we will leave to the reader’s discretion. But a flood of troubles are headed their way.

Radagais invaded Italy with one-third of a million warriors. Rome barred the gates and prepared to defend the walls. A daring cavalry attack into the center of these forces succeeded in killing Radagais, and other leaders, and the huge, headless body withdrew. [That was close!] Godigisel and Respendial invaded Gaul (France) in 406. The empire is not going out “conquering and to conquer” any more. (See: Rev 6.2.) Instead they are being invaded regularly. Next the Burgundians drove the Vandals into Spain, and the Roman legions left Britain in 407.
A FOURTH OF THE SUN WAS DARKENED. Recall Diocletian’s solution to the 92 years of civil war was to establish four Suns (kings). One Caesar ruled Britain and Gaul and Spain. The western emperor (Augustus) governed Italy and the African Diocese and Egypt. The emperor (Augustus) of the east, who was stationed in Constantinople now, had a Caesar in Antioch. But, we must change with the times, and now only Rome, Constantinople, and Antioch remain. THREE SUNS LEFT.

The tribes of Europe are all forced into the process of relocation. The Romans are restricted to forts. Alaric, who had been defeated in 402, was paid to protect the western empire from the eastern empire. Finding Rome weaker than the east, he blockaded the Eternal City in 409. Ransom was demanded and paid because the city had no stores to withhold a siege. Alaric was a persistent fellow, and returned the same year. But this time supplies were bountiful and the walls strong, so that the Goths became hungry after a while, and were inclined to withdraw.

Alhauf, the king of the Goths outside of the empire, joined his brother Alaric to besiege Rome once more. A malcontent opened the gates of the city, from within and during the night, and rapine raged. They sacked Rome, according to the custom of the Goths, for seven days.

“There is a term placed on everything, even the world. On the night of August 24 of the year 410 the term was finished ... And, on the terrible blast of the Gothic Trumpet, the world came to an end” - R. A. Lafferty.

Another expositor has this to say:

“But I cannot but rather agree with the reverend Mr. Mede ... that this prophecy began to be fulfilled after the death of Theodosius, Anno 395 ... Thus he judgeth the effects of this first trumpet’s sounding to have been determined in fifteen years, viz. from the year 395 to 410” - Matthew Poole, 1680.

4) THE SECOND TRUMPET.

“And the second angel sounded a trumpet: And [something] as a great, burning Mountain (Kingdom) was thrown into the Sea (Mediterranean), and a third of the Sea became blood. And the third of the living creatures in the Sea died, and the third of the ships were destroyed” - Rev 8.8-9.

Jeremiah prophesied that Babylon was a “destroying Mountain,” and would become a “burnt Mountain” (51.25). God inspired him to further say, “The Sea (nations) has come up over Babylon; she is covered with the multitude of its waves” (51.42). But here we have a reverse process. Instead of the Sea (nations) destroying, the Mountain in the sea (literal) will kill and plunder. A “creature” is a human being. (See: Rev 5.13.) A “third of the living creatures” refers to the inhabitants of Rome, and the empire in the west. Alaric limited his sacking of the city to seven days, and then sought new game. We have a miserably slow death process being described.

THE FULFILLMENT. Genseric, king of the Vandals, came on the scene in 430. After being driven from Spain, the Vandals invaded Hippo in the Roman Diocese of Africa. Piracy became a prosperous trade, and their base of operations was near Rome and Egypt, which was the source of Rome’s corn supply. Carthage was overthrown nine years later, and was closer to the two sources of prey. The Roman fleet was entirely destroyed, and every “creature” that did not make it to land died in the sea. But, this was only a third of the sea, for the emperor of the east, was not so weak; and Greece and Asia Minor continued to trade by ship. Ostia, the port city of Rome, was raided in 455. The Vandals, who had been driven from Europe, surpassed the military might of Rome, and they sacked the city fourteen days, as compared with Alaric’s seven day sack.

Pope Leo I met Genseric and convinced him not to burn the city, if we may believe the catholic annals. Here is another expositor quoted:

“The acts of the Vandals under Genseric corresponded with the ideas expressed by the symbol” - Albert
5) THE THIRD TRUMPET.

“And the third angel sounded a trumpet: And a great Star (prince) fell from [place] of the (τοῦ) Heaven, burning as a torch, and it fell on a third of the Rivers (Nations) and on the springs of Water (Nations). The name of the Star is called, ‘The Wormwood.’ And the third of the Waters became into wormwood, and many men died from [poison] of the (τῶν) Water (nations), for they were bitter” - Rev 8.10-11.

Attila the Hun came from “out of sight;” or, “fell from Heaven.” 800,000 troops accompanied him. He was known as, “the scourge of God” during his reign (434-53). The reader can see that the second and third trumpets were fulfilled concurrently to some degree. This was also true of the second, third, and fourth Seals: Civil War, and Famine, and Death and Hell. Historians face a big problem in arranging the events in their books, for they cannot jump back and forth every year from Europe to Africa. The solution is to isolate the African history from the European history, and then the reader may better understand the entire story. “Burning like a torch” seems the proper way to describe, “the scourge of God.” [For our God is a consuming fire - Heb 12.29.] Attila came from out of nowhere and demanded tribute from the eastern empire in 440. His lust being insatiable, he invaded Greece in 447, and returned with his tribute tripled. In 450, Marcianus became the new emperor in the east, and drove him away. Not to be deterred, he turned to the western empire, and demanded half the empire. Attila, and Genseric of the Vandals, devastated Gaul in 451. Finally, Actius of Rome, and Theodoric of the Visigoths, became victorious in the battle of the Catalaunian Plains. The Huns retired to Hungary for a well deserved rest. The next year, the city of Aquiela, in Italy, was destroyed. She had been situated on the northern limit of the Adriatic Sea. Rome appeared doomed as the Huns swarmed to the south. Once again, Pope Leo I came to the rescue, confronted Attila at Mantua, and persuaded him to withdraw. Rome is saved until the next disaster! B. W. Johnson has this to say:

“Before AD 440, the Romans knew nothing of the Hungarian nation ... About that time there suddenly appeared ... a warrior upon the banks of the river Danube, with 800,000 fighting men under his banners ... Unable to contend longer, Rome sent a priestly deputation to ask him to depart. By rich bribes and by work on his superstition they succeeded, and he retired, made Buda, on the river Danube his capital, and founded the Hungarian nation ...” - Johnson, 1891.

Rome is spared again! How long can the mighty empire endure the onslaught of barbarians? “Wormwood” is an aromatic herb. Physicians have used it successfully in the treatment of intestinal worms. Overdoses prove fatal. Relating to John’s vision, this would mean that too much Wormwood (Huns) in the Waters (nations) can endanger men’s lives. And, the life of nations are also endangered. The reader should keep in mind that these plagues are sent into the Earth from the seven Spirits of God; or, the seven angels who stand before God. But this must be balanced with the story of Job. Job was tested by God and his friends accused him of being punished for his sins. They contended that God would not do anything evil, and so, he was guilty. As the story goes, God appeared to Job, and his friends, and rebuked Job for demanding to know the reason why, and his friends for falsely accusing him. Therefore, we should not slip into unrighteous judgment because a person, or a nation, is facing calamities. However, when they have been prophesied by the Lord Iesous, we are safe to say what He has said.

6) THE FOURTH TRUMPET.

“And the fourth angel sounded a trumpet: And the third of the Sun (king) was struck, the third of the Moon (Senate), and the third of the Stars (princes), so that the third of them (αὐτῶν) were darkened. The
third of Her (αυτῆς), she did not shine, the Day (Sun) and the Night likewise (Moon/Stars)” - Rev 8.12.

Odoacer, king of the Heruli, captured the last Roman emperor, Romulus Augustulus. Alaric and Genseric captured Rome but did not intend to stay. Attila’s intentions are unknown, for he was persuaded to turn back. But now, Odoacer had come to make himself the king of Italy. Ravenna was his capital. He had invaded Italy in 472, with his general Ricimer, and the assistance of eastern tribes. As an act of contempt, Romulus was exiled in September of 476. And:

A THIRD OF THE SUN WAS DARKENED.

Pope Pelagius enjoyed no favor from the new government and occupied himself with Ecumenical Councils in the east. Constantine had united the church and state under his direction. Now they are controlled by an alien dictator. But we still have “two-thirds of the Sun” remaining in power at this time. But, their future sounds full of misery:

“And I looked, and I heard one (!) Eagle flying through midst of Heaven, saying with a great voice, ‘Woe, woe, woe to the [ones] dwelling on [face] of the (τῆς) Earth (New Jerusalem/Rome), from [plague] of the (τοῦ) remaining sounds of the trumpet of the three angels, the [ones] about to sound a trumpet!’” - Rev 8.13.

Dr. Adam Clarke had this comment published:

“Supposed to mean Rome, with her senates, consuls, eclipsed by Odoacer, king of Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain” - Clarke, 1832.5

The history of the Christian world has been accurately predicted, in AD 67, which began in AD 98, and is now in the year 476. But this has been described in only two chapters. We have many more remaining. The history of western Rome being terminated, the next chapter will observe the fate of eastern Rome.
LAST THIRD OF SUN DIMMED (Rev 9)

1) THE FALSE PROPHET.

“And the fifth angel sounded a trumpet: And I saw a Star (prince) having fallen from [place] of the (του) Heaven (Government) into the Earth (subjects). And the Key (Mt 16.18-19) was given to him to the bottomless Pit (Hell). And he opened the bottomless Pit, and smoke, she rose from [place] of the Pit as smoke of a burning furnace. And the Sun (Iesous) darkened, and the Air from [pollution] of the smoke of the Pit” - Rev 9.1-2.

A) THE STAR. John’s vision continues after the fall of Rome in 476, and the logical subject is the eastern Roman Empire. Abdol Motalleb, of the princes of Mecca, rose to wealth and prestige, and had many children, including a son named Abdallah. Abdallah married Amina, and their son was named Muhammad. By heritage he was a prince of Mecca. However, misfortune came his way, and he lost grandfather, and father, and mother as an infant. His uncles received the bulk of his inheritance, so that, the Star (prince) fell from Heaven (government).

B) THE KEY TO THE PIT. Muhammad began to receive visions from God (supposedly) in 610. He called men to worship Allah, which is literally, “other” – 86 times (Gr: αλλα - plural; and αλλος – singular).

NOTE: As you know, “other gods” were “cursed” in the Law of Moses: “He will not be to you [plural] Gods (גאלים), other ones (וןים); Strong’s Heb #312 – rxa – 106 times) (Ex 20.3).

Muhammad exhorted his fellowmen to be generous with their wealth, and to believe that they would appear before God at the Last Day. Edward Gibbon recorded this evaluation of Muhammud’s teaching, the Koran:

“A paper copy ... was brought down by the angel Gabriel ... (who) revealed the chapters and verses to the Arabian prophet” - Gibbon.

The Koran is described as a book of one-liners with no continuing story, very unlike the Bible. But it contains biblical characters and principles, which Gibbon refers to as “edited” by Muhammad. The essence is that, “Adam, Noah, Abraham, Moses, Christ, and Muhammad rise in graduation above each other” (Gibbon - 1776). Therefore (supposedly):

MUHAMMAD IS GREATER THAN THE LORD IESOUS!

Another blasphemy of Islam is that, “Iesous* is a mere mortal;” and a third one reads, “a phantom or criminal was substituted on the cross.” The story continues, “Jews will be condemned for rejecting Iesous as a prophet, and the Christians are sinners for worshipping Iesous as God.” Finally, “The Paraclete promised by Iesous was Muhammad.” THERE IS ONLY ONE GOD, AND MUHAMMAD IS THE APOSTLE OF GOD (supposedly).

NOTE *: The name, “Jesus” has been inserted into all historical documents by fanatics, but the letter “J” was not invented until AD 1738, and an edited publication of the Rheims New Testament. Added to this, all Greek-English Interlinear Bibles include the name, “Iesous.”

Therefore, the Key (Mt 16.18-19) that was given to Peter, and the other apostles, was now given
to Muhammad. Our task is to determine who gave him the Key: God or Satan? First we will refresh your memory that this has been done before, to give the Key to Satan’s servants:

“Woe to you, the lawyers! For you have taken away the Key of the Knowledge yourselves, you did not enter in, and the [ones] entering in, you hindered” - Lk 11.52.

We shall present an accumulation of opposite opinions against the ONE GOD.

(1) “The Hebrew word is elohim, which bespeaks [1.] The power of God ... [2.] The plurality of persons in the Godhead, Father, Son and Holy Ghost” - Matthew Henry.²

(2) “... and therefore we are led to conclude that by its use here in the plural form is obscurely taught ... a teaching clearly revealed in later portions of it -- viz., that though God is one, there is a plurality of persons in the Godhead ...” - Robert Jamieson, 1881.³

Our commentators quoted declare the word for Gods (elohim*; אֱלֹהִים) to be plural in the manuscripts. This plural word occurs over 2,492 times in the Old Testament, but it is seldom translated properly. However, the Jews translated it properly 220 times when referring to pagan gods; see: Judges 10.6.

NOTE *: The word,”elohim” contains the “Evil ‘E’” of the Jews. The manuscripts read, “A” (אלאים); but then, the Jews prefer the Evil ‘E’” of their own invention. [Hebrew reads right to left.]

THE ANTICHRIST. Muhammad is one of many antichrists:

“In this is known the Spirit (to pneuma) of the God (του Θεου), and all spirits (pan pneuma), the [one] he confesses Iesous Anointed (Ἰησους Χριστου) in flesh having come is from [knowledge] of the God (του Θεου). And all spirit (prophecy), the [one] not confessing Iesous Anointed (Ἰησους Χριστου) in flesh having come is not from of the God (ek tou Θεου). And this is the [one] of the Antianointed (αντιχιστου) [Antichrist]” - 1 Jn 4.3.

Please note: this is not limited to Iesous coming in the flesh, but “Iesous Anointed” is specified to have come in the flesh. This is evaluated to mean “humanity” and “Divinity.” But this is not a fraction of the evidence against Muhammad. He has also committed the unforgivable sin:

“The [one] believing in Him is not being condemned; but the [one] not believing has already been condemned, for he has not believed into the name of the only begotten Son (οναμα του μονογενους Ψιους) of the God (του Θεου)” - Jn 3.18.

Muhammad, besides being an antichrist, is one of two real False Prophets. He is identified as (tou yeudoprufhton) “of the False Prophet” (Rev 16.13). The second False Prophet (The Pope) is named also (Rev 19.20, 20.10). One is established in the east and the other in the west.

Now getting back to the text, we have:

THE FULFILLMENT: Muhammad’s uncle withdrew the clan’s protection from him for claiming to be a prophet, and he moved to Yathrib (Medina) in 622. He became the chief of a band of robbers. They sought to plunder caravans to Mecca without success originally. Victory, in 624, was construed to be a sign of his validity as a prophet. (How many other prophets of God were robbers?) The following military feats of Muhammad’s gang, in 625 and 627, embarrassed the troops of the Meccans considerably. They attempted to route him from Medina, and failed. Muhammad, and his robber army, marched on Mecca in 630, and the Meccans submitted to his rule. He is credited with skill in reaching compromise treaties, and expertise as an administrator. By 632, the Arab tribes of the south had mostly reached some kind of agreement with Muhammad. He insisted that they worship the one God (Allah),
and pay a tithe, and support one another with military force. Muhammad died June 8, 632 AD.

C) THE SMOKE AND THE FURNACE.

“And from [place] of the (του) smoke came locusts into the earth. And to them, he was given power, as being power, the [ones] scorpions of the earth. And it was said to them, in order that, they would not harm the Grass of the Earth, or all Green [Thing], or all Tree, if not the men who do not have the seal of God (του θεου) on [Conscience] of the (των) foreheads (minds) of them. And it was given to them in order that they would not kill them [Governments], but in order that they would torment Five Months (150 Years) ... And in those days the men will seek the death [of the Governments promoting war] and no, they will not find it; and they will seek to die, and the death, he will flee from them” - Rev 9.3-6.

Note: The death of individuals was not intended, for the period was 150 years, and the majority of them died. So then, they were wishing for something else to die [Governments].

Smoke is described for us in Genesis:

“Then he looked against face Sodom and Gomorrah and against all of face of earth, the talent, and he saw, and looking, this, smoke of the earth as smoke of the furnace” - Gen 19.28.

In types and antitypes, Sodom burning is the type, while Hell is the antitype. “Fire and of holy God*” (Rev 20.10), produce the image of Sodom burning. The False Prophet has opened up Hell so that the smoke covers the Earth, and the Sun (Iesous) is not distinguishable. Hell is opened for the followers of Islam. Iesous is unknown, as the Son of the God (Ο Ψιλος του θεου), to believers of Muhammad’s teaching.


A second interpreter agrees with our evaluation:

“The Arabs were unknown as a conquering power before Mohammed. The smoke of his imposture filled them with the fierce, stern fanaticism of the Koran” - B. W. Johnson.4

2) THE LOCUSTS.

A) SMOKE UPON THE EARTH. The Arab Expansion is recorded to have been from AD 632, and continuing to AD 782 (5 Months = 150 Years) . They began by capturing Jerusalem and Antioch, and then spread with unbelievable speed through Egypt and northern Africa, across the Mediterranean Sea into Spain and Gaul (France). The stemming of the tide is described:

“In the year 726, (Arabs) carried into France an army consisting of 375,000 where they were beaten by Charles Martel, father to king Pepin” - Matthew Poole.5

They conquered all of northern Africa, and Spain, and Egypt, and to the Indus River in the east. This period of prophecy ended with their failure to conquer Constantinople. In 782, a new caliph moderated their aggressive behavior for a short time. B. W. Johnson tells it like this:

“In 781, the Caliph Haroun al Rashid was their ruler. This is the golden age of Saracen power ... Baghdad was called the ‘City of Peace’ ... Did the torment continue longer? Nay. He was engaged in friendly correspondence with the Christian [Catholic] rulers of Europe.” 6

Johnson goes on to describe this to have come about in the Caliph’s second year, or in 782. The converts to Muhammad were like a plague of locusts, and they were warlike people who enjoyed much success. As they conquered land with the sword they made converts with the Koran.
B) POWER OF SCORPIONS. Scorpions are creatures of the night, and have very poor vision, and some are blind. (The Sun is darkened.) They have six pairs of tails (appendages), and sting with their tail. Their bite results in excruciating pain, but is not fatal. The reader will note that we have a metamorphosis of locusts and scorpions, and so, the tail of the scorpion may relate to another part of the body of the locust. The relationship will be disclosed later. The Arabs caused much pain and discomfort for Five Months but did not kill the Second Third of the empire.

C) NOT TO HARM THE GRASS. Who is intended by the Grass of the Earth? -- any Green [Thing]? -- any Tree? (1) The Third Horsemen of the Apocalypse (6.6) was told, “Do not harm the Oil and the Wine.” (2) Presently (9.4), the Grass and the Green [Thing] and Tree is commanded to be protected. (3) In Chapter 11, “the two Olive Trees and the Lampstands BOTH standing before the God of the earth” are insured retaliation on any seeking to harm them. [Two Lampstands is an error, for then we would have 14 Spirits of God. In the Greek, the same word means “two” and “both.”] Grass has been identified as “all flesh,” but this is Grass of the Earth (New Jerusalem). The Olive Tree is also any Green [Thing]. God frequently employs redundancy. (See: Zechariah 4.4, where two Olive Trees are used to represent Israel and Iesous’ new From Calling.) Consistently, throughout Revelation, the plagues are stated not to be for those who have not the seal of God, and for those with the “mark of the Beast.” The Oil, in Chapter 6, refers to the Holy Spirit which makes the seven lamps of God burn. The Wine is the New Wine (Iesous’ teaching) which men do not put in old wineskins (Judaism - Mt 9.17). When the Oil and the Wine are combined, the kingdom of God is pictured. (See: Joel 2.24; 3.18) God protects His congregation during all of these plagues. B. W. Johnson has a differing view:

“They had literal orders in their invasions not to destroy vegetation. ‘Cut down no palm trees, nor burn fields of corn. Destroy no fruit trees’ - Gibbon, vol 5, p. 189.”

But Albert Barnes records the violation of this command.

“In the siege of Tayaf, sixty miles from Mecca, Mohammed violated his own laws by the extirpation of the fruit-trees’ - Gibbon iii. 417, 418” - Barnes’ Notes.

Therefore, the consistent application of symbols, to have a spiritual meaning, provides a more sure interpretation. In Chapter 6, the voice is, “in midst of the four Living Creatures.” In Chapter 9, “They were commanded not to ... kill,” agrees with Chapter 6, and indicates the voice of God.


E) SEEK DEATH AND NOT FIND IT. The popes, and Catholic Monarchs of Europe, initiated Holy Wars, called Crusades, to regain the Holy Land. The area described was in turmoil until 1270; or, after the Five Months. Sometimes the Arabs ruled them, and at other times the papal forces regained control. This is what is meant by “men will desire death, but it will flee from them.” They longed for a death to the government forces of war, and then, they could enjoy peace. E. W. Bullinger, while scoffing at the notion, has preserved this opinion for us:

“Elliott gets over this command ‘not to kill’ by saying it means ‘not to annihilate them as a political body’!”

Therefore, Elliott agreed with our conclusion before Bullinger’s book in 1900. We will present a condensed history of this time of grief.

(1) Constantinople was under siege by Yazud, a crown prince of Umayyad, in 669. Constantine IV saved the day.
(2) The Seven Years of War (674-80) consisted almost entirely of naval engagements. When the leader, Mu’awiyah, died in 680, the Arabs brought their ships home.
(3) From Aug to Sept, 717, the Arabs attacked Constantinople by land and sea. Emperor Leo III led the
Greek forces to victory. A new caliph called the troops home. While returning home all but five, of 1800 vessels, were lost in a sea storm, in 717 or 718.

(4) Leo repelled the invaders again in 740. The reader may observe the persistence of the Arabs. Men of a peaceful nature would seek the death of these military governments.

(5) In 782, the Arabs reached the bay again -- possibly even the city walls. Empress Irene, ruling for her infant son by Emperor Leo IV, inspired the troops by running around the walls with holy relics. These were the Five Months of the Locusts.

3) THE SHAPES OF THE LOCUSTS.

“And the appearances of the locusts like horses having been prepared into battle. And on the heads of them as golden crowns, and the faces of them as faces of men [Jews with beards contrasted with clean shaven Romans]. They had hairs as hairs of women [meaning long hair], and the teeth of them were as of lion [meaning longer teeth than Jews or Romans]. And they had breastplates as breastplates of iron, and the sound of the wings of them as sound of chariots of many horses [troops of horsemen] running into battle. And they have tails as scorpions, and stings. And in the tails of them they have power of the (του) [kind] to have harmed the men five months. Having a king over them, ‘Messenger of the Pit; name to him in Hebrew, ‘Abbadon’ (Αββαδων*) but in the Greek he has the name Apollyon (απολλύων)” - Rev 9.7-11.

NOTE *: Hebrew reads from right to left, but Greek reads from left to right. Hebrew has no vowels, but the letter “A” is a consonant when it is the first or last letter of a word, but “A” is not used internally in a word. When we translate from Greek to Hebrew, 1) we remove all vowels; 2) we reverse the order of the letters.

Strong’s Hebrew #s 12 & 13: צב = destroy, 67 times; and perish, 100 times.
1) We remove the Greek vowels “A” and “O” from “Abbadon.”
2) We reverse ABDN = NDBA.

Job 26.6: אלעזר = to (L) “destroyings”; or, to (L) “destruction.”

NOTE: In Greek we have the “Removable ‘NU’” (N) in verb case endings; as: -si(n).
In Hebrew we have the “Removable ‘Waw’” (W); as NDBA = N(W)DBA.
3) The last letter “N” indicates the plural form: “destroyings” or “destruction,” if it is not a “Removable ‘NU’.”

Strong’s Greek #623 = of destroyings; genitive plural; “destruction”, 25 times; “perish”, 29 times.

A) THE LITERAL LOCUSTS. The “grasshopper” is identified as a “stationary locust.” Natural calamities, such as floods, and drought, cause the stationary locusts to migrate. They become thicker in population per square mile, and devour all foliage before them in a short time. A picture of one type of locust showed a skin of armor, consisting of pieces of bone, on the forehead and breast and shouldercap. An account of locusts in the United States, in the 1877, on the east side of the Rocky Mountains, describes a swarm of locusts 300 miles long by 100 miles wide, and it darkened the sun. Wagon trains from Nebraska were stopped because the locusts had devoured the grazing land for the cattle and horses. Locust swarms may easily number 50 thousand million individuals. [50,000,000,000.]

Iesous’ parables are very accurate on the literal side, and in the spiritual message intended. The grasshopper’s wings produce a “clicking sound.” The production of sound is a notable feature of locust behavior. (This is similar to crickets in the summer.) Some species are described to rub their legs together, and another variation rubs a leg on its wing.

B) THE ARAB ARMY. (1) Muhammad’s teaching is about Allah. Holy wars are an integral part of the Islam religion, with some divisions of the sect. (2) Military formations were copied after the Byzantine armies, consisting of the main body of infantry, and cavalry in the front and rear, and on both sides. The bow and arrow and the lance were acknowledged to be their principle weapons of war. However, slings, and swords, and shields were also employed. (3) The Arabian horse was famous in
poetry as well as the history of these armies. (4) Sabeans were Arabs. Sheba was in southern Arabia.

C) RECONCILIATION OF SYMBOLS AND ARABS. (1) HORSES. “The shape of the locusts (Arabs) was like horses prepared for battle” (9.7). We suspect from the description given, though it was not specifically stated, that four principal parts of the army was cavalry. These were the forward element, and the two sides, and the rear. The infantry was in the middle. No ratio of cavalry to infantry has been encountered. Babylon was described by Joel, “Their appearance is like the appearance of horses, and like swift steeds, so they run” [Joel 2.4]. God commonly utilizes the characteristics of animals and insects to picture death and destruction. (2) THE CROWNS. Turbans of many colors, including gold, were worn by the Arabs. “The Sabeans of the wilderness who put upon their heads beautiful crowns” (Eze 23.42). (3) FACES OF MEN. This was written by a Jew, and Jews and Arabs had full beards, whereas the Greeks and Romans were close-shaven. (4) HAIR LIKE WOMEN. The Arabs --- had hair down to their shoulders. “Pliny, who was the contemporary of John, speaks (Nat.His. 7:28) of ‘the turbaned Arabs with their uncut hair’” - Johnson.10 The Romans and Greeks had short hair. (5) BREASTPLATES OF IRON. The Arabs wore iron coats of mail, which were pieces of iron laced together, to be worn as a protective coat. “Mohammed, in the Koran, says: ‘God has given you coats of mail to defend you in your wars’” - Johnson.11 This relates to the skin of armor, with pieces of bone, in the locust. (6) SOUNDS OF THEIR WINGS. The swords in scabbards slung over the right shoulder, would make the clicking sound attributed to the locust. These would certainly rattle as they ran to battle with their bows and arrow, and sometimes a shield and sword. (7) TAILS OF SCORPIONS. “And there were pricks (stings; kentra) in their tails” (9.10). The “lance” of the cavalry would cause a “prick.” The cavalry was on the “wings” of the body of infantry, and in the front and rear. This is the metamorphosis promised, between locusts and scorpions. The tail of the scorpion is the wing of the locust. [The same Greek word is translated prick and sting: Acts 26.14 - pricks; 1 Cor 15.55 - stings.] (8) FIVE MONTHS: 632-782. (9) THE KING. The king over them was the angel of the bottomless Pit, who is Satan. Some expositors comprehend this to be an epithet for Muhammad. But these plagues of locusts were not ruled by a single king. The army in Spain and Gaul had no means of communication to receive orders from Antioch or Baghdad, which was their religious center after leaving Medina. Likewise, the troops in India would have no single king over them. Solomon indicates that this is true of the locust, “The locusts have no king, yet they all advance in ranks” (Prov 30.27). Clan leaders were the generals of these independent armies.

Anyone entertaining doubts that this is the correct interpretation should wait until they observe the last half of Chapter 9. Maybe they will be convinced then.

D) ONE WOE IS PAST.

“The one woe passed away. See, yet is coming two woes after these things” - Rev 9.12.

The first woe ended with the Five Months (632-782). The second and third woes will end in Chapter 11. (See: Rev 11.14.) But there is an awful lot of woe before the end.

Iesous’ prophecy, written by John in AD 67, has been fulfilled and God is glorified by the fulfillment of prophecy. (See: Ex 7.17.) The rest of this chapter will be represented in the same manner, and interpreted by the same process. Prophecy is interpreted by the rest of the Bible and by history and by the presence of the Spirit of God.

THE LAST THIRD OF THE SUN DARKENED (Rev 9)

1) THE FOUR MESSENGERS.

“And the sixth angel sounded a trumpet: And I heard a voice one from [place] of the (τῶν) four horns of the golden altar of the (του) [place] before [face] of the God (του θεου), saying to the sixth angel, the [one] having the trumpet, ‘Loose the four messengers, the [ones] having been bound on the great river Euphrates’” - Rev 9.13-14.
The primary purpose of this vision is to glorify God when the prophecy is fulfilled. The fulfillment is anticipated to be the fall of Constantinople. But if this proves suspect, then we will begin again. However, Chapter 6, explained through imagery, the fortunes of Rome until AD 395. Chapter 8, progressed, within the same theme, until the conquest of Rome by Odoacer in 476. Part One, of Chapter 9, detailed the woes of Antioch and Constantinople until the end of the Five Months. Now we have returned to scenes in heaven, and the angels of God heaping punishment on the earth. We will examine the history of this time period, and attempt to explain the symbols.

A) BOUND BY THE EUPHRATES. An Arab historian expressed his inability to comprehend the devastation of Africa and Spain to the west, which was about 3800 miles; and the easy successes to the Indus River to the east, which was close to 1700 miles; but they could not go over 1000 miles to the north. He observed that even today no city in this area spoke Arabic. He further declared that they were prohibited by “an invisible source” to cross the Taurus Mountains in southern Asia Minor. THIS SOURCE WAS IESOUS THE ANOINTED, THE KING OF KINGS! Iesous had declared in AD 67, that they would be bound on the Euphrates, which springs from the Taurus Mountains. Our friend was not done yet, he even dated the end of this restraint to be the battle of Manzikert, in 1071. Alp Arslan engaged the Greeks in battle and carried Emperor Romanus IV off as his prize. The history of Iesous’ enemies confirms the fulfillment of His prophecy. See: A History of the Arabs, Hitti.

B) THE REIGN OF TERROR.

“And the four messengers were loosed, the [ones], having been prepared for the hour and for the day and month and year, in order that they might kill the third of the men. And the number of the troops of the horse was ‘Two hundred thousand thousand’(KJV*), I heard the number of them” - Rev 9.15-16.

NOTE *: This is the reading of the Received Text. “Myriads of myriads” in the modern translations does not supply an actual number.

The grand total of the horsemen was 200 million, but did they all come at once? Think about that for a while, and we will discuss the other facts. The period being described is consistent with the previous prophesies, and our conclusion agrees with that of many other expositors.

The Hour = 15 days. The Day = One year. One Month = 30 years; One Year = 360 years.

The Total = 391 years and 15 days.

Coming at this backwards from 1071, we have: AD 1071 - 391 Years = AD 680.

This date was the end of the Seven Years War, mentioned earlier: 674-680. The loosing of the Four Death Messengers commenced with the disaster of Romanus, in 1071. They had been “bound,” according to Arab history, for 391 years and 15 days. Selecting the most dominant leaders from this time until the fall of Constantinople will produce the Four Death Messengers. But first, before identifying them, we will share another opinion:

Albert Barnes, published in 1851, figures the period of being bound by the Euphrates ended with the fall of Constantinople, and he quotes Elliott to agree. 12

We consider the release of the messengers to be at the beginning of hostilities, Barnes chooses the end of the war for the loosing. Why would God loose them after the war was over? But we both, all three with Elliott, are in the same time period. Now to the Death Messengers.

C) THE FIRST DEATH MESSENGER. The Seljuk tribe, founded by Tughril Bey, who died in 1063, migrated from a region beyond the eastern extremities of Asia Minor and south of the Caspian Sea. Tughril conquered most of what is Iran today. The invaders were converted to the Koran, and he was acknowledged as the sultan of the Islam Empire. The complexion of the Islams will continue to change as following invading armies become worshippers of Muhammad. Tughril’s nephew, Alp Arslan, was the first Death Messenger, and he captured Romanus in 1071, and died the following year. The battle of Manzikert was about 840 miles east of Constantinople.
Matthew Poole, published in 1680, shares his opinion of the Four Death Messengers:

“By these four angels, or instruments of God to execute his vengeance, I find the most valuable interpreters understand the Turks, considered as distinct from the Saracens, and succeeding them, whose empire began in Ottoman, Anno 1296, or thereabouts” - Poole.¹³

D) THE SECOND DEATH MESSENGER. Urkhan (1326-59), of the Ottoman Empire, made the next step of aggression, when he moved his capital to Bursa in Bythinia. Bursa was only 75 miles from Constantinople. The Ottomans were evangelized by the Arabs, as Seljuk had been before them.

Andrew Fausset, of the 1800s, reckons like this:

“391 years and one month [from AD 1281, when the Turks first conquered the Christians, to 1672, their last conquest, since which their empire has declined].¹⁴

E) THE THIRD DEATH MESSENGER. Murad I (1359-89), extended the Islam rule to the Balkan Mountains, north of Constantinople, by the decided victory at an engagement at Kosovo. The site of the battle was only 396 miles west of Constantinople. The noose is tightening around their necks.

F) THE FOURTH DEATH MESSENGER. Muhammad II (1430-81), was called, “the Conqueror.” He became the Ottoman sultan in 1451, and invaded Constantinople in 1453. Other feats of glory were the conquests of Serbia and Bosnia, and Greece, Albania, Crimea, and Wallachia, and the Empire of Trebizond, besides a great number of seaports. Details of the victory follow in our biblical text. We are sorry to have ended the mystery so soon, but confusion would result from withholding the Fourth Death Messengers at this time.

Adam Clarke, in 1826, is skeptical of these conclusions, and so, he suggests:

“Mohammed, doubtless, is a forerunner of him, but not the exhaustive fulfiller of the prophecy here: Satan will, probably, towards the end, bring all the powers of hell for the last conflict.”¹⁵

G) THE NUMBER. Xerxes I, in 480 BC, had the largest army ever led into combat, which consisted of 800,000 troops. Darius III, in 331 BC, assembled 600,000 at Guagamela. Radagais, mentioned earlier, had “one-third of a million” troops. (Historians, admittedly, corrupt the received history because they lack faith.) However, none of these forces can hold a candle to our 200 million horsemen. This is why the Bible is, “The Greatest Story Ever Told!” If we assign 50 million troops to each of the Four Death Messengers, the concept is still unbelievable! The body of soldiers would be too huge to move, much less execute military maneuvers. Who would feed them?

But history will identify the 200 million horsemen to be true!

H) A THIRD OF THE MEN. This phrase refers to the, “Last Third of the Sun Darkened,” and was the death of the nation, and not the death of all of the citizens. We are assured of this by the expression, “But the rest of the men, who were not killed ...” (9.20). Now the elementary task is completed, and it is time to face up to the more difficult symbols of the vision.

2) THE SHAPES OF THE HORSEMAN.

“And thus I saw the horses in the vision and the [ones] sitting on them had breastplates of fire, hyacinth (blue), and no God of holies [Θεὸς (ὁ) (ἀγ) θεὸν (ἡμ) δὲλε]ας]; and the heads of the horses as heads of lions, and from [depth] of the (tou) mouths of them came fire (red), and smoke (blue), and holy God [Θεὸς (ὁ) (ἀγ) θεὸν **]. Under [power] of these three plagues the third of the men were killed ... For the power of the horses is in the mouth of them and in the tails of them; for the tails of them as serpents, having heads; and in them they do harm” - Rev 9.17-19.

NOTE #: “no God of holies” (μηδελεσ θεον αγιον). 1) No Greek noun has the case ending, “-eis.” The words, “sulfur” and “brimstone” are nouns. So then these words do not apply to them. 2) The
adjectives, “one” (εἷς), and the preposition, “into” (ἐν) are found in this form. The pronoun, “you” (ὑμεῖς) is in this form. The adjective, “true” (ἀληθῆ) is in this form. The adjective, “no” (μὴ δείκτη) is in this form.

Axiom: It is better to be part right (Θέ ιω δείκτη) than to be completely wrong.

Constantinople was subdued by batteries shooting bullets, and by huge brass cannons projecting 600 pound stones against the walls, and into the city.

A) HEADS LIKE LIONS. The “heads spewing out red, blue, and no God of holies, and roaring as lions,” were the mouths of the cannons. The fire was red, and the smoke was blue, and “no God of holies” was Atheism. (And, Jesus had John write the vision down in AD 67. Praise the Lord!)

B) TAILS LIKE SERPENTS. The tails were fuses which were transported on wooden spools. After being held in this position for as long time, the fuses would spring back into a curve when straightened out, and cut to length. This phenomenon is akin to our long extension cords today, after they have been wound for a long time. When man tries to rewind them, he finds that they have a mind of their own, and go where they will. The smaller the circle of the spool, the more prone the fuses are to remain twisted.

C) THE HEADS OF THE TAILS. “... with them they do harm.” How can a tail have a head? The head of the fuse (tail) was fire! When the fuse was lit at the breech (tail) of the cannon, then they do harm.

B. W. Johnson determined this evaluation, in 1891:

“Out of their mouths proceedeth fire and smoke and brimstone. This is destroying power. It might well describe the use of gunpowder. One looking at a distance would see the flash of fire, and the smoke, apparently coming from the horses’ heads, and would smell the brimstone odor, and would see the destructive effect.”

D) THE GREAT BATTLE.

The last Roman emperor was Constantine XI Palaeologus who died in the siege. Gibbon reported a siege of 53 days, including an interlude for peace negotiations, and renewed preparations for battle after about six weeks. Seven or eight thousand persons defended the walls against 250,000 Turks. Gibbon dates the demise of the city to have been: May 29, 1453. 60,000 prisoners were sold into slavery.

NOTE: Other sources prefer the date, May 30, 1453.

The primary reason for the Turkish victory was their big cannons. Gibbon tells of the testing at Adrianapole:

“A measure of twelve palms is assigned to the bore (48 inches), and the stone bullet weighed above six hundred pounds ... the ball, by force of gunpowder, was driven about a mile, and on the spot where it fell it buried itself a fathom (six feet) in the ground’ - Gibbon, vol. 4, p. 339” - Barnes’ Notes.

Muhammad II was the first foe of the ancient city possessing a weapon that could fire across the Golden Pond before the walls of Constantinople. In fact, he is the first one to attempt this feat. The “great chain” across the Bosphorus Strait kept ships on the Black Sea out of cannon range. The Turks dragged their cannons over wooden runways, from the shores of the Black Sea to a strategic position in front of the city walls. Even then, this seemed inadequate, and a “mole,” or landfill was extended into the water for 150 feet, and was built up to become 75 feet wide, and covered with a solid floor.

“... but that enormous engine was flanked by two fellows almost equal in magnitude” - Ibid.

The giant cannons could be fired only seven times in a single day. A rupture, resulting in death, had determined this fact during testing. Oil had to be swabbed into the bore after each shot. The double-duty of cleaning and cooling was accomplished in this way. Fourteen batteries hammered away at the
defenders of the Roman Empire, one consisting of 130 guns, spewing bullets rapidly and continuously. Even the Turkish navy was transported over land to the Golden Pond:

“Fourscore light galleys and brigantines of fifty and thirty oars were disembarked on the Bosphorus shore, arranged successively on rollers, and drawn forwards by the power of men and pulleys” - Gibbon.¹⁸

These ships also had firepower. No stone was left unturned, even the ancient art of catapulting stones against the wall, and into the city, was employed. Javelins and bows and arrows were also utilized. And this accounts for the “200 million horsemen.” They were of all shapes and sizes. The siege of six weeks propelled many bullets and stones and arrows and javelins into Constantinople. Only God knows the exact number of “horsemen.” But we may be certain that the round number of 200 million is awfully close!

3) THE CONCLUSION.

“And the rest of the men, the [ones] not killed in these plagues, did not repent of the works of the hands of them, in order that they would not fall down to the demons, and the gold idols and the silver, and the brass, and the stone, and the wood, which neither see nor are able to hear nor to walk. And they did not repent from [wickedness] of the murders of them nor from [evil] of the sorceries of them, nor from [guilt] of the sexual immorality of them, nor from [guilt] of the thefts of them” - Rev 9.20-21.

What is of the rest of men? “The third of the men killed,” represented the Roman Empire. During the Five Months (632-782) in the east, a new form of government was being introduced in the west, where Rome had died. John’s visions are limited to the part of the world inhabited by New Jerusalem. (The Bible is for believers in Iesous, and about the conditions affecting believers in Iesous. This is consistent with the Old Testament pattern about Egypt, and Assyria, and Babylon.) The sins, listed above, had already been indulged in before the fall of Constantinople, by the westerners. Iesous is saying here, that the wise son of the Greeks would have learned from the disaster of Rome (476), and should have become familiar with the fear of He Is (יהוה). The fear of “Lord, the Almighty God” (Rev 4.8) would have produced repentance. But -- Iesous states that this was not the case! We will examine the sins listed, with an example of guilt before and after Muhammad’s siege.

A) WORKS OF THEIR HANDS. (1) BEFORE 1453. The first seven General Councils of the Catholic Church were accepted by both the Eastern Orthodox Church and the Roman Catholic Church. The Seventh General Council was the second Council of Nicaea in 787.

“Under Irene a council was convened ... in which, according to Mr. Gibbon (3.341) it was, ‘unanimously pronounced that the worship of images is agreeable to Scripture and reason, to the fathers, and councils of the church’” - Barnes’ Notes.¹⁹

(2) AFTER 1453. The English catechism of the papal forces teaches that since Iesous came “in the image of God,” it is agreeable to have images of the cross, and Iesous, and the Mother of God, and saints. Anyone passing a Catholic Church may observe this fact for himself.

B) NEITHER SEE NOR HEAR NOR WALK. God takes delight in ridiculing the pagan images of metals, stone, and wood.

“Idols of the nations, silver and gold, from doing of hands of man. Mouth to them, and not they can say; eyes to them and not they can see; ears to them and not they can hear; or, not there is breath in mouth of them. As from of them, they will be doing them all of that trusting in them.” - Ps 135.15-18.

(See also: Ps 115.3-9; Isa 44.9-20, 45.20. The “dead god” of the Ecumenical Movement also does not see or hear or walk.)
C) MURDERS. (1) BEFORE 1453. About AD 390, Augustine inspired the imperial persecution of the Donatists, who were broken by 431. Many cases of mass suicide followed the height of the government murders, provoked by the Catholic Church.

(2) AFTER 1453. Albert Barnes shares the fruit of his research with us:

“During the short pontificate of Paul the Fourth, which lasted only four years (AD 1555-1559), the Inquisition alone, on the testimony of Vergerius, destroyed 150,000” - Barnes’ Notes.20

D) SORCERIES. (1) BEFORE 1453. Masochism, or the affliction of the body, even beating yourself with a whip, was the work of redemption, as taught in the first centuries of the Catholic Church. Pilgrimages to the Holy Land, and to the shrines of the saints, brought justification for sins. Rosaries, with beads for counting “Hail Marys,” was instituted, and remains to this day.

(2) AFTER 1453. “A History of Christianity,” by Paul Johnson, has this item:

“The Madonna made her appearance twice in Paris, in 1830 and 1836, in Savoy in 1846 and, from 1858, at Lourdes.”21

E) SEXUAL IMMORALITY. (1) BEFORE 1453. Mr. Barnes relies heavily on Mr. Gibbon, but many church historians confirm these facts. However, many writers are too long-winded to quote in an economic work.

“So again, Mr. Gibbon, speaking of the pope, John XII [955-64], says, ‘... But we read with some surprise that the worthy grandson of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a place for prostitution, and that rapes of virgins and of widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor (3.353)” - Barnes’ Notes.22

Mr. Gibbon made the mistake of equating the Roman Catholic Church, and murderers, with the Body of the Anointed. The Islamic community is quick to seize the same faulty tool. Iesus will judge the papists for us, and that not too distant in our book. Even Roman Catholic writers document the whoredoms and murders of the Roman Catholic Church, and this is done without shame, for, after all, they were heretics. And, the popes had the keys of Peter.

(2) AFTER 1453. In the 1980s and 1990s, in the United States of America, many catholic priests have been charged with sexually molesting children under their care, and with homosexuality. The national news, on television, showed a retreat established in South America for priests who could no longer function in the church, because of public disgrace.

This is the natural result of forced celibacy on the priesthood.

F) THEFTS. (1) BEFORE 1453. Mr. Barnes will be quoted for one of several methods of thievery. The list includes: a) relics, b) dedication of saints, c) indulgences for future sins, d) prescribed pilgrimages, e) wills to the church, f) masses for the dead. The masses are described:

“The money left by the dying to pay for masses to release the souls of their friends from purgatory -- all of which deserve to be classed under the word thefts as already explained -- was another source of vast wealth to the church” - Barnes’ Notes.23

Besides paying the loot for “friends,” many wealthy are recorded to have paid, before their death, for many years of prayers for their own souls in purgatory. The monks in monasteries supposedly prayed every day for persons in purgatory, who had made a substantial donation to warrant the act. One church historian has remarked that the Catholic Church is about: MONEY!

(2) AFTER 1453. A small congregation in town has erected an enormous and elaborate Catholic Church. When asked how such a small group could afford this, they replied, “Bingo!”
“And they did not repent of their murders or their sorceries or their sexual immorality or their thefts” - Rev 9.21.

The next chapter will be an interlude, as Chapter 7, which interrupted the chronological flow of history in Chapters 6 & 8. So then, we must edit out Chapter 10 also for condensation.

THE 42 MONTHS (Rev 11)

The prophet, Joel, has the most compact prophecy of the greatest portion of the Bible, applying to later history. Joel begins in 769 BC, with the Assyrian assault on Samaria, and continues until the Fall of Babylon in AD 1870. In like manner, Chapter 11, is the most complete summary of the book of Revelation, detailing from AD 67, when it was written, progressively through history until AD 1870. This is the simplest chapter, and the others should be interpreted to agree with it.

1) MEASURE THE TEMPLE.

“And, he was given to me a reed (καλαμος) as a rod (βαδω), saying, ‘Rise and measure the temple of the God (tou Θεου), and the altar, and the [ones] falling down in her. And the court of the outer [place] of the temple leave out, and do not measure her, for she has been given to the nations. And they will tread the holy city 42 months’” - Rev 11.1-2.

A) THE TEMPLE. (1) The measuring rod has been identified by the Lord Iesous:

“And from [depth] of the mouth of Him proceeds a sharp, double-edged sword, in order in her He might strike the nations. And He will shepherd them with a rod of iron” - Rev 19.15.
It does not get any easier than that. The rod that Iesous rules the world with is the rod with which the apostle, John, measures the temple. Naturally, this rod is the Word of God. Everything, then and now, should be made to agree with this holy standard of measurement.

(2) The “holy Jerusalem” (Rev 21.10) is the temple of God; or, “New Jerusalem” (21.2); or, “a New Heaven and a New Earth” (Rev 21.1). The dimensions were determined with a rod, and determined to be, “as a square ... 12,000 furlongs” (21.16). Both chapters, 11 & 21, are scenes from the periods AD 67 or AD 77.

(3) The nation of Israel, when it was destroyed, was represented as 1600 furlongs (Rev 14.20). This was the symbolic kingdom of Antipas, of the royal lineage (Rev 2.13). The extent of Solomon’s reign may be signified by this number.

(4) “The light of the Sun (Iesous) will be sevenfold” (Isa 30.26) that of Solomon and Antipas. When New Jerusalem was founded, it was instantaneously seven times as big as the nation of Israel had been. The increase is due to the spiritual nature of the kingdom, and Jews everywhere were added to the “firstfruits of the kingdom” on the day of Pentecost. (See the list of nations represented at Jerusalem on Pentecost: Acts 2.9-11.) The New (12,000) is exactly seven and one-half times as large as the Old (1600).

[1600 Furlogs X 7.5 = 12,000 Furlogs  200 Miles X 7.5 = 1500 Miles.]

These are believed to be 1500 miles, and 200 miles, respectively. All of the Roman Empire, where the Bible message was carried back from Jerusalem, was pictured in this 1500 mile square city. The height is also 1500 miles, portraying the nearness of God. (But God is taught to be in the city, and in the hearts of men. “Look, the tabernacle of God is with men, and He will dwell with them” - Rev 21.3.) The boundaries of the “holy city” were from Macedonia to Assyria, on the north; and down from Assyria to Persia, on the east; and over from Persia to southern Egypt on the south; and up from southern Egypt, through Egypt, and Cyrene, and Corinth on the west.

John’s visions were seen in heaven, to begin with, where he had come through an open door (4.1). But the prophets of God were carried hither and yon, in the Spirit, while they were in the ecstasy of having a vision. Chapters 10 & 11 seem to be connected, and the Angel was standing on the Sea (nations) and on the Earth (New Jerusalem). But the old Earth, Israel, had been destroyed before John went to heaven in Chapter 4, and with her, the physical temple. The other apostle, Paul, had previously instructed the congregations of the Lord that they were the “temple of God” (?κατα χειλας) (1 Cor 3.16). These were the “firstfruits of the kingdom” (Jas 1.18), and now the real kingdom would be without a temple, for:

(5) “But I saw no temple in her (New Jerusalem), for Lord, The God (Kúrioj O Θεοj O [One] [keeping] The All (το παν) Power (κρατει[ας]) [and] Time (ωρ[α]) is Her temple, and also the Lamb (το αρνιον)” (21.22).

No physical structure was the dwelling place of God any longer, as in times past. (See: 1 Kin 8.27-30, 9.3.) Solomon inquires, “But will God indeed dwell on earth?” And God replies, “I have consecrated this house ... to put My name there to ever.” But then -- stipulations, stipulations! Israel disregarded them, and the temple was destroyed. Paul also taught, “God ... does not dwell in temples made with hands” (Acts 17.24). The temple is the congregation of God.

B) THE ALTAR. The writer of Hebrews prepared a eulogy for the nation of Israel. We now have a new High Priest, and because of that fact, a new covenant. Then Paul added:

“We have an altar from which those who serve the tabernacle (Jews) have no right to eat” - Heb 13.10.

What are the sacrifices upon this altar which continues until today? The measurement of the altar is determined by the “rod,” which is the Word of God. The sacrifices are: (1) Iesous’ soul: “And He Is (Πληρωμα) delighting [in] oppressing Him (Iesous), sickening Him, when you will do soul of Him [as] trespass [offering], He will see seed, He will prolong days of Him, and delighting of He Is (Πληρωμα) in hand of Him, He will prosper” (Isa 53.10).
(2) “redemption of the [ones] in anointed [Body], of Iesous (εἰς Χριστὸν Ἰησοῦν) whom the God (ὁ Θεὸς) set forth as a sin offering through [cleansing] of the (πίστις) faith in the blood of Him” (Rom 3.24-25).  

C) THE OUTER COURT. Solomon made famous “the middle of the court that was in front of the house of He Is (הישהו)” (1 Kin 8.64). The Holy Place of the priests was not big enough for the huge offerings that dedicated the temple. Therefore, Solomon made sacrifice in the outer court. This represents outside the priests place of function. In the New Jerusalem, the Jews (one generatio) are a “holy priesthood” (1 Pet 2.5; Rev 5.10), and they function in the Holy Place; or, the Body of the Anointed, in Third Heaven since AD 77. Persons outside the Body are in the outer court.  

D) TREAD THE HOLY CITY. This was the Roman Empire at the beginning, but during the 42 Months (1260 years) the boundaries were constantly changing. The Temple of God is still considered holy to God, but the “holy city” has become polluted.  

A CONTRARY OPINION. “Measure the temple of God. This must refer to the temple of Jerusalem, and this is another presumptive evidence that it was yet standing” - Dr. Adam Clarke.¹  

[Albert Barnes, and B. W. Johnson, and Matthew Henry, and Matthew Poole, and Henry H. Halley, agree with our assessment, besides quoting many others who consent to our conclusion. However, the Roman Catholics outnumber the Protestants, and even though we have much support, we acknowledge that ours is the minority opinion.]

2) POWER TO MY TWO WITNESSES.  

“And I will give power to the Two Witnesses of Me, and ‘they will prophesy’ (future) 1260 days in sackcloth. These (masc. = 2 Prophets) are the two Olive Trees (fem. = 2 Witnesses) and the Lampstands (fem.) BOTH standing before [face] of the Lord (tou Kuriou) of the earth” - Rev 11.3-4.  

[Them - 11.5, and their - 11.5, and them 11.5, and these - 11.6, and their - 11.6, are all in the masculine gender. Olive Trees and Lampstands are both in the feminine gender. Therefore, the Two Witnesses are both part masculine and part feminine. This should dogmatize the conclusion for all Bible students. “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” - Gen 2.24. Husband and Wife make one flesh, and so, the Witnesses may be part masculine and part feminine; or, “a married couple.” History does not confirm that men have ever consistently left their parents when they married. As a general rule the woman always had to leave home. But, contrariwise, Iesous left His Heavenly Father, and His earthly mother, and was joined to His Wife. Iesous was the antitype, and Jacob, the type, had left father and mother, in Canaan, to seek his wife in Haran.]  

A) THE FIRST WITNESS. “… covenant of Me (YT), and as (K) I (יהוה), Man of Me (YT) (בָּאלאֲה) [Husband] to them,’ saying He Is (יהוה) …” - Jer 31.32.  

God was the Husband and Israel was the Bride. United they constituted one Witness. The “one” was composed of two genders, as our text in Chapter 11. Although God had “slayed” Israel (Isa 65.15), their witness remains to the present day, in the Old Testament.  

B) THE SECOND WITNESS. “For husband is head of the wife, as also the Anointed (ὁ Χριστὸς) Head of the From Calling; and He is Savior of the Body” - Eph 5.23.  

Iesous and His Body (From Calling) constitute the second Witness, that is part male and part female. Their witness comprises the New Testament.  

C) IN SACKCLOTH 1260 DAYS. “Sackcloth” is worn for mourning, and so, we may expect 1260 Days of sorrow and woe. We could document that a “day” is equal to “one year,” in prophecy, but the message is historically supported to such an extent that this is not necessary.  

D) THE OLIVE TREE. Israel has been represented by the Olive Tree for centuries, and now,
New Jerusalem is also described in this manner. ISRAEL: see; Deut 28.40-41; Ps 52.8, Ps 128.3; Isa 24.1,13; Jer 11.16; Hos 14.1,6; Rom 11.23-26. NEW JERUSALEM: see; Zec 4.3; Rev 11.4.

E) 42 MONTHS. The 1260 Days has been foretold by Daniel:

“He will speak words to side of The (A) High (לֵילָּה), and to holy ones of (זְכָרִי) Most High of us (YH), he will make the old, and he will burden to changing time and law, and he will be (יָם) in (B) of (W) them (N) (יִתְנַח) in hand of him for a time and times and half a time” - Dan 7.25.

Expositors all agree that a “time” is one year, and “times” is two years, and “half a time” is six months. What they disagree about is whether every “day” of these three and one-half years equals “one year,” or not. If they do, then 1260 years is represented.

3) THE TESTIMONY.

“And if anyone wants to harm them, fire proceeds from [depth] of the mouth of them and he eats the enemies of them. And if anyone wants to harm them, it is necessary [for] him to be killed. These have power of the heaven to shut up, in order that it does not rain [during] of the days of the prophecy of them (Elijah); and they have power over [components] of the waters to turn them into blood (Moses), and to strike the earth as often as ever they want in all plague (Iesous withered Olive Tree). And when ever they would finish the testimony of them (AD 67: Iesous’ Revelation), the Beast the [one] going up from [smoke] of the pit will make war with them, and will overcome them, and will kill them [figuratively speaking]” - Rev 11.5-7.

A) FIRE FROM THE MOUTH. (1) ISRAEL. Moses destroyed 250 men by fire, literally, when he spoke judgment from God [Num 16.28-35]. Elijah consumed a captain and his fifty men by fire, when he spoke [2 Kin 1.10]. Jeremiah’s words were fire, and Israel was fuel for the fire [Jer 5.14], but Babylon did the actual killing. (2) NEW JERUSALEM. The angels with the “seven trumpets” sent fire to earth [AD 410], and to the sea [455], and rivers [440], and on the Sun [Romulus Augustulus; 476.] See: Chapter 8, of Revelation.

B) NO RAIN. (1) ISRAEL. Elijah prayed fervently, and Judah had no rain for three years and six months, in the days of King Ahab [Jas 5.17]. (2) NEW JERUSALEM. The angel of the Lord pronounced, “Therefore, her plagues will come in One Day [One year] -- death, and mourning and famine” (Rev 18.8). Famine symbolizes no rain, and Babylon died.

C) WATER TO BLOOD. (1) ISRAEL. Moses’ first plague on Egypt was to turn the water to blood [Ex 7.20]. (2) NEW JERUSALEM. The angel with the third of seven bowls of the wrath of the God (tou Qeou: Rev 16.1), turned the rivers and springs of water into blood [Rev 16.3-4].

D) STRIKE THE EARTH WITH PLAGUES. (1) ISRAEL. Moses struck Egypt with Ten Plagues [Ex 7.19-12.29]. (2) NEW JERUSALEM. All of the Seven Seals, and Seven Trumpets, and Seven Bowls of Wrath, are described as “striking the earth and sea and rivers and Suns [kings] with plagues.” These are summarized at the end of the prophecy of Iesous [Rev 22.18]. [Their is an antitype in Revelation of the Ten Plagues of Egypt. But, we do not have time for that now.]

E) FINISH THEIR TESTIMONY. (1) ISRAEL. Daniel foretold the “vision and prophecy sealed” (9.24), and this was consummated in AD 32, when Caiaphas the high priest foretold the death of Iesous, but not by his own power [Jn 11.49-52, 18.14]. (2) NEW JERUSALEM. The prophecy of Iesous the Anointed was finished, and recorded by John on the Isle of Patmos, in AD 67. Therefore, the 42 Months will follow this date, but will also not begin until the Beast going up out of the bottomless pit.

B. W. Johnson tried to determine the 42 Months by recognizing the starting date. The emperor of the east, Justinian, glorified Pope John II (533-35), when, “he bestowed upon him the title of Rector Ecclesiae, or Lord of the Church.”

Matthew Poole attempted the same feat, recognizing the emperor Phocas elevating Pope Boniface III to Church supremacy in AD 606. Mention is made that this was preferred over Pope Pelagius, in 556.
However, Poole did suggest that it could not be certain until the prophecy was fulfilled. We will observe the end, and then set the beginning date.

4) THE CORPSE (το τοπωμα) OF THEM (Two Bodies) AND OUR LORD CRUCIFIED.

“And the corpse of them (Two Bodies) on [surface] of the (του) street of the great city which spiritually is called Sodom and Egypt, where also the Lord of us was crucified. And they will see from [lives] of the peoples, tribes, tongues, and nations will see the corpse of them three-and-a-half days, and they will not allow the corpses of them [corpse of Word of God and of Lord of us] to be put into a tomb. And the [ones] dwell on [face] of the (της) earth will rejoice over them, and they will be glad, and they will give gifts to one another, because these, the two prophets (masc.) tormented the ones dwelling on [face] of the (της) earth” - Rev 11.8-10.

A) DEAD BODIES. The Two Witnesses have been determined to be Israel and, “The From Calling of Iesous.” Their testimony was the complete Word of God (Old Testament and New Testament; Israel wrote the Old Testament and, “The From Calling of Iesous” wrote the New Testament), and in the witness which they bear to the world. The “Woman clothed with the Sun (Iesous), with the Moon (priesthood) under her feet, and on her Head (Iesous) a garland of Twelve Stars (12 Tribes of New Jerusalem)” [Rev 12.1; Rev 21.12; “messengers at the 12 Gates”], is the New Covenant. Both covenants are described to be “two Women, coming with the wind in their wings” [Zec 5.9]. During the period described by this prophecy, “the Woman was given two wings of a great eagle, that she might fly into the wilderness ... for a time and times and half a time, from the presence of the Serpent (Satan)” [Rev 12.14].

The “dead bodies” means the Holy Bible without the New Jerusalem and her testimony. First of all, the “dead language,” Latin, is referred to here:

“... and after John VIII (872-82) all the Popes banned the use of local tongues” - A History of Christianity, Paul Johnson.4

Further clarification comes by the use of Augustine’s teaching of fighting heresy with the sword:

“From about 1080 … forbidding not only vernacular translations but any reading at all, by laymen, of the Bible as a whole ... attempts to scrutinize the Bible became proof presumptive of heresy ... a man, or woman, might burn for it alone” - Ibid.5

B) THE STREET OF THE GREAT CITY. The reader must bear in mind that this is a prophecy, similar to a parable, and that a worldly story contains a spiritual message. The worldly story is found to be:

“Outside the Aurelian Wall to the south (of Rome) is the Appian Way, with its many antique tombs, and early Christian catacombs” - Encyclopedia.6

This seems to be, “the street of the great city.” As the Christian martyrs, of the pagan Roman Age, met in the catacombs to worship Iesous (and were killed if detected); so in like manner, the Two Witnesses were “overcome, and killed” (figuratively speaking, for, “… but the words of Me (Iesous) will by no means pass away” – Mt 24.35). The maintenance of death was accomplished by forbidding the reading or the translation of the Bible. The Woman (New Covenant) was hiding in the wilderness, and the Roman Catholics seeking the Truth in the Bible were executed promptly. The historical sources are too numerous to do justice in our short book.

C) THE GREAT CITY. This “great city” is repeatedly confirmed to be Babylon. (See: Rev 14.8;; 18.10, 16, 18, 19, 21.) The European monarchies, and Russia, after the “Two Falls of Babylon”
(1860, 1870) were also punished severely, in the First World War, with the other “great city,” Istanbul, which is mentioned with Armageddon (Rev 16.19). Babylon is seen to be Papal Rome, who was “drunk with the blood of the holy ones and with the blood of the martyrs of Iesous” (17.6). Mention should be made now, that not all of those killed by the “great prostitute” were Iesous’ servants. The Jews and Moors were also persecuted for their faith, and many more were eliminated for political reasons. Northern America (Florida and Mexico) and Central America and South America had tens of thousands murdered by the Spanish Conquistadors.

Albert Barnes, who was a very accomplished historian, estimates that 68,500,000 died in persecutions of the Papacy. (This includes Mexico and South America.) Babylon has two significant traits which identify her as Papal Rome.

1) SODOM. Reference is made to sexual immorality. (See: Jude 7.) Once again, the evidence is too staggering to properly represent the case against the Papacy. But here is a sample:

“Archbishop Morton in 1489 ... he accused the monks of ‘a life of lasciviousness ... nay, of defiling the holy places, even the very churches of God, by infamous intercourse with nuns,’ making a neighboring priory ‘a public brothel’” - Reformation, Will Durant.

Iesous’ epithet for the Papacy, “the Mother of Prostitutes,” included physical as well as spiritual whoredoms. Our historian, previously quoted, summarizes the papal kingdom in these words:

“How did the people of Latin Christendom behave? ... Disciples majored in venery, and protested that fornication was but a venial (pardonable) sin ... Female dancers not infrequently performed on the stage and elsewhere ‘absolutely naked’ ... Prostitution prospered in income and prestige” - Ibid.

SODOM certainly is an appropriate term for the Papacy in the Dark Ages -- and today! The second epithet is just as convincing: “as Sodom and Gomorrah, and the cities around them, the [one] similar manner to these having indulged in sexual immorality and having gone after other flesh [Homosexuals], are set forth as an example of eternal fire undergoing judgment” – Jude 7.

2) EGYPT. In the Bible, Egypt wins her reputation for idolatry. (See: Isa 19.1; Jer 43.12; Eze 20.7 23.7-8, 23.27-30, 30.13; Dan 11.7-8.) Will Papal Rome fulfill the condemnation of Egypt?

“Relics were worn as charms, enclosed in little jewels hung from the owner’s neck ... Gregory the Great (590-604) had a cross containing filings from St Lawrence’s gridiron and St Peter’s chains” - History of Christianity.

The second Ecumenical Council of Nicaea (787) authorized the worship of images in the churches. Paul Johnson makes mention of this fact again:

“Pope Gregory II (715-31) condemned iconoclasm (image destroyer) ... under John VII (705-07), frescoes appeared in the church of Santa Maria Antica.”

D) THE LORD OF US WAS CRUCIFIED. The bishop of Rome became “the Vicar of Christ on earth,” and also “the Bishop of bishops,” and the “Ecumenical Bishop.” He received the power to “absolve sins” (supposedly). Mary became the “Mother of God,” and the “Blessed Virgin Mary,” and “she is our Mother in the order of grace” (supposedly). And so, the Lord died, figuratively speaking. All of the aforementioned accomplishments issued forth from the “great city,” Babylon. By the city, is implied the territory ruled by the city.

E) REJOICE AND MAKE MERRY, AND SEND GIFTS. The winner always enjoys the game more than the loser. “These will make war with the Lamb ...” (17.14). [But they did not read the entire
sentence, “... and the Lamb will overcome them.”] However, Iesous allowed them to prevail for 1260 years; or, 42 Months. Why did Iesous allow 68,500,000 to be murdered? The solution is in the Bible. The answer is “chastening.” (See: Heb 12.5; 1 Pet 5.9; Rev 3.19.) But, why so long? The reader must remember that the true Body of the Anointed was “in the wilderness” all the time, and anyone sincerely seeking salvation would find how to receive it. Cornelius prayed, and God sent an angel. The Ethiopian eunuch was studying the Bible, and God sent a teacher. Paul had a vision of a man in Macedonia praying for the Bible message, and he went to Macedonia. Evil and murderous men were allowed to rule because that is what the people as a whole wanted, and what they deserved -- except the witnesses for Iesous. Did they actually make merry, and send gifts? And this because they were getting away with murder?

(1) GIFTS. First of all, men had to “grease the palm of the Pope,” in order to be ordained in church offices. The rich gave money to the Pope, and the Pope gave offices to the rich. Whenever an office became unoccupied, by death, or censure of a king, the Pope collected the revenues for one year. The man appointed to the vacant post had to pay the Pope the next year’s revenue also. Absentee bishops and archbishops lived in Italy and collected payments from the nations of Europe. Catholic monarchs rewarded soldiers with land grants. Every gift was exacted from the poor, to be paid to the rich. Church historians picture the Catholic Church in those terms.

Pepin was anointed king of the Franks by the Pope (754), and the Franks protected the Papacy and fought against heretics, declared so, by the Papacy. In 800, Charlemagne was anointed “Holy Roman Emperor” by Pope Leo III. The Pope gives the gift of blessing, and the kings perform the gift of service.

(2) REJOICE AND MAKE MERRY. “To the victor goes the spoils.” More often than not, the spoils were monetary. But frequently, they were the death of the enemy.

St. Bartholomew’s Day Massacre. In 1572, the king of France slaughtered 2,000 Protestants who had gathered in Paris to attend a royal wedding. The Roman Catholic provincial governors continued the butchery until a total of 7,000 people were eliminated. Abundance of joy and merry-making attended the good news of the mass murders.

“When news of the St. Bartholomew’s massacre ... reached Rome, he (Gregory XIII) celebrated it with Te Deums (prayers “To God”) and thanksgiving services” - Popes, J.N.D. Kelley.11

The papists were delirious with joy over the death of the Two Witnesses, who were Israel and, “The From Calling of Iesous” (including the 144,000 Firstfruits of the Kingdom; AD 77), and their testimony is the Bible; Old Testament and New Testament. But sooner or later, the enemies of God must pay the price. Egypt paid! As did Babylon! Rome fell!

F) NATIONS SEE THE CORPSES OF THEM THREE-AND-ONE-HALF DAYS.

The Roman rites, or mass, was attended by many nations. The Bible was read in Latin. Sermons were preached, but by ordained priests only! Every verse of Scripture was taught to contain four messages: literal, allegorical, moral, and anagogical. Nothing that could be found would be more effective in “killing” the Two Witnesses than this system. The Blessed Virgin Mary was addressed by the Roman Church as the Advocate, Auxiliatrix, Adjuatrix, and Mediatrix. All nations, where New Jerusalem was hidden, experienced the sight of the “corpses.”

The “three-and-one-half days” is considered to equal the 42 Months and 1260 Days; or, to be a period of 1260 years. We will share again our discovery that symbols are not confined to a single definition, but are determined by the fulfillment of prophecy. Gog and Magog (Eze 39) are appropriate examples. “Seven years” burning the weapons was from Babylón’s first fall (539 BC) to her second fall (518 BC). [7 years = (539-518); or, 21 years.] “Seven months” burying the weapons of Gog was “the covenant confirmed for one week.” [7 months = (AD 35-28); or, 7 years.] Therefore three-and-one-half years in one place (Rev 11.2) equals three-and-one-half days in another place (Rev 11.9). This is the simplest solution that has been presented. Expositors have gotten carried away with theories of a literal “three-and-one-half years” at the end of the 42 Months. But these theories cannot be verified, and seem
to be counterproductive. The 42 Months will be detailed in the next section.

5) THE TENTH OF THE CITY FELL.

“And after the three days and one half, a breath of life from \[place\] of the God (του Θεου) entered into them, and they stood on the feet of them, and great fear fell on the [ones] seeing them. And I heard a great voice from [place] of the (του) heaven saying to them, ‘Come up here.’ And they went up into the Heaven (Government) in a Cloud (Glory), and the enemies of them saw them. In that Hour came a great Earthquake, and the tenth of the city fell. In the Earthquake they were killed 7000 names of men, and the rest became fearful and they gave glory to the God (τω Θεω) of the (του) Heaven (Government*). The second Woe passed away. Look, the third Woe is coming quickly” - Rev 11.11-14.

NOTE *: “The Heaven” = The Government of the Millennium; which was in Australia, Canada West, Scotland, the United States, and Wales. [This was, “The Restoration Movement”; of Alexander Campbell and associates.]

A) THE BREATH OF LIFE. New Jerusalem, in the wilderness, had spread to Canada and the United States at this time. In the 1800s, men everywhere began to discover that all churches were unfaithful to the Bible. The creeds of men were under attack as a source of division in the Body of the Anointed, and also as the fountain spring of heresy. [“The pulpit is the fountainhead of error” – A.C.] The Beast and the False Prophet had been identified as the Papacy and the Pope. The Roman Catholic Church was known to be the Great Prostitute “drunk with the blood of the holy ones.” John Wyclif (1300s) and John Huss (1400s) and Martin Luther (1500s), had all publicized their belief that the Pope is the Antichrist. The Protestant denominations, raised up by the “mother prostitute,” had become the “daughter prostitutes.” Although they had left the Pope, they had taken much of his blasphemy against God with them. Zechariah describes them:

“And being (יְהוָה) in day, the-this, he will not be precious light, and he will [not] be dark (congealed). And being (יְהוָה) one day, the-this, he is known to He Is (יְהוָה) to day and to night, and being (יְהוָה) to evening time, he will be Light (Millennium: June 1859)” – Zec 14.6-7.

Iesous taught that we are judged by what we know. (See: Jn 9.39-41.) The Protestants had no teachers of God, and so, they had to create their own teaching. The Christians are described to have been between the two Mountains (kingdoms; Zec 14.5), which were popery in the south, and Protestantism in the northern part of Europe. But now it is time for the “thousand years reign with the Anointed” (Rev 20.4). Zechariah continues:

“And being (יְהוָה) in day, the-this, they will be come Waters (Holy Spirit), Living Ones from (New) Jerusalem, half of them to the Sea, the eastern (Pacific Ocean; to England), and half of them to the Sea, the western (Pacific Ocean; Australia), he will be (יְהוָה) in summer and in winter” – Zec 14.8.

All encyclopedias agree about the date, and the events, bringing this prophecy to term. But first, we must discuss Iesous’ signs of the end of the 42 Months, and the fall of Babylon.

“Babylon the great, she fell [NU MSS*] ... On account of this, the plagues of Her will come in One Day (One Year) ... For in One Hour (15 Days) the judgment of You, she had come” - Rev 18.2, 8, 10.

NOTE *: Received Text: “she fell. She fell.”

B) THE TENTH OF THE CITY FELL. We have identified Babylon as Papal Rome. If the reader consults an encyclopedia, and refers to the topic, “Italy,” here is what he will find. Austria and France, who was allied with the Papal State of Piedmont, were at war over the Papal State of Lombardy.
The Ten Horns were the Ten Papal States. (These will be discussed in Revelation 17.) Austria had moved into Lombardy, and France considered that to be a strategic position for invading her land. Piedmont was working for the “Unification of Italy,” without the Pope, and so she helped France.

June 4, 1859 began the fall of Babylon in One Day (Year), with the battle of Magenta. Great slaughter ensued, but no solution to the problem. A second battle, Solferino, was undertaken on June 24th. Austria was defeated, and gave up claims to Lombardy, and: THE TENTH OF THE CITY FELL!

C) IN THE SAME HOUR. This monumental feat was “in the same hour” (15 Days) that the Two Witnesses were raised back up in the congregation of the Lord. The Disciples of Christ, in the United States and Canada and Nova Scotia and Great Britain and Australia and Jamaica, first began to see results from missionary operations in 1859. Since 1823, Alexander Campbell had been publishing monthly magazines to reform the Protestant teachings. But missionary operations did not begin until 1849, and success was delayed until 1859. The Bible, Old Testament and New, had been restored to their rightful place of rule over the congregations.

D) 7000 KILLED. The fatalities for the two battles mentioned, were 22,000 Austrians and 17,000 French and Piedmontese allies. The perfect number, seven, symbolizes the total.

E) BABYLON FALLS IN ONE DAY. The Ten Horns; or, Ten Papal States continued the war against the Pope and the Papacy until the battle of the Two Sicilies, when Garibaldi, and his “thousand redshirt” were victorious over papal forces in May of 1860. [One Day: June 4, 1859 to May 1860.] The 42 Months were completed. [42 Months: AD 600 - 1860; or, 1260 years.] Two-thirds of the Papal kingdom was lost. Only Babylon, Papal Rome, and a small adjacent territory remained. Everything north and south of Rome was occupied by the King of Sardinia, Victor Immanuel II, and he declared himself, “King of Italy.” Napoleon, emperor of France, sent 10,000 troops to preserve the Pope’s tiny domain. And so goes the Second Woe! The Third will follow soon.

6) BABYLON FALLS IN ONE HOUR.

“And the seventh angel sounded a trumpet: And great voices came themselves [Middle Voice], in the heaven, saying, ‘The kingdom of the world became the kingdoms of the Lord (tou Kuriou) of us and of the Anointed (tou Cristou) of Him, and He will king into the ages of the ages’” - Rev 11.15.

[The phrase “into the ages of the ages” is corrupted in the translations to read: “forever and ever.” However, the difference is critical. Iesous is describing a string of ages that follow one another sequentially. “Forever and ever” is extremely vague, and misleading. The literal translation is always to be preferred. Compare other texts with this phrase in: Gal 1.5, Php 4.20, 1 Tim 1.17.]

John has declared that the Angel of God told him this would be when “the mystery of God would be finished” (Rev 10.7). This “mystery” is described to be the true identity of the Pope (13.18), and the “mystery” of the “great prostitute on the seven Mountains (kingdoms)” (Rev 17.9). [These kingdoms will be discussed in Revelation 17.] The Ten Papal States continued to add territories, formerly ruled by the Pope, and finally had the courage to attack Rome, in 1866. But this proved disastrous! The Frenchmen held firm. However, Iesous our Lord is the King of kings. He puts it into the minds of the kings of the earth to do His bidding. [See: Isa 10.5-7, Rev 17.17.]

God’s White Horseman, “going out to conquer and conquering,” came against Paris from Prussia. Word was sent to the 10,000 at Rome, “Get you home!” And, the Pope was “broken without hand” (Dan 8.25), as his type, Antiochus Epiphanes had been “broken without hand.”

September 20, 1870 -- Babylon fell in One Hour. The mystery of God was, and is finished!

7) THE 24 ELDERS.

A) THE RESURRECTION IN AD 77.

“And the 24 Elders, the [ones] before the throne of the God (tou Θεου) the [ones] sitting themselves
[Middle Voice] on the thrones of them, fell on the faces of them, and fell down to the God (τῶ Θεῶ. saying, ‘We thank You, Lord, The God, The [One] [keeping] The All Power [and] Time (Παντοκράτωρ), The [One] Being and the [One] He was Being, because You have taken the great power of You and You kinged. And the (12) Nations (12 Tribes) were angry, and the wrath of You, she had come, and the Time of the dead, to have been Judged, and to have given of the Reward to the servants of You, the prophets and to the holy ones and to the [ones] fearing the name of You, to the small and to the great, and to destroy the [ones] destroying the Earth (Israel)” - Rev 11.16-18.

The secret to interpreting prophecy is knowing when to stop, and when to begin anew. New visions are made evident by the introduction of another subject, such as, the 24 Elders in this case. The “time to judge the dead and reward the servants” cannot apply to our subject of Babylon, for there was no resurrection at the end of that period. Besides that, the 24 Elders have not been mentioned since (7.13). The reader has been forewarned that this glorious event would be repeated several times. And -- this is not the last time!

(1) THE REWARD. Iesous had described this in Matthew (25.10, 25.20-23, 25.31-40), and so had Daniel (7.9-10, 7.13-14). But John being carried up into Third Heaven to envision the resurrection of the righteous, in AD 77, is the most completely detailed account of the resurrection, in AD 77. (Review Chapters 4 & 5 & 7, for the imagery of the glory of God in Third Heaven.)

(2) THE TIME OF THE DEAD. These had also been a part of Iesous’ parable in Matthew (25.11-12, 25.24-30, 25.41-46). The Bible is all about Heaven or Hell! “Fire,” representing Hell, indicates that it will be miserable. “Outer darkness,” pictures Hell, as eternal separation from God. This is a sad story, but necessary.

(3) THE WRATH OF YOU, SHE HAD COME. Iesous’ wrath began to be poured out on Israel before the resurrection of the righteous, when the famine came in the days of Claudius, and this was followed by Nero’s persecution of Jews, and finally the war to end all wars for Israel (AD 66-74). But the final, and most complete wrath, was the judgment day.

B) THE EARTHQUAKE.

“And the temple of the God (του Θεου), was opened in the Heaven, she was seen, the ark of the covenant of the Lord (του Κυριου) in the temple of Him. And came lightnings, and voices, and thunders, and great Hail” - Rev 11.19.

(1) OPENED IN HEAVEN. Which government is intended by the word “Heaven?” The temple of God is New Jerusalem, which we have quoted from Chapter 21, and the apostles and holy ones were the “firstfruits of the kingdom.” But men of earth are described to be capable of seeing the Holiest of All, which the saved had entered into by the veil, that is, Iesous’ flesh (Heb 10.19-20). This is how “the temple of God” was opened in the government (Heaven) of Israel: The “Sign f the Son of the man” (Ο Υιος του ανθρωπου) was described to be seen by Paul:


When Titus destroyed the temple at Jerusalem, and the government (Heaven) of Israel, then it was known that Iesous was a Prophet of God, for He had foretold this event. The writer of Hebrews said that Israel (who would be grafted in again - see: Rom 11.23) would know that Iesous is The Way into Third Heaven. THE ARK OF HIS COVENANT refers to the commandments of Iesous, and His apostles. Some would perish by this catastrophe (Zec 13.8), and others would be saved by the same process (Rom 8.19-23).

(2) THE EARTHQUAKE. The Earth is Israel. An Earthquake destroys the Earth. The war with
Rome is intended. Some will be quick to object, the war with Rome has already been denoted, and something else must be intended. Also, this follows the resurrection in verses 17-18, and that was in AD 77. But for His good reasons, God consistently mixes up the order of events in prophecy, to make the interpretation more difficult. Had it been too easy, then men would understand it before the time intended by God. Compare Chapter 14, where the resurrection is first (14.14-16), and the destruction of Israel follows (14.17-20). “Ours is not to reason why, ours is but to do or die.” GREAT HAIL also designates death, as in the plague on Egypt (Ex 9.18). These two, Earthquake and Hail, would agree about the fall of Jerusalem.

(3) LIGHTNINGS, VOICES, THUNDERS. We have studied the use of these terms, in conjunction, to represent the Presence and the Word of God. (See: Rev 4.5; 8.5; 16.18; Ex 19.17; 20.18.) This is to convince the reader that God “slayed” Israel (Isa 65.15). First, His word declared “the end from the beginning;” and then, His Presence insured the victory for Titus, and Rome. One possibility for the numerous repetitions of the resurrection, and the destruction of the nation of Israel, would be to increase the Faith of the seven congregations in Asia during trying times. An alternative object may have been to effectively witness to the loss Jews. “Who knows the mind of the Lord?” Paul writes, “we have the mind of the Anointed;” meaning the apostles with their inspired messages. The Body had the apostles’ interpretation of Scripture.

Although the 42 Months is over, the Beast and the False Prophet will occupy much of our time in the remainder of the book of Revelation. Only Babylon has been destroyed. This was the Papacy and the Pope ruling with the sword. The Beast and the False Prophet survived to fight again (but, without Babylon, and without the sword). Iesous warns us of the Pope’s plots.

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8

FOUR RESURRECTIONS (Rev 14)

Iesous’ victory over the grave has been recorded dogmatically in Revelation (1.18, 2.8, 3.14, 3.21, and others). Rationally considered, the entire Unveiling of Iesous describes His victory over the grave, and His rule on the throne of David (Rev 3.7). However, no mention will be made of that life-giving event in Revelation 14, for the seven From Callings of Asia all believed this good message before Revelation was written, and it can only be repeated so many times. But we will encounter three other resurrections. (The Pope teaches that you are only allowed to believe in two resurrections. See: Chapter 4; Three General Resurrections.) In Revelation 14, we will encounter six subjects and four of them are resurrections, but one resurrection is discussed twice. When we add Iesous’ victory over the grave to the
three “raisings of the dead” in this chapter, then we have a total of four resurrections in the Book of Revelation, and two more (Enoch & Elijah) in the Bible. The topics are: 1) The Jewish Resurrection, 2) The Millenium, 3), The Mark of the Beast, 4) The Third and Fourth Resurrections, 5) The Jewish Resurrection Again, 6) The Death of the Nation of Israel. The “Jewish Resurrection” included all the saved since the beginning of time, even the Gentiles added to the kingdom. But then, Mystery, Mystery, Iesous intends to keep those in the dark who have not the seven Spirits of God.

1) THE JEWISH RESURRECTION.

“Then I looked, and look, the Lamb (τὸ αρνίων; Iesous) standing on the Mount Zion (New Third Heaven), and with Him a number, 144 thousands having the name of Him and the name of the Father (τοῦ Πατρὸς) of Him having been written on [conscience] of the (τῶν) Foreheads (Minds) of them. And I heard a voice from [place] of the (τοῦ) heaven, as sound of many Waters (Nations), and as sound of great thunder. And the sound which I heard as [that] of harpists playing in the harps of them. And they sang a new song before the throne and before the four Living Creatures and [thrones] of the (τοῦ) (24) Elders; and no one was able to learn the song, if not, the 144 thousands, the [ones] having been redeemed from [face] of the (τῆς) Earth (Israel). These are the [ones] they were not defiled with Women (Prostitutes), for they are virgins. These are the [ones] following the Lamb (τῷ αρνίῳ) where ever He will go. These under [teaching] of Iesous (Ἰησοῦ) were redeemed from [condemnation] of the (τῶν) men, ‘firstfruits to the God’ (τῷ Θεῷ) and to the Lamb (τῷ αρνίῳ). And they might not have been found in the mouth of them a lie, for they are blameless” - Rev 14.1-5.

A) A LAMB AND 144,000. Why do we have so many scenes of Third Heaven in the Bible, and especially, in Revelation? Could this be to inspire us to try harder to make the grade? Possibly, the proof of a resurrection already accomplished is the intended message. (The Pope teaches that this did not happen. But he is the “deceiver!” - Rev 13.14, 20.3, 20.7, and 20.10. Knowledge that it has happened before would increase the Faith of the wise son that he faces a future resurrection.)

“Look! The Lamb (τὸ αρνίος) of the God (τοῦ Θεοῦ), The [One] taking away the sin of the world” - Jn 1.29.

“… ‘You are the Anointed, the Son of the living God” - Mt 16.16.

NOTE: All the names of Iesous are in the masculine gender, such as, God, Lord, King, Savior, Shepherd, Apostle, Teacher -- except Lamb, which is in the neuter gender. Why is this? “Goats” and “Oxen” are also masculine words, but “burnt offering” is in the neuter gender. Iesous came to earth to replace the “lamb offering,” which was a burnt offering. Often the lamb offering was a male (Ex 12.5, Lev 1.3, 4.23). Female lambs were also authorized (Lev 3.1, 4.28, 5.6). But Iesous has replaced “all” of the animal sacrifices, and possibly that is the reason that “Lamb” is in the neuter gender. God does control languages too!

Revelation 7 explained that all twelve tribes of Israel had a symbolic number of 12,000 saved. [12 X 12,000 = 144,000.] But these are Jews only! Many more stood on the Sea of Glass before the throne of God. (See: Heb 11.39-40; Rev 5.11, 7.9.) Why are only the Jews counted? Technicality! Grammar! This is a lesson in Bible study. Comprehension is only possibly by learning the language of God. These are “the firstfruits to the God and to the Lamb” (14.4). The Jewish apostle, James, writes,

“Of His own will He brought us forth in word of truth into the [goal] to be us a kind of firstfruits of the creatures of Him” (Jas 1.18).

But Zechariah had declared the same thing 500 years before:
“And the saving, He Is (יהוה) of tent of Judah first, to from answering, she will not be great, glory of house of David (Iesous; Rev 3.7) and glory of the inhabitants of [New] Jerusalem more than Judah” – Zec 12.7.

Zechariah goes on to explain that the house of David and the inhabitants of Jerusalem are the New Jerusalem that repented when the temple was destroyed, and when they missed the resurrection in AD 77. (See: Zec 12.10-14.) But what about the Gentiles added to the kingdom before the resurrection? Again, we must get technical. “Redeemed from the Earth [Israel]” (Rev 14.3). So then, we have the double-qualifier: “firstfruits,” and “of the Earth” (Israel) to describe the 144,000. Then John envisioned “10,000 times 10,000” described in (Rev 5.11), as well as “a great multitude” (Rev 7.9); these are added to the 144,000. Now every category is accounted for: Pre-flood, Old Heavens, firstfruits, and Gentiles added to the kingdom. The prophet, Joel, describes when the firstfruits began:

“And you will know them, for in midst of Israel I (ynay) and I (ynaw), He Is Gods of you (אלוהים) and no other, and they will not be ashamed, people of [Me] to ever” Joel 2.27.

Iesous appeared in AD 28, in “the fifteenth year of Tiberius” (Lk 3.1). Then they were both, Iesous and the 144,000, seen on Mount Zion in AD 77.

B) NAME WRITTEN ON [Conscience] OF THE FOREHEADS ( Minds) OF THEM. This has been discussed, at length, in Revelation 13. We will only add, “He who overcomes ... I will write on him the name of the God (του Θεου) of Me” (3.12). And the name is possibly: “The Heavenly Father of you (Ο Πατερ μου ο ουρανος) as taught by Iesous (Mt 6.14).

C) A NEW SONG. (See the song: Rev 5.9-10.)

“They sang a new song before [place] of the (του) throne and before [place] of the (των) Four Living Creatures and of the (των) [24] Elders, and no one was able to learn the song, if not the 144 thousands, the [ones] having been redeemed from [face] of the (θη) Earth [Israel]” – Rev 14.3.

In (Rev 5.9-10) the four Living Creatures sang, but they were not redeemed from the Earth (Israel). The Bible employs pronouns, to describe a noun introduced several sentences before the utilization of the pronoun. [This was done frequently.] Could this be the case here? The 144,000 were a component of “Heaven and Earth” (Israel - Rev 5.3). Therefore, “And they sang a new song” (5.9) could possibly include the firstfruits of 144 thousands. See the song: Rev 5.9-10. Arranging the phrases of the verse, as follows, helps us out of our predicament.

“They sang a new song ... and no one from [face] of the Earth (Israel) could learn that song, if not the 144 thousands having been redeemed from [face] of the Earth” – Rev 14.3.

This translation would satisfy all of the stipulations, and the cross-referenced verses. Let the reader judge for himself.

D) THEY ARE VIRGINS. “The mercy of the Lord endures forever” (Ps 136; KJV); LITERAL: “Thanking them to He Is (יהוה) for good for to ever ‘mercy of Him’” (לעילות חסד).

The prophet, David, was forgiven the murder of Uriah and the adultery with Bathsheba -- after their first child was struck dead. (See: 2 Sam 11.17, 27). A Corinthian who was caught in sexual immorality (1 Cor 5.1) was forgiven by the congregation, and by Paul (2 Cor 2.6-10). They would not have condoned the act, and his repentance would be denied without conviction that the man had truly repented. Although Solomon describes whoredom: “For a prostitute [is] a deep ditch, and a strange woman [is] a narrow pit” (Prov 23.27); nevertheless, nothing is impossible with God. He can help to overcome sin. “mercy of Him to ever.” But another kind of adultery is more obnoxious to God. Paul
wrote this about virgins:

“For I am jealous [to] you, I am zealous of God (Θεου), for I have betrothed you to one Husband (Iesous), to present you to the Anointed (των Χριστων) [as] a pure virgin” - 2 Cor 11.2.

(See also: Mt 5.31-32, where Israel is divorced.)

The “women” and “daughters” and “virgins” are commonly congregations of the Lord. If the virgins are in the feminine gender, then they are congregations, but if they are masculine, they must be servants of God. And the form of the word here (παρθένοι) represents both genders, being in the neuter gender. (Certain cases are identical in the masculine and feminine genders.) Corporate sins and individual sins with other gods would constitute adultery. But the “saved” steered clear of other gods. These did not “go a’whoring after other gods” (Ex 34.15; KJV), as Israel did, and fell. These false deities at this time were: Judaism, and the “prince of the power of the air” (Zeus, or Greek Mythology), and the Man of Sin (Ignatius), and the Antichrists (Cerinthus, Marcion, Saturninus), besides all of the other pagan gods. And, because Paul had prophesied that there would be “a falling away before the Man of Sin was revealed” (2 Thes 2.3), it seems evident that some of the members of the congregations lost their virginity, and went to “the lake of fire.” The virgins were betrothed during the apostles’ ministry, and the “marriage of the Lamb” was the resurrection in AD 77. Due to the prevalence of “types and antitypes” in Iesous’ teaching, it seems probable that the New Covenant Age will also have a “marriage of the Lamb” at the final resurrection. (Some teach that the saved will literally be limited to 144 thousands. This contradicts the Scriptures about “10,000 times 10,000,” and “a great multitude.”)

E) WITHOUT FAULT. A Contrast: “there is no doing good” (בב וָיָּהוּ) (Ps 14.1)

“Therefore you be perfect, just as the Father of you in the Heavens (Governments) is perfect” - Mt 5.48.

“Perfect” means the same for Israel as it does for “the Father of you in the Heavens.” The servants of God are sinless! -- after they confess their sins, and pray for forgiveness. If anyone says that he is without sin, he is a liar! (See: 1 Jn 1.7-9.) Paul declares our state of sinlessness (at times) dogmatically:

“For The [One] (Iesous) not knowing sin, He made sin above us, in order we might become righteousness of God (Θεου), in Him (Ιησους)" - 2 Cor 5.21.

The apostle, Jude, declares the same word:

“Now to The [One] (Iesous) being able to keep them without stumbling, and to make you stand faultless before [presence] of the (του) glory of Him in exceeding joy” - Jude 24.

The servants of God who were raised up (AD 77) to Third Heaven were perfected the final time.

2) THE MILLENNIUM.

“Then I saw a messenger flying in mid-heaven (Government), having [the] everlasting good message to address to the [ones] sitting themselves [Middle Voice] on [face] of the (του) Earth, and on all nation, and tribe, and tongue, and people -- saying with a great voice, ‘You fear the Lord (του Κυριου) and give glory to Him for the Hour (15 Years) of the judgment of Him has come; and you will fall down (worship) [to] Him ...’ And another, second messenger followed, saying, ‘Babylon the great, she fell, from [filth] of the (του) wine of the wrath of the fornication of her she made all the nations to drink” - Rev 14.6-8.

The key words will be found farther along in the prophecy, and interpret the prophecy.
A) FEAR AND GLORY AND JUDGMENT. An Hour being 15 Years, the second fall of Babylon (AD 1860, 1870) included the Hour of His judgment. A “year” is 12 months of 30 days each in prophecy, frequently; or, 360 days. The “Year/Day Principle” is based on many Scriptures sustaining the theory, such as, 70 Weeks = 490 Years; or, One Day = One year. An Hour is one-twenty-fourth of a Day (Year); or, 15 literal days. But not many prophecies are that demanding on the interpreter, and we have found that 15 years is intended at times. “Half an hour” (Rev 8.1) was seen to be “seven and one-half years” (AD 395-402). Consider the combinations of “fear and glory,” and evaluate their possibility of being the interpretation of this prophecy.

(1) “And in the same Hour (15 Days) ... a tenth of the city fell ... and the rest were afraid (fear) and gave glory to the God of heaven” - Rev 11.13.

The beginning of the Millennium is identified here. The Two Witnesses of God (Israel & Iesous’ From Calling) were raised back up to Heaven (Rev 14.1-4) “in the same Hour” that the “tenth of the city fell.” The battles of Magenta, on June 4, and Solferino, on June 24, 1859, caused the tenth of the city to fall. (See: Revelation 11.) The end of the Millennium, in Revelation 20, will determine which side of the “fall of the tenth of the city” we should date the beginning of the Millennium.

(2) “After these things I saw another messenger (angel) coming down from [place] of the (tou) Heaven (Government), having great power, and the (New) Earth was illuminated with the glory of him. And he cried with a great voice saying, ‘Babylon the great, she fell’” - Rev 18.1-2.

This is inconclusive when considered alone, but we will add some following verses.

(3) “And the kings of the Earth (Babylon) ... standing from afar on account of fear of the torment of her, saying, ‘Woe, woe, the great city Babylon, the mighty city, ...For in One Hour (15 Days) the judgment of you came’” – Rev 18.9-10.

Recall our key words in Revelation 14, which were: “Fear, glory, Hour, judgment, fall down (worship), Babylon is fallen.” Now the solution to the mystery is shaping up. Two more quotes and we will interpret the “everlasting good message” (Rev 14.6).

(4) “Allelulia! The salvation and the power the glory of the God (tou Θεου) of us for He judged the great Prostitute (Catholic Church) who corrupted the Earth (Babylon) in the fornication of her” – Rev 19.1-2.

The Hour (15 years) of His (God’s) judgment has come! 1) This may refer to a short period in 1870; 2) Alternatively, possibly this “Hour” covered the period from June 4, 1859 to September 20, 1870. The two extremities of our time period fall within One Hour (15 Years). [1870 - 1860 = 10 Years.] The “fear, glory, Hour, and judgment” all agree, but does the fall down (worship) fit the picture?

B) FALL DOWN (Worship) TO HIM. “Him” is in the dative case, and should include “to Him.” John saw this vision after the judgment of the great Prostitute.

“All and the 24 Elders and the four Living Creatures fell down (#4098) to the God (τω Θεω), The [One] sitting Himself [Middle Voice] on the throne …” - Rev 19.4.

All of Iesous’ Unveiling is a prophecy, but there are historical events that have a “forecast prophecy” as well as a “fulfillment prophecy.” Revelation 14 was the “forecast prophecy,” in this case, and Revelation 18 & 19 are the “fulfillment prophecies.” Iesous had prophesied the future and interpreted it for us in the same book! What a Living Prophet! Now the “everlasting good message” has been identified. Did you catch it?

Prior to declaring the solution of the mystery of God we will consider other opinions. Matthew Henry (1714), and Albert Barnes (1851), and B. W. Johnson (1891), consider the Jewish Gospel to be the
“everlasting good message.” But, the apostle Paul had prophesied that it “would be done away” (1 Cor 13.8-10). The reader must bear in mind that none of these men believed in the resurrection “in this generation” (Mt 24.30, 34). The souls of men raised up to Heaven ended the Jewish Gospel forever. They did not really believe it anyway. “Speaking in tongues,” and “healing,” and “the laying on of hands,” was disputed by all of these men. Therefore, they preached a Jewish Gospel that they did not really believe in! (And, the charismatics have a big laugh about that practice.) Matthew Poole (1680) believed that it was a Gospel against Papal idolatry. Andrew Fausset (1878) believed that it was a last chance effort, as Jeremiah before Jerusalem fell in 588 BC, and Iesous’ apostles prior to Titus’ siege of Rome. Dr. Adam Clarke (1832) had this to say:

“... seems truly descriptive of ... ‘The British and Foreign Bible Society.’”¹

Alexander Campbell (1833) wrote that it would “end the suffering of Christians,” and bring about Iesous’ kingdom described by Daniel (7.27).² He considered it to be a constitution for a new kingdom. (1) The first thing that Campbell set straight was the absence of “the” before the Everlasting Gospel. (2) Secondly, he affirmed that this “gospel” was in the future when he wrote, in 1832. (3) Thirdly, he proclaimed that it would be something never heard before. And, he was correct in all three premises. [Although there has been no new revelation from God (as Campbell may be understood to have believed); still the servants of God have been blessed with new “understanding” in every century since Wyclif (1300s), and Huss (1400s), and Joan of Arc. So then, although the Word of God was completed in AD 67, with the writing of Revelation, we have had a new message since the Millennium. Daniel 7.27 is a parallel verse to Revelation 11.15, reading,

“And the seventh angel sounded a trumpet: ‘And great voices came in the heaven, saying, “The kingdom (fem., sg.) of the (τοῦ) world she became herself (mid., voice) of the Lord (τοῦ Κυρίου) of us and of the Anointed (τοῦ Χριστοῦ) of Him, and He will king into the ages of the ages”’."

“And kingdom of them and the (A) rulers of us (αὐτῶν) and the (A) greatness of Her which kingdoms of Her under all of the (A) heavens, ‘He (Y) will be [give] Daughter’ (הנה) to holy people of Most High, ‘she will reign her’, kingdom of her (T) Everlasting and all of ‘the (A) rulers of [her]’ (שלמות) to Him they will serve Him, and ‘they/she (T) will obey them (W) (οὐκετίσεται)” - Dan 7.27.

* Possibly, the “daughter” (which symbolizes a new government frequently) was the Millennium.

Campbell discussed many subjects too intimidating for others, and he was about 50% right. But, history proved him right about, “Everlasting Gospel.” Iesous even declared this fact in these words:

“but in the days of the voice of the seventh angel, when he is about to sound a trumpet, and it was finished, the mystery of the God (του Θεου), as He told good message to the servants of Him, the prophets” - Rev 10.7.

The Lord Iesous Anointed, and Alexander Campbell, agreed about a “new message” in AD 1870. (1) The first death of Babylon, “in One Day” (1859-60), describes the “everlasting good message” for us:

“And I will give to the Two Witnesses of Me, and they will prophesy 1260 Days having been clothed in sackcloth” - Rev 11.3.

Therefore the first fall of Babylon means that the Two Witnesses are not in sackcloth anymore, as of Nov 1859! They have been raised back up to Heaven (Government of the Body), and fear fell on those who beheld them, and they gave glory to God. No more mourning! Throw the sackcloth away! Now the
Word of God has free public access. This is the Millennium!

(2) “And the seventh angel sounded a trumpet, and great voices came in the Heaven, saying, ‘The kingdom of the world it became itself [Middle Voice] of the Lord (tou Kuriou) and of the Anointed (tou Χριστου) of Him’” – Rev 11.15.

The Third Woe was in 1870 when Papal Rome was annihilated! They mystery of God is finished! This is the “everlasting good message.” No more darkness -- except by choice. The Pope has been exposed as the “False Prophet,” and the Papacy as the “Beast.” Also, “Satan was sealed.” Joy to the world! The men of God published the “everlasting good message” for a “thousand years.” [A thousand years is a symbol.]

3) THE MARK OF THE BEAST.

“And another, a third angel followed them, saying in a great voice, ‘If anyone falls down to (worships) the Beast (Papacy) and the Image of him (Holy Roman Emperor), and he receives a Mark on [conscience] of the (tou) Forehead (Mind) of him and on the hand of him, and he will drink, himself, of the wine of the wrath of the God (tou Theou), of the [one] having been mixed, undiluted, in the cup of the wrath of Him. They will be tormented in fire and in holy God (Θεω; The [oo] [ag]ioo) [Θεω αγιω] before [presence] of the angels and before [presence] of the Lamb (tou arniou).’ And the smoke of the torment of them goes up into the ages of ages, and having no rest day and night” - Rev 14.9-11.

A) FALLS DOWN TO THE BEAST AND HIS IMAGE.

“But the Iesous (O Ἰησοῦς) said to him, ‘You will not (εἰς; [μὴ]εἰς) (MHDEIS) [cease] of Extreme Love (αγαπαί) [to] Lord the God (Κυριων του Θεου. of you in whole soul of you, and in the whole mind of you” - Mt 22.37; quoting Deut 6.5.

“And loving Her [your soul] of He Is Gods of you (םיהלא יהוה) in all of heart of you and in all of soul of you and in all of greatness of you” – Deut 6.5.

NOTE: Our extremely wise Creator and God decided to witness to the nation of Israel, using the corrupt Greek Septuagint, that they had been raised to learn. The Hebrew names of God were uniformly misquoted by the Lord Iesous and the apostles of Him. When you read, “the Lord” in the Greek Scripture, it was, He Is (יהוה) in the Hebrew Scripture. And when you read, “God” in the Greek Scripture, it was frequently Gods (םיהלא) in Hebrew Scripture. But this was only for a shory “transition period” from the Old Covenant to the New Covenant. Then Iesous taught, in Revelation, “the name of the God of Me … and new name of Me” (Rev 3.12). These could refer to:

“from The [One] Being, and The [One], He was Being, and The [One] Coming Himself [Middle Voice]” – Rev 1.4.

“I Am the Alpha and the Omega, says Lord, the God, and The [One] Being, and The [One], He was Being, and The [One] Coming Himself [Middle Voice], The [One] [keeping] The All Power [and] Time (Παντοκρατωρ)” – Rev 1.8.

“I Am the First and the Last, and The [One] Living” – Rev 1.18.

“King of kings and Lord of lords” – Rev 19.16.
“I Am the Alpha and the Omega, the First and the Last, the Beginning and the End” – Rev 22.13.

“I Iesous (Ἐγὼ Ἰησοῦς) … I Am (Ἐγὼ Εἰμί) the Root and the Offspring [of] David [King], the Bright, Morning [of the Seventh Day of Parable of Creation; AD 77] Star (Prophet)” – Rev 22.16.

God’s indulgence in the corrupt Greek Septuagint was limited to: AD 28 to AD 77. These “new” names were from AD 77 to the End of Time. The Jews are dead and gone, and their corrupt translation with them. [Excepting the fact that a great many are in “voluntary submission” to the Jews today.]

Iesous informs us that no one can serve two masters. In that place (Mt 6.24), He compares serving God to serving “riches” as a master. Presently He is comparing serving God or the Papacy as your lord. Submission to the Papacy, or any other illegal religion, constitutes rebellion against God. (The sins of the Papacy are detailed in Revelation 13, especially 13.6, and Daniel 7.25.)

B) FALLS DOWN TO THE IMAGE OF HIM (Pope; and Holy Roman Emperor). The Emperor involved men in constant wars against Italy, Great Britain, the Ottoman Empire, Mexico, and South America. But, Iesous is the Prince of Peace (Isa 9.6). You cannot make war and follow the Prince of Peace.

C) RECEIVES THE MARK OF HIM ON [Conscience) OF THE (tou) FOREHEAD OF HIM (Mind). What is the mark?

“He (Little Horn) shall speak words against the Most High, shall persecute the holy ones of the Most High, and intend to change times and law” - Dan 7.25.

The Little Horn is seen to be the Papacy because both persecuted the “holy ones” for 1260 Years, and they were both connected to the Ten Horns (Papal States). “A time and times and half a time” (Dan 7.25, Rev 12.14) are three and one-half years; or, 42 Months; and are evaluated in prophecy to be 1260 Years. [AD 600-1860.] Daniel identifies the Little Horn by blasphemy against the Most High. Iesous pictures the Beast of the Sea (Papacy) in similar words: “Then he opened his mouth in blasphemy against God” (Rev 13.6.) [See the remarks at that place.] The Mark of the Beast is also torture and murders. Daniel wrote, “will persecute the holy ones of the Most High;” and Iesous showed John a vision where, “I saw the Woman (Great Prostitute) drunk with the blood of the holy ones” (Rev 17.6). [Read about the Inquisitions.] Albert Barnes had estimated that 68,500,000 victims were slaughtered during the 42 Months (1260 Years). The Roman Catholic Church bothers not to deny these facts, but rather, they boast of the premise that their church is founded on murder! Much praise and adoration is heaped on the murdering popes for saving Christianity by fighting heresy with the sword. They quote Augustine as their authority for the past conduct. But Iesous teaches -- even today -- to leave the tares with the wheat until the harvest (resurrection - Mt 13.30).

Another Mark of the Beast (Papacy) is to “change times and law.” Now what does this mean? They have altered the time of the “kingdom of God.” Iesous, and the apostles of Him, teach that it was in AD 77. The Papacy and the Pope opt for AD 32, and the Day of Pentecost. Look and see:

“For the Son of the man (Ο Ψιλὸς του αἰθροῦ) will come in the glory of His Father with His messengers, and then He will reward each according to his works. Assuredly, I say to you, there are some standing here who will not taste death till they see the Son of the man [Adam] coming in His kingdom” - Mt 16.27-28.

That seems plain and simple! “Divide and conquer,” says the Pope. He teaches that verse 27 is about the End of Time. But verse 28 is about the Day of Pentecost, which was before they tasted death. [The charismatics teach that verse 28 is about the Mount of Transfiguration.] Now where do we see a figure of speech that indicates a change in time between verse 27 and verse 28? There is none to be
found! In order to appear to be consistent, the Papacy and the Pope nullify the New Heavens and a New Earth. “We will kick it up to Third Heaven, and get it out of the way,” says the Pope. But, dear reader, examine the resurrection of the “righteous” (Rev 21.7) and the resurrection of the “unrighteous” (Rev 21.8) in the New Heaven (Revelation 21). God would not allow the filthy “unrighteous” to pollute His holy abode! And, our merciful God would not cast the people in Heaven to the “lake of fire” (21.8). Men fight the good fight for a lifetime to get to Heaven, God would not pitch them to the flames after they have won the victory. [But the Pope consigns his faithful followers to purgatory after a lifetime of service.]

But Daniel wrote that the Little Horn (Papacy) changed “times” (plural). Besides changing the kingdom of God, what other times did he change? The Papacy and the Pope have changed all of the times of the resurrections, except the Final resurrection at the End of Time. The Jewish resurrection, in AD 77, was changed to the End of Time. The “first resurrection” was declared not to be a period of time, as well as the Millennium. The Pope has equated the “thousand years” and the “first resurrection.” The “thousand years” is taught to not be a period of time! (Isn’t that wild?) Every individual has his own “thousand years,” if you believe the Pope, which begins with his “baptism” and ends with the Final resurrection. That establishes a lot of “time-changing.”

What is changing the law? See: Rev 1.3! Iesous teaches that we are saved by His “Unveiling” (Revelation). The Pope teaches the Jewish Gospel, which “shall be done away” (1 Cor 13.8-10), is the law of life. They do not believe in Healing; or, at least they are not practicing it today. The Papacy has invested billions of dollars in hospitals. Why all of this waste if they can Heal by the laying on of hands, and anointing with oil, and prayer? (See: Jas 5.14-15.) Catholic priests are required to attend seminaries. Why all this waste when you can get Wisdom directly from God through prayer? (See: Jas 1.5-8.) The Jewish congregation of Iesous prayed and sang in tongues. (See: 1 Cor 14.14-15; Eph 5.19; Col 3.16.) Hypocrites! Why do the Catholics not sing and pray in tongues as the Jews did? The law is in the book of Revelation, as stated (Rev 1.3). But the Pope does not believe in Revelation! This is because he is exposed as the “False Prophet” by this prophecy of Iesous. He does not even teach that Iesous is a prophet! The Papacy and Pope have changed the law from Revelation to the Jewish Gospel, which ended in AD 77.

D) DRINK THE WINE OF WRATH. Italy, Spain, France, and other Roman Catholic nations have experienced the wrath of God by the fulfillment of the prophecies in Revelation. The seven “bowls of the wrath of God” (Rev 16) will detail these miseries for us. But the Italian Revolution has already overthrown the Papacy in Revelation (Chaps 11 & 14), which are now under consideration. 1260 Years as a king, but now the sword is gone, and the kingdom with it. Even the “Babylonian Captivity” (1309-67), when the Pope was a prisoner at Avignon, France is past when this vision is seen.

3) THE FOUR RESURRECTIONS. Daniel pictures the resurrection in AD 77, as the “Blessing” (12.12 - #2). This followed the resurrection of the Lord of us Iesous Anointed (Κυρίου Ιησούς Χριστοῦ), in AD 32 (#1). Iesous teaches that the “Blessing” is for “the [one] reading, and the [one] hearing the words of this prophecy, and keeping those things which are written in it” (#2 - Rev 1.3). Now we have two more resurrections, and one is described, “who keep the commandments of God and the faith of Iesous” (#3 = First Resurrection -14.12), and the other one is designated, “Blessed are the dead who die in the Lord from now on” (#4 = Final Resurrection -14.13, 20.11-15, 21.7-8). Both of these later resurrections agree with the conditions for the Jewish resurrection in AD 77. This is the “everlasting good message” also! Half of this “good message” is the death of Babylon, and the remainder is the promise of two resurrections; one before the “thousand years,” and the other following the “thousand years.” The new “good message” was confirmed by the death of Babylon, who kinged for 1260 Years. After the “thousand years” Satan shall be loosed for “a little” (Rev 20.3). Censorship shall darken the “Light of the world” -- but only for “a little.” Finally, the “good message” will become public knowledge again.

A) THE THIRD RESURRECTION.
“Here is the patience (The absence of the Mark) of the holy ones; here are those who keep the commandments of the God (τοῦ Θεοῦ) and the faith of Iesous (Ἰησοῦ)” - Rev 14.12.

The souls saved during the dispensation of the “third resurrection” are described:

“... who had not fallen down to (worshipped) the Beast (Papacy) and the Image of him (Pope and Holy Roman Emperor), and had not received the mark of him on [Conscience] of the (του) Foreheads of them (Minds) ... And they lived and kinged with [Person] of the Anointed (του Χριστοῦ) the thousand years ... This is the ‘first resurrection’” - Rev 20.4-5.

The martyrs “who had been beheaded for the witness of them to Iesous” (20.4) were resurrected before the Millennium. And, “they kinged with the Anointed the thousand years.” [A thousand years is a symbol.] This event is dated in Revelation (Chaps 15 & 16), and is shown to be prior to the first “bowl of the wrath of God.” The holy ones are pictured before the first “bowl of wrath” like this:

“And I saw ... those who have the victory over the Beast (Papacy), over the Image of him (Pope and Holy Roman Emperor) and over the mark of him ... standing on the Sea of Glass, having harps of the God (τοῦ Θεοῦ)” - Rev 15.2.

But the details will have to wait for the proper chapter. Now we have three resurrections named: Iesous our Lord in AD 32, and the Old Heavens in AD 77, and the “first resurrection” before the “thousand years” and prior to the first “bowl of wrath.” Here is the fourth resurrection.

B) THE FOURTH RESURRECTION.

“Then I heard a voice from [place] of the (του) heaven saying to me, ‘Write: “Blessed the dead, the [ones] dying in Lord (ἐν Κυρίῳ) from now on.” Yes,’ says the Spirit (to pneuma), ‘so that they will rest from [affliction] of the (των) labors of them, but the works of them follow with them’” - Rev 14.13.

The Final Resurrection is detailed in Revelation (20.11-15). This one is after the “thousand years.” The apostle, Paul, wrote, “The last enemy that will be destroyed is Death” (1 Cor 15.26). Death is still with us today, and so, the Preterists are “barking up the wrong tree!” [They teach that the final resurrection was in AD 70. And -- there is no prophecy today!] These souls “with harps of God” are saved by the “everlasting good message,” which was the “finishing of the mystery of God,” and the death of Babylon -- twice! That is: “In one Day (Rev 18.8) and “in one Hour” (Rev 18.10). The Final Resurrection is on the same basis as the Third Resurrection -- no Mark of the Beast (Papacy) on [Conscience] of the (του) Foreheads of them (Minds; Rev 14.9). We have considered the Mark of the Beast (Papacy) to be: blasphemy, and changing times, and changing law. The Papacy is the same today. God is the same today! The Bible states it in these terms:

“Iesous Anointed (Ἰησοῦς Χριστός), the same yesterday, today, and into the ages” - Heb 13.8.

What this means is that Iesous was a Prophet of God in the days of Moses, and in the days of the apostles, and today! Iesous was a Savior in the days of Moses, and in the days of the apostles, and today! Iesous was a Teacher in the days of Moses, and in the days of the apostles, and today!

“... from [mercy] of the (του) Father of the (των) lights, with whom there is no variation or shadow of turning” - Jas 1.17.

What this means is that God answered prayer in the days of Moses, and in the days of the apostles, and today! God fulfilled prophecy in the days of Moses, and in the days of the apostles, and today! God controlled the minds of the rulers of nations in the days of Moses, and in the days of the
apostles, and today! God was “declaring the End from the Beginning” (Isa 46.10) in the days of Moses, and in the days of the apostles, and today!

4) THE JEWISH RESURRECTION AGAIN.

“And I looked, and look, a white cloud, and on the cloud [One] sitting Himself [Middle Voice] like Son of man (Ὑιον ἀνθρωπου), having on the head of Him a golden crown, and in the hand of Him a sharp sickle ... ‘Thrust in the sickle of You and reap, for the hour to reap came for the harvest of the Earth (Israel) he was dried up’ [harvest = he] ... and the Earth (Israel), she was reaped [Earth = she]” - Rev 14.14-16.

Why is the Jewish resurrection repeated so often? What do you think? The repeated commentary has been deleted for condensation purposes.

5) THE DEATH OF THE NATION OF ISRAEL.

“And another angel came from [place] of the temple of the [pattern] in the heaven having also here a sharp sickle. And another angel came from [place] of the (ταυ) altar having power on [place] of the fire, and he called in a great cry ... ‘Thrust the sharp sickle of you ... for the grapes of the vine of the Earth (Israel) was ripe.’ And the angel ... gathered the vine of the Earth (Israel), and threw it into the great winepress of the wrath of the God (του Θεου) ... and blood came out from [place] of the (πης) winepress up to [height] of the (των) bridles of the horses about 1600 furlongs” - Rev 14.17-20.

NOTE: The; “Grapes of Wrath.”

“Now I will sing her ‘to He will love of [me]’ (μη) a song of ‘lover of [me]’ to vineyard of Him, vineyard being (γη) ‘to He will love of [me]’ in horn, son of oil. And He fenced her, and He stoned her Him, and He planted him choice [vine], and He built tower in midst of him, and also hewing winepress in him, and waiting to doing grapes, and he did a stink” - Isa 5.1-2.

The interpretation has been shortened for condensation purposes. But “blood came out from [place] of the winepress, up to [height] of the horses’ bridles, about 1600 Furlongs,” was recognized by several expositors to represent the Jewish fatal war with Rome. From Dan to Beersheba was 1600 Furlongs, or 200 Miles. “The Light (Iesous] of the Sun {King] was sevenfold” (Isa 30.26) calculates to be:

1600 Furlongs X 7.5 = 12,000 Furlongs.
Compare: Revelation 21.16.

Chapter Fourteen ended with the graphic description of the “blood and guts” when Titus, and his Roman legions destroyed the walls of Jerusalem, and slaughtered the people, and demolished and burned the temple. [The Jews cannot keep the law without the temple. For, they have no means for “forgiveness of sins” without the animal sacrifices. Therefore, Judaism is “a dead religion.”]

Isaiah pictured the slaughter of the nation of Israel in these words:

“And going them, and seeing them in corpses of the men, the transgressing ones in [law] of Me. For worm of them, she will not die; and fire of them, she is not quenched. They being them (γημιον) going iniquity to all of flesh” - 66.24.; Mk 9.44.

Zechariah had this to say about the Jews’ war with Rome:
“And being (יִהְיוּ) in all of the Earth (Israel), saying He Is (יהי), portion of two in her, they will be cut off, they will die, and the third of her, he will be left in her” - Zec 13.8.

Josephus, the Jewish historian, reported 1,100,000 dead, and 97,000 sold into slavery.

9

THE VICTORY OVER THE BEAST (Rev 15)

The torment, and torture, and persecution, and murder of the holy ones had been referred to in Revelation, Chapters 11 & 12 & 13. The 42 Months; or, 1260 Years, was a dismal period in the history of man. Now the fortunes of the servants of God will begin to make a turn for the better. On the other hand, the military troops of the Pope will feel the “heat” of God’s wrath. The “seven last plagues” will be poured out on the Earth, and the “bowls of the wrath of God” are sent forth in the hands of the angels of God.

However, this vision, mentioning angels “out of the temple” in Third Heaven, will be better understood if we consider an outline of events in and out of Third Heaven. This is God’s relationship with men of Earth; wrath is sent from God to men of Earth. Here is the outline:

(1) Out of the temple - 14.15. This angel is crying to Iesous to “reap the Earth” (Israel).
(2) Out of the temple - 14.17. This angel will punish Jerusalem and Israel.
(3) Out from the altar - 14.18. An angel with “power over fire” (destruction) told another angel with a sickle to reap the “vine of the Earth” (Grapes of Wrath).
(4) Sign in Third Heaven - 15.1. The victory over the Beast (Papacy) is the sign.
(5) Temple of the Tabernacle ... in Third Heaven was opened - 15.5.
(6) Out of the temple came seven angels - 15.6.
(7) Seven angels out of the temple were given bowls by one of the four Living Creatures - 15.7.
(8) Temple filled with smoke so that no one could enter into the temple until the seven plagues were finished - 15.8. [This meaning, “No more resurrections after the “First Resurrection” (AD 1775), until all seven angels had poured out their bowls of the wrath of God.]
(9) Voice from out of the temple to seven angels - 16.1, 16.17.

Do you see the pattern? Angels and voices came out of Third Heaven and poured the wrath of God on the Earth. First, Jerusalem, in the war with Rome, was bled to death (14.17-20). Then the Dragon, the Beast, and the False Prophet (to be identified later) were punished (16.13). Keep the pattern in mind, of punishment out of Heaven being sent to Earth, and our interpretation must agree with the outline.

1) THE SIGN.

“Then I saw another sign in (Third) Heaven, great and marvelous: seven angels having the 7 last plagues, for in them the wrath of God is complete” - Rev 15.1.

Babylon, and the Beast of the Sea (Papacy), and the Beast of the Earth (Pope), and the Image to the Beast (Holy Roman Emperor), have been designated as the enemies of God, and of His servants. The seven last plagues meant that Babylon would die the double-death (1860, 1870). [See: Rev 14.8.] Do you remember our False Prophet from the east, mentioned earlier? He will get his dues also. Even Egypt (the Dragon in the Sea) will come into play. But this “sign” was only to get your attention, similar to advertising next week’s movie show. Now we must consider another subject. (That was a short story!) The interpretation agrees with our outline, for verses two to five were not mentioned in the outline. Let us postpone the plagues and talk about Victory!

2) THE VICTORY OVER THE BEAST (Papacy).

“And I saw as a Sea of Glass having been mixed with fire, and the [ones] having the victory over from [Mark] of the (του) Beast (Papacy), and from [power] of the (του) Image of him (Holy Roman Emperor) and from [teaching] of the (του) Mark of him, and from [stigma] of the (του) Number of the Name of him (666), standing on the Glassy Sea, having the harps of the God (του Θεου)” - Rev 15.2.

A) SEA OF GLASS. Solomon’s laver of brass, where the priests washed before the temple, was called, “the Sea” (2 Chr 4.6). This was the physical type, introduced for the priests of God to be clean. The Sea of Glass, before the throne of God, is the spiritual antitype. This is described as though the priests of God (New Jerusalem) were resurrected through the Sea to wash away the last stains of sins, and to stand “faultless before the presence of the glory of Him with exceeding joy” (Jude 24). All traces of a stain of sin are removed before the resurrection to Third Heaven.

The Jewish resurrection (Rev 4.6) was on a Sea of Glass also, but it was clear like crystal. So then, why is the Sea of Glass mixed with fire? (This makes the difference between the two raptures evident.) “Fire” is persecution, or destruction in prophecy. These, with the victory over the Beast, are the “first resurrection” (Rev 20.4-6). They are also the servants of God, “who keep the commandments of God” (Rev 14.12), and have been “beheaded for the witness of Him” (Rev 20.4). For this reason (persecution) the Sea was mixed with fire.

Iesous taught, and still teaches, that men of Earth (Israel) beheld the Jewish resurrection (Mt 24.30-31; Rom 8.19; 1 Pet 2.12; 1 Thes 4.17) because some of the living “(met) Him in the air,” and others of the living were “left behind.” But here, only the dead were resurrected from Paradise. And so, no occupants of Earth beheld the resurrection. But Iesous said that it happened, and so -- it happened! This glorious event was prior to the “thousand year reign with the Anointed,” and before the first bowl of wrath in Chapter 16, of Revelation. This historical event was the American Revolution in AD 1775, followed by the French Revolution, in AD 1789! This is the Third Resurrection. Iesous was the first (AD 32), and the Jews were the second (AD 77), and this is the “first resurrection” (#3 - below) of two in the New Covenant Age. The Fourth resurrection will be after the “thousand year reign,” and will be the Final resurrection of, “The Dead Only” (#4 - Rev 14.13, 20.11-15, 21.7-8).

Paul mentioned three “general resurrections.” (See: 1 Cor 15.22-24.) The reason that he did not
mention all four is that they did not need to know about it at that time. Possibly, he did not even know that the third “general resurrection” would have a “first” and a “final” element. (Paul testifies of “knowing in part.”) But he wrote:

“For as in the Adam [in the flesh], all die, so also in the Anointed (τω Χριστω) [in the Spirit] all will be made alive. But each in the order of self: Anointed (Χριστος) firstfruits (#1), then the [ones] of the Anointed (του Χριστου) at the coming of Him (#2). Then the end, when He delivers the kingdom to the God (τω Θεω) and Father (Πατρι) (#3).”

Paul mentioned three Resurrections, while writing First Corinthians, in about AD 58, and John lists all four Resurrection, while writing Revelation, in AD 67. The difference in time accounts for the difference in the message. Praise the Lord! Now we have three resurrections consummated to build up our hopes of the fourth raising up to God.

“All of saying Her of God of Her (ה茯כ) refining Her (Israel), this a shield to ones trusting in Him” - Prov 30.5.

B) THE MARK AND THE IMAGE. The Mark is the papal teaching “received on [Coscience] of the (του) Forehead (Mind), and in the right hand.” Those with the victory over the Beast died testifying for Iesous. And their number was great! For further discussion, see Revelation 13. The Image was the Holy Roman Emperor, which began with Charlemagne in AD 800, and ended with Francis II in 1806. The victors did not fall down to the emperor either! The Number of His Name is: 666. In the Greek, it reads: “I Protera.” This is translated, “The tenth 'First of two’.” Pope Gregory I established the “Primacy of the Pope” in AD 600. Again, see Revelation 13 for details.

C) HARPS OF GOD. What are harps of God? How about “harps supplied by God?” The victors come to Third Heaven naked, and without possessions. They are given robes of white, and where would they get harps? -- from God! The Jewish resurrection was described with harps in Heaven. (See: Rev 5.8, 14.2.) Now the Third (first of two) resurrection has harps. God is the supplier, and so, they are “harps of God.”

3) THE SONG OF MOSES AND THE LAMB.

“And they sing the song of Moses [deliverance], the servant of the God (του Θεου), and the song of the Lamb (του αριστου) [Salvation], saying, ‘Great and marvelous the works of You, Lord the God, The [One] [keeping] The All Power [and] Time (Κυριε Θεος Ο Παντοκρατωρ) Righteous and true the ways of You, the King of the nations! ... For all will come and will fall down before You, for the righteous judgments of You were made evident” - Rev 15.3-4.

The song of Moses, in Exodus 15, is a song of victory for deliverance from Egypt. (And the Ten Plagues of Egypt will be paralleled with the Seven Last Plagues. The Bible is beautiful!) The song of the Lamb celebrates the victory over the Beast and death.

(1) RIGHTEOUS AND TRUE THE WAYS OF YOU. The martyrs were beheaded for their witness to God, and justice was served when they were raised up to God. God is true because this was promised 1700 years ahead of time. Iesous’ Unveiling was written in AD 67, and the “first resurrection” was before AD 1776. God “declares the End from the Beginning” (Isa 46.10, et al). The Jews were also recorded to “king on [face] of the (της) Earth” (Israel - Rev 5.10). Now the martyrs will king with the Anointed for a thousand years. [A thousand years is a symbol. Be patient!]

(2) ALL NATIONS FALL DOWN. Skeptics, in the 1800s, debated against the authority of evangelism because the Great Commission (Mt 28.19) was addressed to Jews only! And -- they had a legitimate complaint. Can you quote the authority for evangelism in the New Covenant Age? Paul is not a logical
choice either. He alone was commissioned as the apostle to the Gentiles. Where is the authority for missions today?

“And being (יְהֹוָה) in day (1859), the-this, they will Waters, Living Ones (Holy Spirit) from (New) Jerusalem [Millennium], half of them to the eastern sea and half of them to the western sea, he will be (יְהֹוָה) in summer and in winter” - Zec 14.8.

This is Zechariah’s description of the Millennium. But not many are aware of this fact.

“… It is necessary, you again to prophesy on peoples, and on nations, and tongues, and many kings” - Rev 10.11.

This is more easily comprehended by the majority. Whenever the book of Revelation is interpreted properly, then John is prophesying again! His prophecy, from the Lord Iesous, explains events until the End of Time. Today is included in the prophecy! We have a specific message about evangelism during the Millennium:

“And I saw a messenger flying in mid-heaven having an eternal good message to proclaim to the [ones] sitting themselves [Middle Voice] on [face] of the (ἡ) earth, and on all nation, and tribe, and tongue, and people, saying with a great voice, ‘You be made to fear the Lord …’” – Rev 14.6-7.

But we also have a message to spread abroad today [AD 2008]. (See: Rev 20.9b-10.)

“And fire came down from [place] of the (τὸν) heaven, from [place] of the God (τὸν Θεὸν) and he ate them. And the Devil [Preacher], the [one] deceiving them was thrown into the lake of the fire and of holy God (Θεοῦ ἁγίου) [Theou, agiou] where the Beast [Papacy] and the False Prophet [Pope] [are]. And they will be tormented day and night into the ages if the ages” – Rev 20.9b-10.

But here is a general message about the entire life of New Jerusalem:

“And they will bring the glory and the honor of the nations into her (New Jerusalem), so that they will enter” - Rev 21.26.

4) TEMPLE ... IN HEAVEN OPENED.

“And after these [things] I looked, and the Temple (τὸ Ναός) of the Tabernacle (ἡ Ξύλη) of the testimony in the Heaven was opened. And the seven angels, the [ones] having the seven plagues, the [ones], they were dressed in pure, bright linen, and girded around the chests [with] golden belts, they went out. And one from [number] of the four Living Creatures gave to the seven messengers seven golden bowls full of the wrath of the God (τὸν Θεὸν) ... and no one was able to enter the Temple until the seven plagues of the seven messengers were ended” - Rev 15.5-8.

A) TEMPLE OF THE TABERNACLE. Now we are getting into the deep things of the Bible. Here we have related, but distinct, “the Temple,” and “the Tabernacle,” and “in Heaven.” What does it all mean? Is the Tabernacle in the Temple? Is the Temple in Heaven? This appears to be the proper grammatical interpretation. We will begin with the Tabernacle. What is the Temple of the Tabernacle doing in the Heaven? Moses has the answer to that question. He is still teaching us!

“As all of that I showing you with her (Israel), pattern of the Tabernacle and with pattern all of furnishings of him, and so you will make him (Tabernacle)” - Ex 25.9.
God had a Tabernacle in the Temple in Heaven before man ever had one on earth. Moses had a vision of this Tabernacle and was instructed to follow the pattern exactly. “God dwells not in temples made with hands.” But this temple was probably made by God Himself! God dwells in the Temple. (What that consists of is not clear. But God dwells in the Temple, and the Temple surrounds the Tabernacle, which Moses saw, and copied.) And, the Temple, made by God, is “in Heaven.” Now we are making progress! Solomon identifies four Heavens for us. There we have four Heavens in one sentence. These are mentioned to be:

“For, the truly (Amen), Gods (אלהים) dwelling on the Earth [Israel], look, the Heavens (Sky) and (Third) Heavens of the Heavens (Old & New Covenants), they cannot contain You, for indeed (much less) the house, the-this, that building of me (YT)” – 1Kin 8.27.

That seems to be the solution. Men are mentioned to “raise their hands to the Heavens” when they prayed. Other verses equate Heavens with Sky. Our verse now reads:

“The Temple (of God) of the Tabernacle of the testimony in Heaven (Sky) was opened” – Rev 15.5.

John saw a “door open in [Third] Heaven” [Rev 4.1]; or else, a “door open in Heaven (Temple).”

NOTE: “Heavens” is always plural in the Hebrew, but is mostly singular in the Greek. This singular “Heaven” would seem to represent “Third Heaven.”

B) OUT OF THE TEMPLE. The seven angels, who were commissioned by God, were directed out of the Temple (Abode of God) to pour plagues on the Earth. One Living Creature came out with them. Which one was it? The four Living Creatures were: Man/Love, and Lion/Faith, and Ox/Knowledge, and Eagle/Urgency. But later, we considered them applying to men, “Under Favor,” and others, “Out of Favor.” They were then described: Love/Hate, and Victory/Defeat, and Nourishment/Famine, and Forgiveness/Death. Death is our boy! Babylon, and others, will die.

C) TEMPLE FILLED WITH SMOKE. Solomon’s temple was filled with a Cloud (Smoke?) so that the priests could not minister in it. This occurrence was when the ark was brought into the newly built temple of God. (See: 1 Kin 8.4, 10-11.) The Cloud is mentioned to be the “glory of God.” Now God’s Temple in the Sky (Heaven) will be filled with smoke so that no one can enter. The “first resurrection” had just entered the Temple to be with God. This was before the “thousand year reign.” Now none shall enter until after the seven bowls of wrath and the “thousand year reign.” That means no more resurrections until the Final resurrection at the End of Time.

And now we are ready for war! Revelation 16, will present the details of the war.

ANOTHER SOURCE.

“The seven seals have a definite object ... the overthrow of the Roman Empire. Equally definite is the object of the seven vials ... the last vial will ... overthrow of . . . ‘the great city Babylon’” - B. W. Johnson.
THE SEVEN BOWLS OF WRATH (Rev 16)

The Millennium; or, the “thousand year reign with the Anointed,” had been established when “the tenth of the city fell” (Rev 11.13), and “in the same Hour” (15 Days) the Two Witnesses were raised back up to Heaven (Government - 11.12). This “Government” is of the congregations of the Lord, which is New Heaven (Iesous). Iesous is the Sun (King), Moon (High Priest), and Morning Star (Living Prophet). Either before or after the battles of Magenta, June 4th, and Solferino, June 24, 1859, the kingdom of God became visible to men of the world again. For 42 Months (1260 Years) they had been “hidden in the wilderness” (12.14). [We will set the exact date in Revelation 20.]

The Millennium was described again as, “having the everlasting good message to address” (Rev 14.6), and was related in time to the two falls of Babylon (1860, 1870 – Rev 14.8; “Babylon, she fell). Now we will observe the same period of time, but only the disasters of the enemies of God will be mentioned. The reader should bear in mind that the fall of the Pope -- with the sword -- brings in the Millennium! But it will not be discussed. These are the “bowls of the wrath of God,” and nothing else is discussed. Numerous men of God had been teaching, for over 200 years, that the fall of the Pope would bring in the Millennium. History and the Bible, state the facts differently. The Millennium commenced with “the ‘beginning’ of the fall of the Pope -- with the sword.” The qualifying terms are “beginning” and “with the sword!” Some expected the Pope to be completely destroyed, but Iesous only promised to destroy Babylon. Few of the men witnessing the Millennium recognized the fulfillment of prophecy due to these misunderstandings.

By recognizing the fall of the Pope in Chapter 16, of Revelation, we are able to date the first bowl of wrath. The “fifth bowl of wrath” (16.10) is the doom of Babylon! No interpretation is presented to the reader without sound judgment, and very few without supporting expositors. Therefore, the starting point is in the middle! Then we work our way back to the beginning. Nothing in this chapter is clearer than:

“And the fifth [one] poured out the bowl of him on [place] of the (tov) throne of the Beast (Papacy), and the kingdom of him became darkness (1870), and they gnawed the tongues of them from [torment] of the (tov) pain” - Rev 16.10.

Another point to be considered is overlapping periods of time. The Four Horsemen (6.1-8) had the last three periods to be contemporaneous. The Famine (250-60) was during the Civil War and during Death, which were from AD 192 to 284. The bowls of wrath experienced this same contemporary fulfillment, in some cases. Do not expect the consummation of the prophecy to fall into a perfect chronological order.

“And I heard a great voice from [place] of the (tov) Temple saying to the seven angels, ‘Go and pour out the seven bowls of the wrath of the God (tov Qeou) into the Earth’” - Rev 16.1.

The seven Trumpets, discussed in Chapters 8 & 9 & 11, changed in geographical location. Four were in the Western Roman Empire. The fifth was in the Eastern Empire. The sixth was partly in the Eastern Empire, and ended in Papal Rome (1860). And the seventh banned the Pope from ruling Rome (1870). The bowls of the wrath of God will follow a similar pattern. The first five will begin in Eastern
Europe. The sixth will be worldwide. The seventh will begin worldwide, and conclude in the east. But this will become evident as we move along.

1) THE FIRST BOWL OF WRATH.

“And the first went and poured out the bowl of him into the Earth, and a foul and loathsome sore came upon the men, the [ones] having the Mark of the Beast (Papacy), and the [ones] falling down to the Image of him ...” - Rev 16.2.

NOTE: Although the Pope anointed the Holy Roman Emperor, at times they were at war with one another. The Pope had anointed a “Beast” that he could not control.

THE UNITED STATES OF AMERICA. The “Earth” could possibly be the New Earth of New Jerusalem. Then again, maybe Babylon is intended. What do you think? Seeing as how the “men who had the Mark of the Beast” are addressed, it is probably Babylon under the first bowl. Alexander Campbell wrote, in the 1800s, concerning “the great city Babylon”:

“In speaking of the Woman of Sin, viz. The Mother of Prostitutes, as well as the Man of Sin, we did not confine neither him nor her to the walls of Papal Rome; but very briefly it was remarked, that although ‘the Mother of Prostitutes’ might live in the great city, yet her daughters had married and left her” - Christian Baptist, Feb 1827.1

By the city is intended the area under control of the city. Many popes boasted of setting up kings, and setting down kings. (God tells us that this is His job.) The Catholic teaching -- at that time -- taught that this was the God-given authority of the Pope. But the Pope is about to fall! The British Colonies in America got the ball rolling. Historians portray the “fathers of the [American] nation” as Deists. If we may believe them, then the “fathers” did not know Iesous. However, they performed His will by separating Church and State. Anyone aware of the disgusting situation in Europe would know that the Church was their enemy. Here is what they did about it:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...” - First Amendment of the Constitution of the United States, written in 1789, and ratified in 1792.

The whole “civilized” world was shocked! Nothing like this had ever been done before. The Pope was publicly outspoken against a nation not controlled by “the Church.” Now the revolution is underway.

“And they caused boils that break out in sores on men and Beast (Papacy)” - Ex 9.10.

B) THE FRENCH REVOLUTION. Oppression of civil and religious liberties in France became unbearable. The peasants stormed the Bastille on July 14, 1789, beginning the revolution in earnest. Rebels were divided into Girondists and Jacobins resulting in much confusion and controversy. King Louis XVI died on the guillotine on January 21, 1793. The first constitution (1789) abolished titles and feudal rights. The Declaration of the Rights of Man followed, declaring all equal before the law. Church property was seized, priests were barred from functioning for a short time, and later, priests were even taxed. “Reason” was declared to be their “god.” This too was only short-lived. Many people were slaughtered merely for being nobles, or only because they were too wealthy, or for sympathizing with other political positions. In other words, when they got a little power they went kill-crazy! Here is a typical title of a history of the French Revolution: “Paris In The Terror.”

In 1795 a new constitution created a directory of five, which only lasted four years. But internal
problems were not the only difficulties. The European Monarchs were terrified by the thought of freedom. France came under attack from all directions. Here is a condensed account of the results of declaring freedom to all men:

- Brussels lost by the French - Feb 1793.
- France invaded by Prussia - Summer 1793.
- French cross the Rhine into Prussia - Fall 1793.
- Toulon recaptured from the British - Dec 1793.
- Belgium lost to the French - 1794.
- Netherlands taken by the French - 1795.
- France defeated in southern Prussia - 1796.
- Napoleon had victories in Italy & Austria - 1796-97.

In the treaty of Campo Formio, the Habsburgs (Holy Roman Emperors’ family) recognized French conquests in Belgium, Prussia, Austria, and Italy. Spain was forced into an alliance with France in 1796, leading to great torments. (The terrified European Monarchs would have done better to leave France alone, it appears from the results.)

C) THE ITALIAN REVOLUTION. Italy had followed the other nations in producing revolt. Previous revolutions had failed in 1820-21, and 1831, and 1848-49. But they finally prevailed over the Papacy and the Pope. The success of the United States had liberated minds around the world. Even the Ten Horns (Papal States) entertained thoughts of being free. Rome was captured in 1848, and Pope Pius IX “fled in disguise.” The following February, “an end to the temporal power of the Pope” was declared. Soon thereafter, the rebels were driven out of Rome. But freedom was still their goal. On March 17, 1861 the first Italian parliament proclaimed the Kingdom of Italy. (No stopping them now!) Victor Emmanuel II changed his title from King of Sardinia to King of Italy. September 20, 1870 saw the end of Babylon, never to rise again! Revolutions continued in Europe until kings and kingdoms became a rare species.

What was the “foul and loathsome sore” on “man and Beast?”

“How much more it shall be when I send My four severe judgments on Jerusalem -- the sword and famine and ‘noisome’ beasts and pestilence -- to cut off man and beast from it?” - Eze 14.21.

In the King James Version, of 1611, “foul” was “noisome” in Revelation 16.2, and in Ezekiel 14.21. If their translation is correct, this is the answer. The “sore” was death!

“From deaths of Me (YT) [from] sickness they will die; they shall not be mourned and not they will be buried, to dung on face of the ground they will be, and in sword and in famine they will be consumed …” - Jer 16.4.

In the King James Version, “loathsome” was “grievous” in Revelation 16.2, and in Jeremiah 16.4. These adjectives describe the “death” of man and Beast (kingdom). And these revolutions produced a multitude of deaths.

2) THE SECOND BOWL OF WRATH.

“And the second angel poured out the bowl of him into the Sea (literal), and it became blood as of a dead man; and all life (man) died in the Sea” - Rev 16.3.

Man cannot live in the ocean, and so, every Creature (man) of the enemies of Britain who did not make it to land died in the Sea. This fight for the supremacy of the Sea began to turn for the British, and against the Catholic nations, with the “Glorious First of June” in 1794. Although Georges Brydges Rodney won the battle, he lost the war by failing to annihilate the enemy when opportunity knocked.
Lord Hood was outspoken on this point, and Lord Horatio Nelson conferred when studying the military tactics. The British defeated the Catholic navies but failed to exterminate. By this is meant the ships, and not all men. Lord Nelson introduced a new naval maneuver, where his second line of ships would penetrate the enemy line, and “raked the decks with grapeshot.” Success was consistent with the determination never to stop short of extermination. Here is a list of the military victories on the Sea:

- Battle of Cape St Vincent - 14 Feb, 1797.
- Battle of the Nile - 1 Aug, 1798.
- Battle of Copenhagen - 2 Apr, 1801.
- Cape Trafalgar -- 21 Oct 1805.

St Vincent of the eastern Caribbean was the battle that ended French and Spanish domination of the trade routes. The Battle of the Nile left Napoleon, and his army, stranded in Egypt. The northern sea powers allied to defeat Britain in the Baltic Sea and the North Sea. The issue was “neutral ships.” France was receiving war supplies and commodities by ships under the flag of another nation. The Armed Neutrality Coalition, promoting this scheme, consisted of Denmark, Sweden, Russia, and Prussia. The British were stopping the ships and searching them. The battle of Copenhagen was the determining factor, as to whether the plot would succeed or not. The British fleet dominated the conflict. Lord Nelson showed his compassion for his fellowman in this battle. When he was annihilating the ships of the enemy line, and they refused to surrender, he sent a ship ashore to the king, and persuaded him to order the surrender, and spare the lives of the sailors remaining. The naval battle of Cape Trafalgar, at the mouth of the Mediterranean, was a huge success for the British, against overwhelming odds. The Catholic ships were routed, and Britain was the “Queen of the Sea.” Admiral Nelson had himself tied to the mast of a ship when wounded, so that the enemy would not think the ship without his guidance. He passed away during the battle. And every creature (man) in the Sea died. This could possibly mean, simply, that all who went down into the deep died. However, historically, all the Catholic seamen who did not make it to dry land perished in battle, either by deadly blows or drowning. The reader may judge.

SUPPORTING EVIDENCE.

“At the close of the contest, the naval power of Catholic Europe had been swept from the ocean. Once the Pope had claimed the dominion of the seas, and had given away newly discovered islands and continents, but now that proud claim has gone forever” - B. W. Johnson, 1891.

3) THE THIRD BOWL OF WRATH.

As Rome before them, who endured over 70 years of invasions (402-76), the Holy Roman Emperors, and France, and Spain -- even the Pope, are faced with a flood of plagues from God. In fact, five of the seven plagues will be limited to them, and the final two will embrace these enemies of God also. God had decreed, way back in AD 67,

“Give back in her (Babylon) as also she gave back, and double the doubles as also in her. And according to the works of her in the cup of her, which she mixed, mix in her double” – Rev 18.6.

Sounds bad for the Pope!

A) THE WATERS BECAME BLOOD.

“And the third poured out the bowl of him into the rivers and into the springs of water, and she became herself [Middle Voice] blood” - Rev 16.4.

One of the Ten Plagues on Egypt was the type of this plague.

“And they did this, Moses and Aaron, as that He Is (יהוה) commanding, and he lifted in rod, and how of
the waters that in Nile, to eyes of Pharaoh and to eyes of servant of him, and they were turned all of the waters that in Nile to blood” - Ex 7.20.

Egypt is the type, and the words are intended to be taken literally. Babylon is the antitype, and the words are symbolic. What is the antitype? Now the enemies of France form a coalition, as the Armed Neutrality Coalition was organized against Britain. The second body of nations included Austria and Naples (Holy Roman Empire), Britain, Russia, Sardinia, and Spain. The object is to overthrow France! Can they do it?

The rivers in the Alps provide the sites of many battles in this struggle for supremacy. The high elevation, and an abundance of snow, and a multitude of ravines, produced many rivers and streams. Here are a few names of the rivers: Stura, Tanao, Dora Balta, Oglio, Adda, Parma, Dunaro, Adige, Piave, and Tagliamento. Our work is too condensed to consider the war in detail, but here is a summary of events:

French occupy Rome and take Pope Pius VI prisoner - Apr 1798.
France loses Italy, and regains it - 1799.
Prussia drives out France - Spring/Summer 1799.
Russia discontent with Austria, and quits the war - 1799.
Napoleon seized the power [Emperor] in France - Nov 1799.
War with Austria renewed - 1799.
French win at Marengo in northern Italy - Jun 1800.
Treaty of Luneville with Austria - Feb 1801.
Peace of Amiens with Britain - Mar 1802.

The bloodshed, and mayhem, is not graphically portrayed to the reader, but we are aware that you all know that, “War is Hell!” The disfigured bodies of disabled veterans remind us of the carnage involved in military conflicts. The blood flowed freely, as history attests, and as God has declared. (The Bible is historically interpreted.) The Treaty of Luneville recognized the French control of the Alps, and Italy, besides agreeing that the French border should be extended to the Rhine River. This territory had been previously contested by Austria and Prussia. The subsequent Peace of Amiens (which is a cathedral in Notre Dame), was with Britain, and they drove a harder bargain. France agreed to withdraw from Italy, and in return, Britain relinquished control of Egypt to the Ottoman Empire; and lesser items were included. But then, “Treaties were made to be broken!”

B) PRAISE THE LORD!

“And I heard the angel of the waters saying, ‘You are righteous, The [One] Being (ὁ ὄν), and The [One] He was Being (ἦν ὄν) holy, for they poured out blood of holy ones and prophets, and You gave them blood to drink, they are worthy’” - Rev 16.5-6.

The Almighty God is repeatedly praised as the Eternal Being. Iesous’ “Unveiling” (Revelation) stresses this point through redundancy. (How does the Devil deceive men to believe that God is still back in the first century? Mind-boggling!) We know that the Papacy, and the Catholic Monarchs, were “drunk with the blood of the holy ones” (Rev 17.6), but who were the prophets? See the answer:

“... because these Two Prophets (Old and New Testaments) tormented those who dwell on the earth” - Rev 11.10.

Recall our deductions, from the Greek manuscripts, that these Two Witnesses were both masculine and feminine, Head and Body. (See: Revelation 11.) God was the Head of Israel, and the Anointed was the Head of the New Covenant (From Calling), and the two Bodies finished their witness in AD 67, when Revelation was recorded. New Jerusalem continued the witnessing process until driven into the wilderness (Rev 12.14) in AD 600. This was the slaying of the Two Witnesses, and their dead bodies
lay in the street of the great city for 1260 years. But they had been “raised back up into Heaven” (Government) when “the tenth of the city fell” in 1859.

The murder and mayhem recorded above, from the histories of the nations, found in encyclopedias, is pictured in these words, “You have given them blood to drink.” Moses’ law forbids eating blood, and although this is symbolical and not to be taken literally, nevertheless, the uncleanness of the nations is indicated. The seven angels, with the bowls of the wrath of God, are marching right along toward their intended goal. What is that goal?

“Give back in her (Babylon) as also she gave back, and double the doubles as also in her. And according to the works of her in the cup of her, which she mixed, mix in her double” – Rev 18.6.

Christians are commanded not to seek vengeance. God has punished nations by controlling the minds of Gentile rulers in the Old Testament. Unbelievers are being instructed in this prophecy to repay her double. And the history agrees. Church records reveal that the children of God were only praying for the overthrow of Babylon, and not fighting to make it happen. Now then, the Pope is in misery, and the servants of God are praising the Lord! This is contained in the church histories as well. Time has come to compare another expositor.

FROM ALBERT BARNES.

“This is followed ... with an account of the campaign of 1797, which closed with the fall of Venice; and this is followed ... with an account of the invasion of Switzerland, & c. It is unnecessary to dwell on the details of the wars which followed the French revolution on the Rhine, the Po, and the Alpine streams of Piedmont and Lombardy” - Barnes’ Notes, 1851.

4) THE FOURTH BOWL OF WRATH.

“And the fourth [one] poured out the bowl of him on the Sun (king), and it [power] was given to him to burn the men in fire. And the men, they were burned [with] a great heat, and the men blasphemed the name of the God (τοῦ Θεοῦ), The [One] having power over these plagues. And they did not repent to give glory to Him” - Rev 16.8-9.

A) THE CHART OF HISTORY. The reader knows by now that the Sun is the symbol for a king. The king under consideration in this prophecy must have ruled before the Papacy fell (1860, 1870), because that is our next bowl of wrath. Never a king, in the 1800s, “scorched men” more severely than did Napoleon Bonaparte! Napoleon was the French general, under the previous bowl of wrath, but now he has expanded his horizons, and is in search of greater tasks. The Coalition of the kings of Europe were found to be an uneven match for him. In the “Coup d’état” (stroke of state), on November 9, 1799, Napoleon laid aside his generalship and became the emperor of France. He was a self-appointed emperor, but no one cared to point out that he commanded the troops. The man with the most and the best is the boss! (Usually!) We have studied his adventures up to this point under the previous bowls of the wrath of God. The Holy Roman Emperor is fast approaching the limit of his term, which has been documented to have been in 1806. The Russians have gone home. Austria and Prussia have proven inadequate to control him. Italy is a farce! And Britain has found her niche in the sea. What happened next?

Another conspiracy was brought about against France called the Third Coalition, by historians. Britain, Russia, Sweden, Austria, and Prussia made a pact to support each other, and annihilate the hated enemy. (Prussia, Austria, and Bavaria, at that time, constituted what is Germany today.) Can they prevail against this terrible monster? Look at the “burning!”

Austria and Russia defeated at Ulm – Dec, 1805.
Austria overwhelmed at Austerlitz (Germany) – Dec, 1805.
Treaty of Pressburg: Napoleon is king of Italy – Dec, 1805.
Most of Germany controlled by French - 1806.
Prussia loses an army at Jena-Auerstadt – Oct, 1806.
Berlin occupied - 1806.
Russians beat at Eylaus – Feb, 1807.
Russians fail again at Friedland – Jun, 1807.
Spanish revolt, British enter Europe - 1808.
Vienna taken by France – Mar, 1809.
Treaty of Schonbrunn: Austria quits – Oct, 1809.
Austrian army defeated Napoleon – Apr, 1814.
Napoleon‘ s Hundred Day War, defeated at Waterloo, Belgium (June, 6-22); Mar 20 - Jun 28, 1815.

That was a lot of “burning!”  Napoleon certainly did “burn the earth!”  Jesus had declared this in AD 67, when Revelation was written.  God “declares the End from the Beginning!” (Isa 46.10).

B) ELABORATING THE STRATAGEM.  How did Russia annihilate 500,000 of Napoleon’s troops?  He is supposed to be the greatest general ever!  France was actually beaten, long before Napoleon met his Waterloo.  Here is a summary of the tale.

1) Napoleon drove deep into Russian territory without any supplies.  He counted on commandeering anything needed, as he went along.  But in a “strategic withdrawal” the Russians burned everything of use before Napoleon’s path.  He reached Moscow, but it was deserted.  Mysteriously, the city caught fire while he was there, and a good portion was destroyed before his eyes.
2) His return lost 500,000 troops due to guerrilla warfare, and starvation, and exposure to extreme cold weather, and as a result of desertion.
3) 600,000 men of the allied coalition squared off against 360,000 of Napoleon’s troops.
4) Blucher was defeated at Ligny (Austria), while Marshal Ney was fighting Wellington (Britain) at Quatre Bras.
5) Wellington withdrew to Waterloo, and France attacked, but Blucher showed up to flank her.  This was the end of Napoleon’s illustrious career; exciting though it be, bitter was the end.

All nations suffered from the many wars, and they were mostly Roman Catholics.  These were the men with the Mark of the Beast on [Conscience] of the (τοῦ) Foreheads of them (Minds).  France has been called “the eldest daughter of the Mother Whore.”  The Papacy suffered loss of revenue and prestige.  Protestant Britain and Eastern Orthodox Russia had humiliated the Catholic troops.  The glory days of the Pope were gone.  “They blasphemed the name of God.”  We have pointed this out in Revelation (13.6), and specified what is intended.  The blasphemy continues today with the Roman Catholics.  “They repented not.”  This is just as true today as at any other time in their history.  They continued to worship the Beast (Papacy), then and now.  They retained the Mark on [Conscience] of the (τοῦ) Foreheads of them (Minds), then and now.  Jesus, the King of kings, used Napoleon to punish His enemies.  He had also used Lord Horatio Nelson to inflict pain on the opposers of truth and righteousness.  Jesus still directs the leaders of nations to do His will today!  Here is how we may know this truth:

“Jesus Anointed (Ιησοῦς Χριστός), the same yesterday, and today, and into the ages” - Heb 13.8.

B. W. JOHNSON’S OPINION.

“From 1796 to 1815 he was engaged in war without a moment’s cessation.  He converted Europe into a great camp, and every nation was blackened and torn with wars.  From Spain to Moscow, from Egypt to Holland, the march of his armies left behind a track of blood.  In his wars it is estimated that 2,000,000 men perished by the sword ...” - Vision of the Ages, 1881.
5) THE FIFTH BOWL OF WRATH.

“And the fifth poured out the bowl of him on the throne of the Beast (Papacy), and the kingdom of him became darkness; and they gnawed the tongues of them from [torment] of the pain. And they blasphemed the God \((\Theta\epsilon\omicron\nu)\) of the (Third) Heaven from [torment] of the sores of them. And they did not repent from [evil] of the works of them” - Rev 16.10-11.

Moses recorded that Pharaoh endured grief of the same nature:

“And Moses stretched of hand of him against the Heavens (Sky), and he was thick darkness in all of Earth of Egypts* three days” - Ex 10.22.

NOTE *: “Egypts” is always plural in Hebrew.

A) THE THRONE OF THE BEAST. The Pope’s throne was in Rome. The Eternal City fell in 1848, but was regained quickly, although the Pope did not return for a while. Then two-thirds of the kingdom of Italy fell in One Day; from June 4, 1859 to May 1860. Finally, the seat of corruption and idolatry, Papal Rome, fell in One Hour; on September 20, 1870.

B) BROKEN WITHOUT HAND. Antiochus Epiphanes attempted to exterminate the Jewish children of God, as the popes had done to believers in Anointed in the Inquisitions. Antiochus was the type, and Pope Pius IX was the antitype. Daniel foretells Antiochus’ doom in these words:

“And rumors, he will trouble her and him, from east (Egypts) and from north (Rome), and he will come in great fury to destroy and to kindle many ones. And he will plant tabernacle of palace of him between seas to mountain of glorious holiness [Zion], and coming to end of him and no helping to him” - Dan 11.44-45.

The burning of all copies of Scripture was another goal of Antiochus. The popes were content to ban the reading of the Bible by laymen, and any translations from the dead Latin language; and also, to “burn” any offenders at the stake. But the crime is not without the punishment. The King of kings, Iesous our Lord, sent Prussia against the city of Paris, and 10,000 French troops were called home. Rome was taken with token resistance, and little bloodshed.

C) THREE DAYS OF DARKNESS. The reader is advised, once again, that symbols do not have a fixed definition in the Bible. “A little of this, a little of that.” Sometimes a “day” in prophecy is literally 24 hours, other times it is “one year.” Chapter 11, of Revelation, has “three days and a half” to be 1260 years. Therefore, “one day” in prophecy is 360 days under the consummation of the vision. A couple of more examples will be presented, because the case at hand is so unusual. “Seven years” (Eze 39.9) was from 539 - 518 BC. [539 - 518 = 21 years.] “Seven” prophetic years equal 21 literal years; and so, “one” year in Ezekiel is three years in history. Ezekiel has another gem: “seven months” (Eze 39.12), covers Iesous “confirming the covenant for one week.” [AD 35 - AD 28 = 7 years.] “One month” equals one year. The proper interpretation of the prediction determines the definition of the symbol. In other words, the conclusion is discovered first, grammatically and historically, and then, the value is assigned to the symbol.

The Papacy’s “three days of darkness” falls into this category. Opposing attitudes of succeeding popes produced the initiation and the termination of this period of darkness. Pope Pius IX had resigned himself to the loss of the kingdom of Italy. He did not fight back in any way. A decree “Non expedit” was issued; meaning, “It is not expedient.” He encouraged Roman Catholics not to work with the government in any way. He even declared himself the “Prisoner of the Vatican.” The conquerors pleaded with him to come and talk reason, but if he was not monarch, then he had nothing to say to them. This “darkness” began in 1869, when Pius assembled an Ecumenical Council, which lasted into the next year. Historians today refer to this as Vatican I.
“On the 27th of September of last year (1869), I wrote ... on the subject of the council, then about to assemble” - Brother Hyacinthe, 1870.

Another Pope had a different point of view. Pius XI began to rule on February 6, 1922. He declared his intention to change matters, and adjust the policy, to “be active in, not isolated from, society.” This pontiff’s social life resulted in the Lateran Treaty of February 11, 1929, which reads:

“The Holy See recognized the kingdom of Italy, with Rome as its capital, and the new state of Vatican City ... created under sovereignty of the Pope. A financial settlement indemnified the church for loss of revenue ...” - Encyclopedia.

“Three days of darkness,” then, was from 1869 to 1929. [1929 - 1969 = 60 years.] “One day” in this case was equivalent to 20 years in history.
HENRY H. HALLEY.

“‘Blasphemed the Name of God’ (16.9). Perhaps a reference to the Pope’s decree of his own infallibility (AD 1870), the dying gasp of a World Power, the Crowning Blasphemy of the ages” - Halley’s Bible Handbook, 1945.

6) THE SIXTH BOWL OF WRATH.
A) THE EUPHRATES DRIED UP.

“And the sixth poured out the bowl of him on the great river Euphrates, and dried up the water of it, so that the way of the kings of [army] from rising of sun [Turkey] might be prepared” - Rev 16.12.

The Euphrates river signifies a geographical change of scenery, for the fifth bowl was on Rome. The seven Trumpets experienced a corresponding relocation of visions from west to east. (See: Revelation 9.) The fourth Trumpet (8.12) was the fall of Rome in AD 476. Then, the fifth Trumpet introduced Muhammad in Arabia (Rev 9.1-2), beginning in AD 610. The Pope has been sentenced to “three days of darkness,” and so, Jesus directed our attention to a new subject. Jesus teaches in parables, and prophecy employs symbols, and so, literal interpretation will only lead the reader up a blind alley. The prophecy is interpreted by history. At the source of the Euphrates River, in the Taurus Mountains, in Asia Minor, there was another river flowing off the northern slope of the peaks. The Euphrates issues forth to the deserts of Arabia, in the south. Jesus’ use of the word “prepared” describes a change in nature. The geological report on Asia Minor contains all of this information. The river symbolized by the word “Euphrates” was the Sakarya River. Although the same river is partially contained in the northern plains of Asia Minor today, it no longer returns to the sea. Earthquakes along a “fault,” and volcanic eruptions in the first century, raised a ridge around the central plains, and the water is unable to run off. The fault is from Spain through Italy and transversing Asia Minor and continuing through China into the Pacific Ocean. Tacitus reports the following earthquakes in his book, “The Annals of Imperial Rome.”

- Province of Asia, 12 cities - AD 17, p. 101.
- Laodecia destroyed (Asia) - AD 60, p. 326.
- Pompeii (Italy) - AD 63, p. 563.

The first two references apply to the geological changes in Asia Minor.

[Southeast Missouri State College has consistently predicted devastating earthquakes for the St Louis area because we lie on a minor fault. The Granite City newspaper even published their prophecy of doom, and the end of the world a few years ago. But we are still here!]

The shifting of the earth’s crust along this “fault” in Europe, Turkey, China, prepared the earth for this phenomenon of the Euphrates drying up. The “wet season” in Turkey is from October through
January, and the monthly rainfall ranges from 3.7 inches to 4.9 inches. During the “dry season” the range is from 1.9 inches to 1.5 inches. Flooding occurs in the wet season due to the lack of runoff. This makes the movement of troops impractical. The rain, from the Mediterranean Sea, is salt water. Evaporation removes the flooding waters in the dry season, leaving salt flats, which are conducive to troop movement. The reader may expect our battles to occur during the dry period from February to September.

Iesous teaches in parables!

B) THE DRAGON, THE BEAST, THE FALSE PROPHET.

“And I saw from [speaking] of the (τοῦ) mouth of the Dragon (Egypt/Britain) and from [speaking] of the (τοῦ) mouth of the Beast (Greece/Catholics), and from [speaking] of the (τοῦ) mouth of the False Prophet (Muhammad/Turkey) three unclean spirits as frogs. For they are spirits of demons, doing signs, which come out on the kings of the whole earth to gather them into the battle of that day of the God (τοῦ Θεοῦ) of the Almighty” - Rev 16.13-14.

(1) THE FROGS. These frogs were unclean meat under the law.

“All of that not to him fin or scales in waters abomination to you” - Lev 11.12.

We consider another abomination “coming out of the mouth,” and the symbol is identified.

“Abomination of He Is (יהוה) lips of lying, and doing truth delight of Him” - Prov 12.22.

In light of this, and history, the Dragon, the Beast, and the False Prophet are all liars!

(2) THE DRAGON. The Old Testament points out the Dragon in this area of the east.


Reference is being made here to parting the Red Sea, and Israel passing over on dry land, and Egypt following, and being destroyed. Therefore, the Dragon is Egypt. This piece fits the puzzle. Isaiah is more specific in another place.

“In day, the-this, He will punish, He Is (יהוה) in the great, the sore, the strong sword of Him against Leviathan (Egypts) that crooked serpent; and slaying of the Dragon in sea ... in the day of east wind” - Isa 27.1, 8.

The Dragon slayed by the “east wind” was Egypt. (See: Exodus 14.21.) On Dec 18, 1914, the British declared themselves a protectorate over Egypt. Britain had governed Egypt after Napoleon’s navy was destroyed at the “mouth of the Nile,” by Lord Horatio Nelson, in 1801. The Peace of Amiens (Mar 1802) had France withdraw from Italy and Britain from Egypt. But Britain had her lustful eye on Egypt. Britain = Egypt = Dragon.

(3) THE BEAST. We have had several definitions of the Beast so far in Revelation. Pagan Rome was the Sixth Head in Revelation 8. Physical Babylon was the Third Head in Revelation 13. Papal Rome was the Eighth Head in Revelation 17. Papal Rome was divided, east and west, in AD 1054. Greece embodies the eastern division of Papal Rome. The differences between Roman Catholicism and Eastern Orthodoxy are fewer than the similarities.

Greece became independent of the Sultan of the Ottoman Empire in 1829. In 1827, “armed intervention” by Great Britain (Dragon), France, and Russia forced the Sultan to recognize their independence. The Great Powers’ allowed small increases of Greek territory in 1863. Further expansion
was realized in 1881. Success went to their head, and they suffered devastating losses in the Greco-
Turkish War of 1897. [5 Five Empires were at war: Austro-Hungarian, German, Russian, British, and
French. Only the last three would support Greece. Could these be the “Great Powers?”]

(4) THE FALSE PROPHET. The Pope is the False Prophet in the west, but he is in the doghouse at this
time. Muhammad is the False Prophet of the east. (See: Revelation 9.) The Ottoman Empire embodied
the followers of Muhammad described in this vision. These are the players, but what is the game?

(5) THE GAME. Greece. In the first Balkan War (1912-13), Serbia, Bulgaria, Greece and Montenegro
drove the Ottoman Turks almost completely out of the Balkan Peninsula, and subdued them in
Montenegro. The “great city” (Rev 16.19) of Istanbul was all that remained under Turkish control. Then,
“disputing for the spoils,” which seems to be a possibility of lying by the Greeks, caused Bulgaria to
forfeit all territory gained in the war. (Sounds like doing your partner in!) Greece also annexed Thrace,
thereby cutting off Serbia from access to the sea. Both these nations supported Greece in the war. The
“frog (lies) came out of the mouth of the Beast” (Greece). - Encyclopedia.

Britain: Austria-Hungary annexed Bosnia-Herzegovina (1908), thereby land-locking the recently
independent Serbia. This annexation violated the Treaty of Berlin (1878), which the Dragon (Britain) had
helped to formulate, and had signed. But Britain was enjoying joint oil exploration, and exporting, with
Germany in Mesopotamia in 1914. Germany was joined in the Central Powers with Austria. Britain did
not enforce the treaty which they wrote. The “frogs (lies) came out of the mouth of the Dragon”
(Britain/Egypt). - Encyclopedia.

Turkey: German war ships, the Goeben and the Breslau, fled from British pursuit to the strait of
Dardanelles, in August of 1914. While professing their neutrality in the war, the Turks bought the ships
(supposedly) from Germany, and changed the names to Javus Sultan Selim and Midilli, and hoisted the
Turkish flag. - Martin Gilbert. The “frogs (lies) came out of the mouth of the False Prophet” (Ottoman
Empire).

C) PERFORMING SIGNS TO GATHER TO BATTLE. These “signs” could possibly be treaties
of alliance. The Central Powers of Germany and Austria-Hungary were united by pact, and were later
joined by declaration of war by the Ottoman Empire in November of 1914. On the other side, Russia and
France and Britain, formed an Entente to prepare for the suspected war with Germany. All nations were
seeking allies for their cause. The Arabs even declared their desire to be free. This is clearly named, “the
battle of that great day of God Almighty.” Jesus is the King of kings, and the Lord of lords. He speaks
and His will is done -- including war!

D) ARMAGEDDON.

“Look, I am coming as a thief. Blessed (resurrected) the [one] watching, and keeping the garments of
him, so that, he will not walk naked and they will see his shame! And He gathered them (kings) together
into the place being called in Hebrew ‘Magedon’” - Rev 16.15-16.

(1) AS A THIEF. Jesus had John write to the congregation at Sardis:

“And to the messenger of the From Calling (ἐκ κηλίσκας) in Sardis write, these [things] says The [One]
having the seven Spirits of the God (του θεου) and the seven Stars (Messengers), ‘I know the works of
you, you have a name, and you live, and you are dead’” – Rev 3.1.

First, He had announced that the Body at Sardis was dead (3.1). Secondly, He warned members
still living:

“Be watching, and keep the remaining [things], which you were about to throw away, for I have not found
the works of you having been completed before [face] of the God (του θεου) of Me. Remember
therefore how you have received and heard, and hold fast and repent. If therefore you will not watch, I
will come on you as a thief, and no, you will not know what hour I will come on you” - Rev 3.2-3.
All seven congregations of Asia were being warned about the Great Tribulation mentioned in the letter to Smyrna (2.10), and in Matthew (24.21). But, this was the Jews’ tribulation in the war with Rome (AD 66-74). Now the men of earth are to face another period of Great Tribulation. Poetic writers represent God as the “Grim reaper.” He gives the breath of life, and He takes away. Those “faithful unto death” (Rev 2.10) are “clothed in Anointed” (Χριστοῦ) (Gal 3.27); or, they have “put on the Anointed” (KJV). The apostle, Paul, describes this relationship as being “in anointed [Body] of Iesous” (ἐν Χριστῷ Ἰησοῦ) (Rom 8.1). Death and destruction are hastening on, and men are warned to be prepared to “meet their Maker.” Preparation for the resurrection is intended, when we shall all be judged. However, a resurrection at that time is not described, only the “preparation for the resurrection.” Souls are held in waiting in Paradise or Hell, depending on whether you go up or down. (See: Luke 16.24.) The judgment is determined before man dies. After that time, nothing can alter his fate.

“They see his shame.” Who are they? What is his shame? Iesous told a parable about these questions. “A marriage for his son” (Mt 22.2) is about the marriage of the Lamb; or, the Adoption; or, the resurrection. Here is the “seeing of his shame:"

“And, He says to him, ‘Friend, how did you come here not having clothing of a wedding?’ [Dipping.] But the [one] was silent. Then the king said to the servants, ‘Binding him feet and hands, take him away, and cast into the darkness, the outside. There will be the weeping and the gnashing of the teeth” - Mt 22.12-13.

The elect shall “see (the) shame” of the lost from the kingdom of God, on the Judgment Day.

(2) CALLED IN THE HEBREW. “RH.” [Hebrew reads right to left.] The Greek has no letter “h,” therefore it is translated “AR.” Megiddo is a city in Israel. Together they make up the name Armageddon. Mention is also made of the “valley of Megiddo” (2 Chr 35.22). Zechariah records “the plain of Megiddo” (12.11). This valley, and plain, is situated between three mountains. Mount Carmel is NNW and Mount Tabor is to the east and Mount Gilboa lies to the south of the city of Meggido. The geographical location of the battle of Armageddon has three identifying characteristics: The Euphrates River, and the city of Meggido, and the jurisdiction of the “great city” (Istanbul). However, the war was worldwide, and these selected battles are only representative of the entire worldwide conflict.

MATTHEW HENRY.

“Some take it literally, for the place where the Turkish power and empire began; and they think this is a prophecy of the destruction of the Turkish monarchy ... which they suppose will be effected about the same time with that of the papacy, as another antichrist ...” - 1714. 11

7) THE SEVENTH BOWL OF WRATH.

“And the seventh poured out the bowl of him on the air [from Heaven], and a great voice came out from [place] of the (tou) temple of the (tou) (Third) Heaven, from [place] of the (tou) throne, saying, ‘It has been done!’” - Rev 16.17.

Several incidents in Bible history bear this significant declaration: “It has been done.” (The Bible story cannot end this far removed from the final resurrection - Rev 20.11-15.) The parting of the Red Sea, in 1635 BC, falls into this select category.

“Gathering as a heap the waters of the sea together as a heap, giving in treasure [house] she rang of her. They will fear from He Is (יָהוּ) all of the Earth, from Him, they will sojourn all of dwelling of the mourning. For This [One] speaking and he was, This [One] commanding and he stood [It has been done]” - Ps 33.7-9.
Judas Iscariot’s death is mentioned in like form, along with the resurrection of the Lord Iesous.

(2) “They will be days of him from few ones, oversight of him, another, he will take. Children of him, they will be fatherless, and his wife a widow of her ... Help Me, He Is Gods of [Me] (יהוה יהוה)! Saving of [Me] as mercy of You, and they will know that this, hand of You, He Is (יהוה), doing her (work) [It has been done]” - Ps 109.8-9, 26-27.

Isaiah predicted the death of the nation of Israel, using the same thought:

(3) “Hearing him, far ones, that doing of Me (YT), and know them [It has been done], near ones, might of Me (YT)” - Isa 33.13 (writing about 713 BC).

Jumping to the New Testament, we have these examples of the use of the word “done.”

(5) “Therefore when he received the sour wine, The Iesous (Ο Ἰησοῦς), He said, ‘It is finished!’ And bowing the head, He gave up His spirit (πνεῦμα)” - Jn 19.30.

[The word “it” in this place refers to Daniel, “to make an end of sins” – Dan 9.24.]

(6) “But in the days of the voice of the seventh angel when he is about to sound a trumpet, and the mystery of God it was finished ... And the seventh angel sounded a trumpet, and great voices they came themselves [Middle Voice] in the heaven, saying, ‘The kingdom of the world became of the Lord (του Κυριου) of us, and of the Anointed (του Χριστου) of Him, and He will king into the ages of the ages” - Rev 10.7, 11.15.

The New Heaven and a new Earth, founded in “One Day” (AD 77-78) -- after the resurrection in AD 77 -- is described for us in these words:

(7) “And The [One] sitting Himself [Middle Voice] on the throne, He said, ‘Look, I am making all [things] new.’ And He says, ‘Write, for these words [are] faithful and they are true [words] of the God (του Θεου) [It has been done]. And he said to me, ‘I am the Alpha and the Omega and the Beginning and the End. I, The [One] will give to him, to the [one] thirsting’’” - Rev 21.5-6.

During the Dark Ages, the Pope’s expositors taught men that this verse meant the “end of the world!” But even in Revelation 16, we have further historical events prophesied for our benefit. We believe that the beginning of World War I, is intended by “It is finished!”

(1) Franz Ferdinand, the heir to the Austrian throne was assassinated on 28 June 1914.
(2) Belgrade was bombarded by Austria - July 29th.
(3) Germany declared war on Russia - Aug 1st.
(4) Germany declared war on France - Aug 3rd.
(5) Britain declared war on Germany - Aug 4th.
(6) Britain and France declared war on Austria-Hungary - Aug 12th.
(7) Japan declared war on Germany - Aug 23rd.
(8) The ottoman Empire declared war on the Entente powers - Nov 3rd.

“It is finished!” - Rev 16.17.

Now we can get down to business. World War I is a portion of the “battle of Armageddon.” This is declared to be, “the battle of that great day of God Almighty” (Rev 16.14). The two False Prophets, east and west, will bear the burden of the war; along with the “daughter Prostitutes.”

B) THE GREAT EARTHQUAKE.
“And they came themselves [Middle Voice] lightnings and thunders and sounds, and a great Earthquake, such as did not come himself from when the men came themselves on [face] of the earth, so great an earthquake, so great.” - Rev 16.18.

(1) NOISES, THUNDERINGS, LIGHTNINGS. We have observed before that this combination of words depicts the Presence and the Word of God. Moses’ reception of the law on Mount Sinai is recorded in these words. (See: Ex 19.16, 20.18.) God’s throne in Third Heaven is identically described. (See: Rev 4.5.) The commencement of the plagues of the seven Trumpets are introduced with these words. (See: Rev 8.5.) God’s “slaying” (Isa 65.15) of the nation of Israel is similarly described. (See: Rev 11.19.) Then too, Armageddon had been prophesied 2400 years before the actual event. Zechariah will explain.

(2) ZECHARIAH’S ARMAGEDDON.

“And so, she will be plague of the Horse, of the Oxen, of the Camel and of the Donkey, and on all of the Beast (Nation) that he will be in camps of her. The-this, as plague, the-this” - Zec 14.15.

The plague of the Horse. The battlehorse is intended, meaning that the Ottoman Empire would lose the war. The plague of the Oxen. Solomon, the servant of God, describes this plague.

“In no oxen, crib [is] clean; and more increase in strength of ox” - Prov 14.4.

The movement of large bodies of troops, and artillery fire, and ruts from tanks and troop-carriers and supply trucks, would all combine to destroy agricultural products, and create famine. The plague of the Camel. Trade caravans are suggested by the use of the word, “camel.” International commerce would cease during the war. The plague of the Donkey. The first “prince of peace,” Solomon, entered Jerusalem on King David’s oxen. (See: 1Kin 1.38, 44; “mule” = “ox.”) This was the type. The second “Prince of peace,” Jesous our Lord, entered Jerusalem on a donkey. This is the antitype. Therefore, the Donkey is representative of the peace Treaty of Sevres, signed on 10 August 1920. - Martin Gilbert.

Peace was a “plague” due to the severe terms forced on the Turks by Britain. The “plague” caused the war to continue in Asia Minor.

(3) NO “MULES” IN THE BIBLE.

“The of statute of Me (YT) you will keep them, in beast of you, will not lie [them] down mingled, you will not sow field of you mingled, and clothing woven, mingled he will not come on you” - Lev 19.19.

The Bible, even in Revelation, employs terminology compatible with the law of Moses. The word “mule” is seen to be incompatible. “Oxen” is Strong’s #1241, which is: BQR. The word translated “mule” is #6505, which is: PRD. #6504 is also: PRD. (This usually indicates an error.) PRD is translated, “disperse, divide, part, scatter.” The “cloven hoof” of the oxen is represented by the definitions: “divide” and “part.” Therefore, we conclude that PRD is an “oxen.” This conclusion does not have to violate the verse quoted above, as “mule” must necessarily violate the Bible. Recently, movies have been produced where the hero and heroine ride around the jungle on an elephant. But, due to unbelief, the lexicographers could not believe that “all the king’s sons ... got on his oxen (mule) and fled” (2 Sam 13.29). But we expect better things from our readers.

(4) ALBERT BARNES’ NOTES ON REVELATION.

“There has been for centuries a gradual weakening of the Turkish power. It has done nothing to extend the empire by arms. It has been resting in inglorious ease, and, in the meantime, its wealth and its strength have been gradually decreasing. It has lost Moldavia, Wallachia, Greece, Algiers, and practically, Egypt; and is doing nothing to recruit its wasted and exhausted strength” - 1851.

(5) STATISTICAL ANALYSIS. An “earthquake” symbolizes the overthrow of a nation, or
nations. World War I was the greatest “earthquake” that men of earth had ever experienced. (That was until World War II.) 23 nations in Europe, Africa, India, China, Japan, the Middle East, North America, and Australia, were engaged in the conflict. The overthrow of the Ottoman Empire and the defeat of Greece, symbolized here, are representative of the entire worldwide conflict. 65,000,000 men were mobilized. This earth-shattering event was only possible due to recent technological advances in communications, and transportation, and the science of logistics, and the art of food preservation. Science had also been dedicated to the invention, and production, of new weapons of mass destruction.

The Central Powers, the losers in the war, lost 3,500,000 soldiers on the battlefield. The Allied Powers, the victors, lost 5,100,000 men. On average, this was more than 5,600 soldiers killed on each day of the war” - Martin Gilbert. 14

20 September 1918, Megiddo was overrun by General Edmund Allenby, and the British troops. Megiddo was defended by only nine German riflemen, who were killed by machine guns, Ibid.

On 30 October 1918, the Turks signed an armistice, to take effect the next day. World War I was over! But Armageddon carried on.

C) THE GREAT CITY DIVIDED INTO THREE PARTS.

“And the great city (Istanbul) came to be into three parts, and the cities of the nations fell. And Babylon the great (Papacy) was remembered before [face] of the God (τοῦ Θεοῦ), to give her the cup of the wine of the fierceness of wrath of Him” - Rev 16.19.

(1) THE PICOT TREATY. The great city signifies the area ruled by Istanbul, and it was huge. In 1916, the Allied Powers were already dividing up the conquered Ottoman Empire, even though they were losing all the battles at that time. (They were positive thinkers!) Syria was to be under the French government. The cities of Haifa, at Mount Carmel in Israel, and Acre, formerly Ptolemais in Israel, were to be the Dragon’s (Britain’s) prize. Britain had already declared a Protectorate over Egypt in 1914. These were preliminary determinations of future events.

(2) THE TREATY OF SEVRES. The Turks surrendered in 1918, and this treaty followed in 1920. Syria went to the French (#1), Hedjaz (Arabia) became an independent state (#2), and Palestine and Mesopotamia was claimed by the Dragon (Britain). The remainder of the Ottoman Empire in Asia Minor was still being decided by military encounters. But this would not be (permanently) divided (separated) from the Turks (False Prophet).

(3) BABYLON REMEMBERED. The majority of the major battles in World War I were in Roman Catholic nations (Babylon). Catholics were murdering Catholics. Italy, the kingdom of the Papacy, lost 743,000 men in World War I. France’s losses totaled 1,384,000. Austria-Hungary, who was the Image to the Beast (Holy Roman Emperor) until 1806, suffered the deaths of 1,290,000 of her subjects. Russia saw 1,700,000 of her population exterminated. Even Germany had a Catholic majority, and the population was reduced by 1,800,000 (Martin Gilbert). 15

“The wrath of God is awful!”

Remember this fact the next time you hear a “Love-only” preacher.

D) EVERY ISLAND FLED AWAY.

“And all Island (Europeans) fled away, and Mountains (kingdoms) were not found” - Rev 16.20.

On 15 May 1919, the allies escorted a Greek army to Izmir (Smyrna) where the Greeks proceeded to drive inland to restore the ancient Greek empire. (These hopes had been expressed during the reclamation of former Greek territories in 1829, 1863, and 1881. See: The Sixth Bowl of Wrath.) However, they did not venture far initially. The fear of the Turks was still fresh in their minds after the losses of the Greco-Turkish War. The Treaty of Sevres, of 10 August 1920, literally held the Sultan captive in Istanbul. Not even international commerce was permitted without British approval. The Allies of Britain, France, and Russia even controlled the use of the Straits of the Dardenelles. Mustfa Kemal
was dispatched by the Sultan to disband the army. However, Kemal had a mind of his own. Instead of
disbanding, he was recruiting and training an army. [Kemal was the great Turkish hero called, “Ataturk.”
Historians translate this, “Father of the Turks,” or “The Great Turk.” Someone is wrong!] The new army
set up a new capital in the northern plains, and named it, “Ankara.” Now the Turks had two governments
to choose from, either the Sultan, or Ataturk. Ankara was strategically situated inland, away from the
dreaded sea power of the Dragon (Britain). When “the Euphrates dried up” (Rev 16.12), the Greeks
determined to flex their muscle, and they met Ataturk at Inonu in April 1921. (The “dry season” was
from February to September.) Although they were badly beaten, the Greeks had another go at it. The
encounter at the Sakarya River in August of 1921 was in favor of the Turks also. Greek forces returned to
Smyrna, and to the allied troops there. (Turkey spells the battlefield, “Afyon.”)

Ataturk continued his build-up of forces, and his training of new recruits, having in mind the
restoration of the nation of Turkey. The recovery of all of the Ottoman Empire was impractical, and
besides, Mustafa Kemal was aiming at a separation from the Arabs. Kemal did not have to take the
offensive, for the Greeks, undeterred, came at him again on the Sakarya River in August of 1922. (This
was the “dry season.” Other historians date the battle in September.)

The Greeks were routed, and fled for their lives. The “kings of the east” chased them all the way
across Asia Minor, back to Izmir. Men, women, and children were slaughtered. Britain, France, and
Italy, who had encouraged the Greeks to attack -- took to their ships, leaving the Greeks without support.
“All Island (Europeans) fled away, and Mountains (kingdoms) were not found” (Rev 16.20). Smyrna fell
to the Turks on 9 September 1922. Ataturk became the dictator of Turkey, and the Sultan left for
Baghdad.

E) GREAT HAIL FROM HEAVEN (Government).

“And great Hail, she came down from [place] of the (τοῦ) Heaven (Government) on men, as weighing a
talent. And the men blasphemed the God (τοῦ Θεοῦ) from [torment] of the plague of the Hail, for her
plague is exceedingly great” - Rev 16.21.

Moses recorded a plague of hail on Egypt.

“And he stretched, Moses, of staff of him to the heavens, and He Is (יהיה) giving thunder and hail, and
fire proceeding [to] earth of her. And He Is (יהיה), He rained hail on earth, Egyptians. And he was hail
and fire from you taking her in midst, hail very grievous that never being (יהיה) as from him in all of
earth, Egyptians since she was to nation. And side [stricken], the hail in all of earth, Egyptians, of all of that in
field, from man and on beast ...” - Ex 9.23, 25.

Reference books equate a “talent of weight” to 114 pounds, and 56 pounds, and 62.5 and 70
pounds. Whatever the weight of a talent, if any of these figures is close, when the hail struck you -- you
would feel the pain!

1,000,000 Greeks living in Asia Minor, after the slaughter, fled to the tiny peninsula of Greece. The
military forces suffered terrible defeat. The Greek colonists were dislocated. The nation was
plagued with immigrants. Six principal ministers and generals were court-martialed and shot on 28
November 1922. The Hail was deadly!

“Men blasphemed God ...”

The Catholics are repeatedly mentioned to blaspheme God. (See: Rev 13.6 - AD 600; 16.9 -
1805; 16.11 - 1870; 16.21 - 1922.)

Mustafa Kemal, Ataturk, ruled Turkey with an iron hand. Western dress and customs and
education were stressed. The Arab “fez” was forbidden to be worn on the head. Relations with European
nations were sought, and communications with the Arab states were discontinued. The Treaty of
Lausanne, in July 1923, recognized Turkey as an independent nation. The British “plague of the donkey” (treaty) was nullified. The Ottoman Empire had ceased to exist. (Martin Gilbert has noted that the peace process lasted longer [1918-23] than all of World War I [1914-18].)

And Jesus, the Living Prophet, foretold all of these things in AD 67. Praise the Lord Jesus!

F) B. W. JOHNSON ON ARMAGEDDON.

“The final gathering of the hosts will be at Armageddon ... It will not be the world’s last battle ... but the great victory of Armageddon will secure the peace of earth for a thousand years, and usher in the glories of the Millennium” - 1881.16

NOTE: Johnson, and other writers before Armageddon, were mistaken about Jesus’ promises. Jesus did not promise peace on earth (Terra Firma), but instead, peace in Earth (New Jerusalem). This peace is with the kingdom of God today. But the kingdom of God is surrounded by a host of armies. In other words, we are in captivity! (See: Rev 20.7-9a.) The “thousand years” is a symbol for a long time, but is not intended to be taken literally. Many expositors have pointed this out in their books. The captivity of the kingdom of God followed the “thousand years.”

We have come a long way in Jesus’ story. Beginning in AD 67, we have progressed steadily through time up to AD 1923. So far, we have run into no gaps in the Bible history. Every century of the history of man has been mentioned -- usually more than once. This interpretation is consistent with the Old Testament interpretation. There were no gaps in time in the Old Testament either. This helps to spot a false teacher. Anyone with gaps in his interpretation is not a teacher of God. All of the men quoted for your benefit did not believe in gaps in the Bible.

[These remarks referred to “Babylon is fallen” (Rev 18.2), and “Armageddon” (16). We must omit Chapters 17, and 18, and 19.]
THE MILLENNIUM (Rev 20)

I. THE PREVIEW; THE VIEW FROM EARTH (20.1-3).

1) SATAN BOUND FOR 1000 YEARS.

“And I saw an Angel coming down from [place] of the (του) (Third) Heaven, having the Key of the bottomless Pit and a great Chain on the hand of him. And he laid hold of the Dragon, the ancient Serpent, who is a Devil and the Satan, the [one] deceiving whole house of offsprings, and he bound him thousand years” - Rev 20.1-2.

AN ANGEL. The “key to the bottomless pit” identifies the Angel to be Iesous. First it is necessary, for proper understanding, to equate the “pit” (without depth) with “Hell.” Iesous teaches in parables, and so, symbolism is to be expected. Muhammad was given the key to the bottomless pit in order to release demons on the earth. (See: Rev 9.1-2.) The converts to the Islamic faith are the demons intended, for they denied the Son of the God. Iesous is the Keeper of the Keys, and He gives it to whom He will. The Beast (Papacy) is recorded to have ascended out of the bottomless pit, and to have killed the Two Witnesses of God. (See: Rev 11.7.) The Dark Ages were ushered in by the Papacy in AD 600. Physical Babylon “was, and is not, and [Spiritual Babylon: Papacy] will ascend out of the bottomless pit” (Rev 17.8). Babylon was ruler over Israel from 601-539 BC. She was not in AD 67, when John wrote Revelation. She would ascend in AD 600 as spiritual Babylon.

We conclude from all these premises that, figuratively speaking, “Hell equals the bottomless pit.” The Scripture under consideration describes Iesous with the key (singular) to the bottomless pit. Another Scripture declares Iesous to have the keys (plural) to “Hell and Death” (Rev 1.18). Hell has one key and Death has another. Therefore the plural keys of Hell and Death agree with the singular key of the bottomless pit. And, the Keeper of the Keys is Iesous! Why are Hell and Death separated?

Death includes the saved and the lost. (See: Jn 5.28-29.) Hell is the holding cell for the lost “only.” (See: Lk 16.23.) In conclusion, the Angel is Iesous because He has the key to the “pit” (Hell). This key represents the “words of life” from the Lord Iesous. (See: Mt 16.19.)

THE GREAT CHAIN. How do you chain a spirit? (Remember, this is allegorical!) God describes how the spirits are “chained” in Hell.

“For if the God (O Θεος) did not spare angels having sinned, but agitating to Hell (Tαρασες), gave, being kept into judgment” - 2 Pet 2.4.

Did you notice? The Bible records Iesous’ prophecies of the Islams and the Roman Catholics ascending out of Hell! Now (Rev 20.2) Satan will be cast back into the bottomless pit. Then, Satan was “loosed from his prison again” (Rev 20.7). Therefore, demons have been cast into Hell in the past, and they have ascended from Hell again, and are presently loosed upon the earth.

This is like the difference between Night and Day!

THE DAY. We should investigate these periods of Night and Day, to set the record straight. God does explain all of these phenomena for us. He would not leave us in the Dark. Men rebel against God, and Night “kings.” They repent, and return to their Maker, and Day “kings.” This is what the
Millennium is all about. Iesous, and His apostles, stated the case dogmatically.

“It is necessary I (ἐμε) to be doing the works of The [One] having sent Me while it is Day (!); Night, he is coming when no one is able to work. When I might be in the world, being (ἐμί) Light of the world” - Jn 9.4-5.

Iesous was in the world “confirming the covenant with many for one seven (week)” [Dan 9.27]. The first half-week He was in the flesh (AD 28-32). The last half-week He was in the Spirit (AD 32-35). This was the Day; or, the Light: AD 28-35. Saul was trained to be an apostle (1 Cor 9.1), and the Gentiles were added to the kingdom, in the last half of the week (Acts 10.43-48).

THE NIGHT. The apostles are just as dogmatic about being in the Night! The Jews’ rebellion against God and Rome resulted in the persecution of the servants of God, and produced Night. Although the other apostles made mention of the Night, we will only quote Paul.

“The Night advanced (AD 35-58), and the Day has drawn near. We will put off therefore the doing of the darkness, and we will put on the weapons of the light (AD 77)” - Rom 13.12.

Paul mentions this period of Darkness again.

“For you accurately know yourselves that the Day of Lord (Κυρίου) (War/Rome), so he comes as a thief in the Night (AD 35-77). For when they say, ‘Peace and safety,’ then suddenly destruction he will come on them just as labor of the [one] having [babe] in womb, and no, they will not escape. But you, brothers, are not in Darkness, so that the Day (AD 77) should overtake you as a thief” - 1 Thes 5.2, 4.

[Remember our previous conclusion, shared with the reader, that apparent contradictions in the Bible are often resolved by recognizing two or more periods of time. The conditions described in one period of time do not have to agree with the circumstances pictured in another Age.]

In our observations on Revelation, Satan has been both chained and loosed. Although New Jerusalem is in the Morning of the Seventh Day, since the resurrection in AD 77, and she walks in the Light with Iesous, but the world is not so fortunate. (The apostles were in the Evening of the Seventh Day. Evening and Morning is one day. See: Gen 1.5.) The persecution of the Body of the Anointed, by pagan Rome, saw Satan loosed. The “war in Heaven” (Government), won by Constantine the Great in AD 312, resulted in Satan being bound. The Primacy of the Pope, in AD 600, caused Satan to be loosed once again. Then (Rev 20.2) Iesous had bound Satan for a thousand years. Today (Rev 20.7) Satan is loosed once more to meet his final doom (20.11-15).

PERIODS OF PROPHECY. Most commentators consider the “thousand years” to be a symbol for some unknown period of time. The believers in God assure us that it is a real period of time. The unbelievers use this fact, that it is a symbol, to promote unbelief. When the conditions bringing the Millennium about are reversed, then we will be able to date the end of the Millennium. Observation of kingdom history, when the Millennium began, is critical to recognizing the end of this glorious period of faith. Remember the signs of the Millennium for future use.

2) THE SEAL ON SATAN.

“and He (Iesous) cast him (Satan) into the bottomless pit, and shut him up, and Sealed over him, so that he should deceive yet (ἐτὶ) the nations till the thousand years were finished (20.7). With (Meta) these [things] it is necessary to be loosed him A Little Time (Jn 16.16 = 45 Years)” - Rev 20.3.

THE SEAL. “The Pope is the Antichrist” is half of the seal on Satan. Many Protestant reformers had published, and preached, these words. Many expositors of Revelation had also published these
words. “The Protestant denominations are the daughter prostitutes” is the other half of the seal on Satan. When men believed that the Bible is true, they also believed these conclusions. The churches do not believe this today, and so, they are not in the Millennium!

NOTE: “Antichrist” is a misnomer when applied to the Pope. Although the expositors were exposing the Pope as the “False Prophet,” they failed to employ the proper term. However, the result was the same as if they had recognized the proper term. “The Beast” was identified as the Papacy. The “Mother of Abominations” was taught to be the Roman Catholic Church. Therefore, the enemies of the God and of the He Lamb were named for the benefit of one and all. And, as a result of the “seal,” life was much better.

IN THE SAME HOUR (Rev 11.11-13). Jesus described the beginning of the Millennium twice before this place in the story (Rev 20.3). Both times it is connected to the fall of Babylon. Babylon begins to fall in One Day (One Year), and in the “same Hour” (15 Days) the Two Witnesses “ascended to Heaven (Government) in a cloud, and their enemies saw them” (Rev 11.12-13). This should be easy! If the enemies of the Bible saw them, then the friends of the Bible surely saw them too. Our determination for One Day has been: June 4, 1859 - May 1860. A second battle followed on June 24th. (See notes at Revelation 11.11-13.) Austria left the Papal State of Lombardy after the second defeat (#1). The preliminary peace was reached at the Council of Villafranca on July 11th (#2). The formal peace was at Zurich on Nov 10th (#3). “A tenth of the city (Babylon) fell” will relate to one of these dates. In other words, the Millennium began in 1859!

THE TWO WITNESSES RAISED UP. The Two Witnesses are essentially the Bible. They are both masculine (Prophets - 11.10) and feminine (lampstands - 11.4). Physical Israel, with God as her Husband, and the From Calling, with Jesus as her Bridegroom, are the Two Witnesses. Each one has a feminine Body and a masculine Head. History should reveal when the Bible was restored to Heaven, which is the government of the congregation. However, congregational reform takes time. The beginning of the process may be more easily determined than the completed operation. This is why the other premises are included in the picture of the Millennium. All of these factors were working in conjunction when the thousand years began: the Angel came down, with a key and a chain, and He bound Satan, and cast him in the pit, and put a seal on him, that he should deceive no more. We should be able to identify this period, with the Lord’s help. Here is another description.

THE EVERLASTING GOOD MESSAGE. The Jewish “good message” was temporary, for the men of earth who did not receive her, but it was eternal for the redeemed. This will always be “good news” to them! The resurrection in AD 77 was a crucial part of the Jewish good message. Although this is still good news today, that men of earth have been raised up to be with God, the “final resurrection” (Rev 20.11-15) is more critical to us today. The apostles’ “prophecy in part” (1 Cor 13.8-10) has been replaced by the “perfect” (Rev 13.10) prophecy of Jesus; meaning, the book of Revelation. The apostles taught this fact, and Jesus teaches this fact today. The “gift of the Holy Spirit” was prophesied to pass away. History will reveal what this new good message consists of today. (See the notes on Rev 14.6-8. Though the “gift of the Holy Spirit” is gone, the seven Spirits of God remain to ever.) As the ascending of the Two Witnesses was related to “the fall of a tenth of the city,” so the “everlasting good message” is joined to “Babylon is fallen (1860), is fallen (1870).”

3) THE HISTORY OF THE MILLENNIUM’S BEGINNING. What happened in 1859? When, and where, were the Two Witnesses allowed back in Heaven?

The process was long and gradual, but it was by the design of God to be completed when the “tenth of the city fell.” Meanwhile, what happened to men who were partially wrong? Jesus taught, in the first century, and He teaches today, that men are judged by what they know! This is understood in a limited sense. For otherwise, men would refuse to read the Bible to make sure that they did not know anything. The reader must bear in mind that Jesus was addressing the nation of Israel who had been raised up learning the Scriptures all of their lives. (See: Jn 9.41, 15.22-25.) Therefore, what they “know” is interpreted to mean “what they understand.” This conclusion, about “what they understand,” is evident from the fact that many were dying and being judged by the law of Moses in Jesus’ lifetime. Jesus
instructed His students to cover the land of Israel, teaching that the kingdom of God was at hand. Therefore, at one particular time, say in the year AD 38, some of Israel was judged by the law of Moses, and the remainder was obliged to conform to the teaching of the Anointed. God does not judge one who has not heard.

New Jerusalem was “in the wilderness” all of the 42 Months. The “great Prostitute was drunk with the blood of the holy ones.” Iesous had His “Two Witnesses” in the world, “prophesying in sackcloth” (Rev 11.3). Men were murdered for testifying of Iesous, and for translating the Bible into the native tongue of their fellowman. But Iesous had the correction process underway.

MARTIN LUTHER. Luther discovered that men are “saved by faith,” and not by the seven sacraments of the Papacy. This was a gigantic step for mankind. As Iesous taught “good and evil,” so Luther taught “good and evil.” Besides recognizing “saved by faith” and the “need of the Holy Spirit,” required by God, the duty to condemn the enemies of God was also undertaken. Judaism was the Prostitute in Iesous’ day, and Roman Catholicism was the great Prostitute in Luther’s time. Bible translations, and commentaries, and tracts, were utilized by Luther to free men from the “mark of the Beast.” Two of these tracts were entitled, “Babylonish Captivity of the Church,” and “Of the Papacy of Rome, Founded by the Devil.” [This is half the seal on Satan!]

But this was a period of semi-darkness, and Luther also wrote the “Augsburg Confession,” and two “Catechisms.” The traits of popery were showing through in his writings.

JOHN CALVIN. Calvin was another stiff opponent of popery, but he had his faults as did Luther. All of the leaders were still far from the truth, and this led to excessive divisions in the Protestant Reformation movement. The Catholic Church had always had divisions, and popes and antipopes, but, ignoring their own divisions, they considered divisions a sign of heresy among the Protestants. For hundreds of years the Catholics were divided into Arians and Orthodox, and Monophysites and Regulars. If their assumption is correct, that division is a sign of heresy, then they are condemned by their own judgment. (One writer advises us not to attribute all of the evils of Calvinism today to John Calvin. Much of the present teaching of Calvinism has been added since Calvin’s death, if we may believe the writer.)

THE BAPTIST CHURCH. The next giant stride toward the Millennium was in about 1600. The Five Baptist Principles, though not as perfect as the Bible, are honorable and conducive to a righteous life. These were:

(1) Baptists stressed the centrality of the Bible in matters of teaching and government.
(2) Baptism was determined to be for believers only. (This meant no infants!)
(3) Congregations were organized independent of each other.
(4) The “priesthood of all believers” was professed, although they had ordained ministers. Declaring ministers not to be an order of priests was a satisfactory reconciliation at that time.
(5) Baptists believed in freedom from government (England), and the authority of the Bible only over the church.

[The National Baptist Convention, in our present day, has nullified almost everyone of these principles.]

JOHN WESLEY. John and Charles Wesley and George Whitefield and Peter Bohler, a Moravian, and many others beside, brought in the “Holiness Movement.” John Wesley thought a “method” was the answer to the church’s problems. The name “Methodist” is derived from this fact. After many years of Bible study and preaching, John discovered that he did not have the “inner witness.” Disastrous results in an attempted revival in Georgia, of the United States, is believed by some to have brought him to humility. (Others disagree.) John discovered that he could not repeat the Anglican prayers with any faith. The church liturgy was no longer meaningful. His Moravian friend taught him to seek the “inner witness.” He thought that he had discovered the “presence of the Spirit” by a “warm feeling.” (This is based on Luke 24.32.) After their “conversion,” John and Charles Wesley felt nearer to God. Charles wrote many beautiful church hymns. Later this search for a “warm feeling” would lead to much confusion for others in the dark. But progress was being made by recognizing the fact that they
were “empty.”

ALEXANDER CAMPBELL. Alexander Campbell, and his father, Thomas, had this experience in the United States, beginning in 1809. They were both Presbyterians, and had undergone Infant Sprinkling. Alexander read his father’s “Declaration and Address,” in 1809, containing these words:

“Nothing ought to be received into the ‘faith’ … that is not as old as the New Testament … Nor ought any thing to be admitted as of Divine obligation … but what is expressly enjoined by the … Lord Jesus and His apostles … EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT.”

Campbell being schooled in the Presbyterian teaching was impressed with the words, “express terms.” He applied this to his own religion, and discussed it with others. A Dr. Riddle was questioned, who replied that there was nothing in the Bible to support Infant Sprinkling, and so, the statement was unsound [to Campbell]. (For it did not agree with the Presbyterian creed.) Campbell did not believe the Doctor, and read all the books that he could find by Presbyterians to support Infant Sprinkling. These were found to be useless, and he continued his search, limiting himself to the Greek New Testament. Alexander discussed this with his father, Thomas, who would not admit the need to obey the Bible. The father, Thomas, contended for teaching other men the Bible message that “immersion” is for forgiveness of sin, but that they should not “unchurch” themselves just to obey the Bible. After three years, he told his father that he was going to be “immersed.” Campbell describes the event in these words:

“To my satisfaction my father, mother, and eldest sister, my wife and three other persons besides myself were that same day immersed into the faith of that great proposition on which the Lord himself said He would ‘build His church’” - Ibid.

The next Sunday 20 others were “immersed,” and in a short time almost 100 persons were immersed. This was in 1812. A MAN HAD REPENTED! (The Baptist elders, Henry Spears and Matthias Luse had “immersed” them without being examined by the church. Campbell published his belief that this was the first record of a biblical baptism in the United States.)

By 1835, they estimated that 100,000 persons had followed their example. Campbell, and his father, each traveled hundreds of miles on horseback, and ferryboat, to see if a Christian magazine would be supported by the public. The Christian Baptist monthly magazine was published from 1823 to 1830, and this was followed by the Millennial Harbinger, from 1830 to 1870. Many Baptist supporters read the magazines, and supported mutual efforts to restore the “Ancient order of things,” as found in the New Testament. Free Speech was practiced in the editing policies, and other denominations contributed to the articles written.

PUBLIC DEBATES. Campbell began a series of public debates, beginning with John Walker, a Seceder Presbyterian, in 1820 at Mt. Pleasant, Ohio. The topic was “Infant Baptism: Pro and Con.” Feeling that Walker had been unqualified for the task, the Presbyterians promoted W. L. Maccalla in 1823, at Washington, Kentucky. He and Campbell debated whether Infant Baptism was scriptural, or not. Then, Mr. Robert Owen, an atheist, was debated in 1829, at Cincinnati, Ohio. The population was greatly affected by the unprecedented public debates. The churches could not hide their creeds any longer. The Reverend Mr. W. L. Maccalla, in 1843, was met at Lexington, Kentucky on the subjects of baptism, the Holy Spirit, and creeds. Maccalla was also a Presbyterian. Although the Presbyterians claimed the victory in the debate, Campbell was “immersing” their membership in between the hours of debate. This is the “Mark of the Beast” (Papacy) to teach Infant Baptism. While the great Prostitute was suffering military defeats in Europe, she was losing her hold in the United States due to free speech. Finally, Campbell met with a Roman Catholic Bishop, John B. Purcell, in Cincinnati in 1837. They discussed seven propositions, including, “Roman Catholicism is anti-American.” The policy of public debates carried on through the remainder of the century. Clark Braden, in 1884, is credited with exposing Mormonism in Ohio so badly that they closed many churches. W. D. Moore did the same thing with Universalism in Indiana and Ohio. The Restoration Movement, or the Reformation, had an army of

BIBLE AUTHORITY. Alexander Campbell wrote for the rule of the Bible, and for the equality of the brothers; at the same time he wrote against church creeds and confessions of faith, against preachers and Doctors of Divinity, calling them “the capital Ds,” and the “double Ds.” Campbell wrote against the “mother of Prostitutes,” and the “daughter Prostitutes.” The Church of Rome was identified to be the first, and the Protestant denominations the latter. This part about the “daughter prostitutes” is the second half of the Seal on Satan. Both “mother” and “daughters” comprise the entire “Seal on Satan.”

But Campbell was not alone. Many men of Bible knowledge believed that every church was doctrinally wrong, and that it was time for a change. Walter Scott, a Baptist and close friend, frequently wrote articles in Campbell’s magazines. Scott began a “reformed Baptist” movement. Editors of denominational magazines were allowed to express their opinions. This is a summary of their accomplishments:

(1) No name on the church except Christ’s. Baptists, and Lutherans, and Methodists, and Presbyterians, were condemned as unbiblical names. However, some of the elect were believed to be in each denomination at that time.
(2) A plurality of elders. No pastor system.
(3) Baptism is by immersion.
(4) Communion is on the first day of the week. Quarterly, and semi-annual communion was the practice of some denominations, and was exposed by the Bible. (Initially they were divided evenly over “open communion,” however as the Millennium progressed the advocates of “closed communion” dominated the movement.)
(5) No preachers. The elders should be qualified to teach.
(6) Separation of Church and State.
(7) Pacifism. Jesus is the Prince of Peace. (All did not agree with him on this subject.)
(8) No creeds or confessions of faith.
(9) The law of Moses is abolished, or superseded.
(10) Revelation is being fulfilled today. The Pope is the Man of Sin.

[Campbell, and the church, did not remain true to these convictions. Bethany College was founded, and opened its doors in September of 1842, but Campbell promised that it would be limited to Liberal Arts, and not be a “preacher factory.” He lied in this promise! He was rebuked in an article in his own magazine for “deserting the principles of the reformation.” But he would not repent. Tolbert Fanning founded Franklin College in 1844, which also became a “preacher factory.” The “preacher factories” proved to be the cause of the end of the Restoration Movement. These had been “invented” by the Pope, and the Council of Trent, in 1563.]

IMMERSION. In 1826, Campbell published a New Testament, entitled, “The Living Oracles.” The purpose for this venture was to fill the void where no translation had the forms of the word “baptizo” translated into English. He translated it “I immerse.” (The proper word is “dip,” which is so used three times in the Bible when not referring to “baptism.”) The translation was continued for many years to come.

Walter Scott published a book entitled, “The Gospel Restored,” in 1836. These quotes will demonstrate the method utilized to bring about “the ancient order of things.”

“Thus the gospel is shewn to embrace a still wider range of elements or ‘first principles’ than merely remission, the Holy Spirit, and eternal life; men of the one part being required as a first step to believe, repent, and be baptized; while God on the other part promises the remission of sins, the Holy Spirit, and eternal life.” - The Gospel Restored.

Scott removed this message from the language of Babylon (Papacy), and translated it into
English:

“And Peter said to them, ‘Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit’ - Ibid. 3

The literal translation is:

“But Rock said to them, ‘Reform and be dipped each of you on the name of Iesous Anointed into forgiveness of sins, and you will receive the Gift of the Holy Spirit’ - Acts 2.38.

[Scott was unaware of the resurrection in “this generation” (AD 32 - Mt 24.34), which was the end of the “gift of the Holy Spirit.” Today, we receive the seven Spirits of God by prayer (Jas 1.5-8), but NOT the gift of the Holy Spirit by the laying on of hands. The “gift” was received by “hands,” and the seven Spirits are received by prayer. The Pope teaches that the gift of the Holy Spirit is received at Infant Baptism, by the hands of the priest who anoints the babe with oil.]

Walter Scott went on to discuss the source of darkness up to that time (1836), and contrasted the clear Bible message:

“Why when they put the great question of salvation, do we not follow the holy, and inspired, and infallible example of the chief apostle, and say gladly, ‘Repent and be baptized, every one of you in the name of Jesus Christ, for the remission* of sins, and you shall receive the gift of the Holy Spirit?’ Why do we, for this unerring teaching, substitute in so nice a case, our own inventions, and torture by protracted sufferings the returning prodigal?” - Ibid. 4 NOTE *: “remission” should read, “forgiveness  

[By “protracted sufferings,” Scott is referring to prolonged tent revivals, and the “anxious seat,” where souls waited for the descent of the Holy Spirit. Their answer was at variance with Peter’s direct answer. In fact, there is no “anxious seat” mentioned in the Bible! Charles Grandison Finney (1792-1875), and others of like mind, became famous for such maneuverings as these.]

Walter Scott continued the discussion of “substituting our own inventions” in his book.

“Do those who thus treat Jesus and his ministers, hope to be pardoned for so great an insult offered to his majesty? Or do they hope that the truth will be thus unrighteously suppressed for ever? That it will always and by all others of the ministers of Anointed be suffered to slumber in concealment for evermore? If they do, they err, for the answer of the holy apostle has been resumed; it has been called up again to answer the great design for which it was originally intended; the convinced, the convicted, the awakened sinner has been told in the language of Peter, what to do to be saved; and the result has been glorious as the answer is scriptural; for those who have obeyed the gospel, according to the primitive form of sound words, have tasted all its blessings; have been pardoned, comforted, purified and made to rejoice, like those of old, ‘with joy unspeakable and full glory, receiving as the reward of their faith the salvation of souls.’ There is no charity in concealing or in suppressing the truth, the person guilty of so unworthy a deed, gives but poor proof of his fidelity to Christ and love to poor sinners.” 5

[This was the message that brought about the Millennium!]

The goal to “Restore the ancient order of things” was hindered by Campbell’s opposition to missions. In 1849, the “American Christian Missionary Society” was founded. Campbell was named president, even though he was absent. The ploy worked! He began to support missions. The Baptists rejected Calvinism, in part, and became Free Will Baptists. Walter Scott led the “reformed Baptists.” Some Presbyterians disregarded the notion that Pentecost must happen again for men to be saved, and that the Holy Spirit must be poured out from Heaven. Then they began to invite believers to join them at the close of meetings. These were called, “New Lights.” The former became known as “Old Lights.” The “New Lights” became the larger denomination in the United States by 1850. Calvinism had been struck a deadly blow! The Millennial movement was not confined to one denomination, but spread to many.
And, none of them were perfect!

Bible Societies were springing up everywhere, and Tract Societies. Several Bible Societies were working on a new translation of the Bible at the same time. King James had instructed his translators to adhere to “ecclesiastical names,” such as, “church, baptize, bishop, justification, sanctification, Sabbath, etc.” The American Bible Society (1816), and the American and Foreign Bible Society (1837), and the American Bible Union (1850), were publishing translations in many languages. Although some foreign translations had the word “baptizo” translated, they could not get this word into English. The nineteenth century was called the “great century of missions.”

4) DATING THE MILLENNIUM. The year 1859 is when Campbell, and the Churches of Christ and Disciples of Christ first began to have widespread success in missions. Although the results were minimal, the organization was established and being supported financially. (See Zec 14.8 for a prophecy of the Millennium by missions.) The distributing of free Bibles is a half-hearted attempt at converting souls to the Anointed. No where does the Bible authorize this procedure. What is commanded is to “go into all nations.” This was all that remained to bring the church back to “the ancient order of things.”

Men had observed these events, and expected them to bring about the Millennium: the military woes of the Pope, and the reintroduction of “dipping (immersing) for the forgiveness (remission) of sins,” and the success of missions. The reader must recall that we are looking back on many prophesies fulfilled which occurred after these observations. Besides that, they had false notions about the Millennium. Many Scriptures about Iesous’ ministry, and His “coming in AD 77,” are falsely assigned to the Millennium. But here are samples.

A) “The reign of Anti-Christ has passed: the Church is coming up out of the wilderness: the Two Witnesses have been received up into heaven; and the vials of God’s wrath are now being poured out on all the enemies of truth and righteousness” - Robert Milligan, Jan 1858.

Milligan quoted statistics about the progress of missions as a basis for his deduction. The Bible was now translated into 200 languages; and 40,000,000 copies had been distributed worldwide; and 2000 missionaries were in the field; and $5,000,000 was donated to missionary societies annually. [Our conclusion was, the Millennium began after June 24, 1859, as opposed to 1858.]

B) “(Seventh bowl of the wrath of God.) ... I should say, that, before a great while, the whole continent of Europe will be convulsed from centre to circumference, by a terrible and bloody revolution, such as the world never saw before ... and the dawn of that blessed end when Messiah shall be known throughout the whole world as the Christ, the Son of the Living God” - D.R.H., Chicago, Illinois, August 21, 1859.

[(1). This writer has mistaken about the fall of Babylon to be only once, in June of 1859. We have shown One Day was June 1859 to May 1860. This was followed by One Hour in September 1870. See: Rev 18.8, 10. Working on partial knowledge, the conclusion is impressive.

(2). The “bloody revolution, such as the world never saw before” was World War I.

(3). Then the expression describing the resurrection in AD 77, “at the name of Iesous every knee will bow,” was also misinterpreted to apply to the Millennium. This is a quote from Isaiah, but because Paul was writing to the Body, he only quoted the blessing. The curse in the same place is: “those incensed against He Is (יהוה)” (Isa 45.23-24, Rom 14.11). Therefore, the Bible does not record “every knee bowing to the Lord.” The “resurrected” bowed before him, in AD 77, and those “incensed against Him, were all ashamed.” These misunderstandings limited the accuracy of their interpretation. They were the result of believing the Pope’s teaching that three resurrections of God were actually only two resurrections. Had they known about the first century resurrection, then their conclusions would have been different. And, Alexander Campbell did publish the opinions of “The Perfectionists,” who supported a First Century rapture.

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C) “Great events are at hand; God is shaking Italy to its center. The man of sin is in agonies. The people are aroused, and the ‘smoke of her torment’ is now ascending high over all the world ... The great river Euphrates is fast drying up ... The gospel with its power is rapidly preparing the world for great changes” - Geo. W. Elley, June 1860.

[This is after the battle of the Two Sicilies in May of 1860. The first two quotes were after the fall in One day was finished, in AD 1860; but “the man of sin in agonies” would be the fall in One Hour, in 1870, and also “the great River Euphrates” would be the battle of Armageddon, concluded in AD 1923. William Hurte dated the Millennium to have begun in 1870. Tocqueville, of France, heard about the religious movement and rushed right over. He wrote a book about his observations. An anthropologist dated the Millennium in the 1800s. A self-proclaimed “humanist” critiqued Tocqueville’s book, and indicated a Millennium in the 1800s. The secular writers of this century knew more about church history than the religious writers. This is due to the fact that they had no church creed to support. Therefore they read the Bible logically, and interpreted the history to agree with the Bible.]

CONCLUSION. Sometimes the symbols are “specific,” and at other times they are “general.” Therefore, “in the same hour,” may mean exactly “15 days,” or just a general term for a “short time.” The third possibility is that we have been unable to locate the proper historical event. [For a “specific” example see the notes on a “half an hour” [Rev 8.1]. Iesous teaching, “A Little and you will not see Me and again, A Little and you will see Me, because I go to the Father,” was specific. Iesous ascended in 45 literal days (after vs Jn 12.35), and He returned in 45 symbolic days; or, in 45 years. AD 32 + 45 Days/Years = AD 77. [See: Jn 7.33, 12.35, 16.16; but the apostles did not mention “the year” of Hs return.]

But here are our suggestions for the beginning date.

Preliminary peace at Villafranca: - July 11, 1859.
The formal Treaty of Zurich: Nov 10, 1859.

[If a peace treaty marked the beginning of the Millennium, these dates may apply.]

“A tenth of the city fell” (Villafranca) “in the same hour” that the Two Witnesses were raised up to (Third) Heaven when D.R.H. described the Millennium. Robert Milligan and Geo. W. Elley were also close in their determinations. But the reader is reminded, that the entire year of 1859 was without precedent. The American Christian Missionary Society met in Cincinnati on October 19-20, 1959, and it was reported to the brotherhood like this:

“... this anniversary of the Society surpassed any other it had ever held” - W. K. Pendleton. The society had convened in October, and report was published in December 1859.
The witness of D.R.H.: Aug 21, 1859.
ACMS meeting: Oct 19, 1859.

[If a feat of the Body marked the beginning of the Millennium, these dates may apply.]

5) AND THEIR ENEMIES SAW THEM.

“And the [ones] dwelling on [face] of the (ὅρις) earth will rejoice over them, make merry ... because these, the Two Prophets (Witnesses) tormented the [ones] dwelling on [face] of the (ὅρις) earth ... And they ascended into Heaven (Government) in the Cloud (Glory), and the enemies of them saw them” - Rev 11.10, 12.

In what way did the enemies of the Bible see the Two witnesses raised back up into the Government (Heaven) of the congregation of the Lord? Several strategies made this occurrence visible. (1) Christian magazines were one medium to convey the news to men. Articles for returning to the Bible as the standard of faith; and exposing the great Prostitute, and her daughters; and denouncing creeds as evil, along with the clergy; all made a positive impression on the men of earth. Infant Sprinkling was declared illegal, and “immersion” was taught to be the proper meaning of the Greek word “baptizo.” (2)
Public debates attracted crowds, and transcripts of these confrontations were sold to the public. The British Empire and the United States were salted with “immersionists.” (3) Publishing the New Testament, without some of the Pope’s corruptions, was known to the men of earth. (4) The greatest influence was by the testimony of the converts to the “new” religion. Although it was new in that day, it was patterned after “the ancient order of things.” (5) The Protestant, and “ancient order,” missions turned the world upside down. (6) By 1890, there were four million Baptists in the United States alone, and almost one million Disciples of Christ. Never before had “immersion” made such an impact on Babylon, and her daughters. By 1926, the Baptists had increased to over eight million, and the Disciplets to over one million and three hundred thousand. One, and all, could “see” the results of the Two Witnesses back in Heaven.

6) THE LANSDOWNE CHURCH OF CHRIST.
She was a “Body” of the Millennium, and taught the principles of the 1800s in the 1940s, where my family, and I, attended. The “men of God” taught me this principle of life:

“The simple believes every word, but the prudent looks well to his going” - Prov 14.15; KJV.

They taught, and demonstrated great “humility.” Frequently, they would say, “Do not believe me just because I am a preacher. Read your Bibles at home. You can understand the message as well as I can.”

Then they would impress the commandments of the Lord Jesus upon our minds;

“But you, do not be called ‘Rabbi’ ... Do not call anyone on earth your ‘Father’ ... And do not be called, ‘Lords’ ... call no man ‘Teacher’” (Mt 23.8-10).

Then, they would point out that these titles were from the Roman Catholic Church. Luke Perrine stated, “Though the liberal churches have ‘Doctors,’ we do not, for they are not authorized by Scripture.”

Spiritual character and wisdom was taught by these verses:

(3) “And whoever exalts himself will be humbled, and he who humbles himself will be exalted” (Mt 23.12).
(4) “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus” (Acts 4.13; KJV).
(5) “For you see your calling, brothers, how that not many wise men after the flesh, not many mighty, not many noble [are called]; but God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty” (1 Cor 1.26-27).
(6) “Howbeit we speak wisdom among them that are perfect [forgiven]; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, the hidden, which God ordained before the world unto our (apostles’) glory” (1 Cor 2.6-7).
(7) “I can do all things through Anointed who strengthens me” (Php 4.13).

And so, the supernatural God was presented to our minds, and the presence of the Spirit of the supernatural God in His servants was taught to us. The great power of God in man was emphasized over and over. The infallibility of the Scriptures was declared, and demonstrated by the fulfillment of prophecies, and the harmony of the entire Bible. The great skepticism of the 1880s was taught, and refuted. The New Revised Version of the Bible was condemned, and warned against.

(8) In 1943, a traveling speaker, who specialized in prophecy, taught a summary of Jesus’ Revelation in one hour. He labeled the Papacy and Pope as “Beast and False Prophet,” and dated the “Fall of Babylon” to have been in 1870. Then, this very wise man told us that the “Devil was coming in the future” (Rev
Although I was very disappointed, especially after the “Fall of Babylon” and the “Thousand Year reign,” still I vowed that, “I will spot him, if he comes!”

But the Lansdowne Church of Christ was not “all talk.” Whenever the preacher would begin to tell a lie, the congregation would recite the Scripture in unison, proving that he was lying. Our attendance averaged around 250 on Sunday morning; but this mattered not! When the preacher would begin to tell a lie, the recitation of the Scripture, in unison, would begin. One woman visitor told our congregation how impressed she was about our “Free Speech” policy. For myself, I remember thinking, “The Devil can not get me here! Look at all of the wonderful people here who will protect me from lies.” This is the keeping of the commandment in First Corinthians (11.19); “For there must also be heresies among you that they which are approved may be made manifest among you.” And, I had lived with these “approved people of God” in the Millennium.

II. A VIEW FROM HEAVEN (Rev 20.4-6).

The first view of the Millennium was from earth, and the effects on men living then (Rev 20.1-3). Now we consider the view from a different vantage point. The first image is of worldly things, but the second is of spiritual things (Rev 20.4-6). The first was about earth, but the second is about Third Heaven. Although Iesous is in the world, and is the King of kings, from where does the Bible state that He rules? As you know, the answer is Third Heaven. (See: Acts 7.55; Rev 3.21, 22.1.)

1) THE SOULS OF THOSE BEHEADED (Rev 20.4-6).

“And I saw thrones, and they sat on them, and judgment was committed to them. And I saw the souls of the [ones] having been beheaded on account of the witness of Iesous (Ἰησοῦς) and on account of the word of the God (τοῦ Θεοῦ), and those not falling down to the Beast (Papacy) nor the Image of him (Holy Roman Emperor), and they did not receive the Mark on the Forehead (Mind) and the hand of them. And they lived and ruled with [priests; Rev 5.10] of the Anointed (του Χριστου) the thousand years” - Rev 20.6.

A) THE THRONES AND CROWNS. The vision presented above is unique, being mentioned by name, “First Resurrection,” no where else in the Bible. The meaning is determined by investigating the key words separately.

(1) THE THRONES;

(a) “The [one] overcoming, I will give to him to sit with Me in the throne (#1) of Me, as I also overcame and sat down with [glory] of the Father of Me in the throne (#2) of Him” - Rev 3.21.

Recall our discussion of the colors of God, in Chapter Four, being: transparent, and translucent, and opaque. “Transparent” characteristics of God are easily seen; such as, “feeding the birds.” “Translucent” characteristics of God are seen through images, but not clearly. “Opaque” characteristics of God are hidden from men.

Here we have an example of “translucent” properties of God. The principle is clearly stated, although not graphically, and is incomplete by itself. We have found that strict adherence to grade school grammar is of great benefit in Bible interpretation. Any further observations and conclusions must agree with this statement. Here thrones are mentioned;

(b) “For thrones (plural) are set there for judgment, the thrones (plural) of the house of David” - Ps 122.5;
(c) “... to shepherd Jacob and Israel” - Ps 78.11;
(d) “David ruled Judah and Israel” - 2 Sam 5.5; paraphrased;
(e) “... kingdom of Him (like the Son of Man)” - Dan 7.14.
The Millennium was being described in AD 1870; compare Revelation 11.15. The throne of David is called, “the key of David”;

(f) “These [things] says the Holy [One], the True [One], The [One] having the key of the David ...” - Rev 3.7.

So then, “the key of David” would include plural “thrones” and multiple “kingdoms”;

(g) “… judgment was committed to them ...” - Rev 20.4; 
(h) “For neither the Father (Ὁ Πατὴρ) judges no one, but all of the judgment He has given to the Son” - Jn 5.22.

In summary, of this one sentence, David had plural thrones, inferring his successors on the throne of the David, Iesous had the key of David, Iesous had “all judgment”; for no king would follow His reign. The phrase, “they sat on them” (Rev 20.4) refers to the 24 Elders.

But contrary to these thrones, we believe “the throne of judgment was outside of Third Heaven.” For we do not believe the Bible describes “filthy sinners” in Third Heaven. Where were they judged?

Careful research has provided no direct answer to this question. But, we have spotted an indirect answer. This is “translucent” knowledge; an image is seen, but not graphically. The “throne of judgment” is always pictured with an individual on it. However, “the throne of The God and of The Lamb” is in New Jerusalem (Rev 22.1). Isaiah recorded the throne to be “in heaven,” and the “footstool” on earth (Isa 66.1). The writer of Hebrews made the same point with these words, “We will come boldly before the throne of grace” (4.16; KJV).

However, the judgment throne is only recorded to have “One” on it. Therefore, it is obvious that the Judgment is not before the throne in Third Heaven, which is that “of The God and of The Lamb.” Consult these verses to confirm this statement: Eze 1.26-29; 10.1; Dan 7.9-10; Mt 25.31; Rev 20.11.

The proper comprehension of the First Resurrection is so “extremely critical” that we are going to share with you a number of opinions; and some comments about these opinions.

(1) MATTHEW POOLE; PURITAN; AD 1680.

“This is a very difficult text. Thrones are places (!) of dignity and judicature; they seem to signify only places of dignity ... One learned Dr. More interprets thrones and judgment, concerning those thrones or plains of judicature, upon which the dragons’ officers sat to condemn the saints of God ... But the Scripture no where else mentions more than one resurrection.”

The Matthew Poole Commentary interpreted many things properly. When this happened then followed Scriptural or historical quotes; or, both. But we find no quotes for this statement. And, that is simply because the statement is false.

Rebuttal #1. “Here is the patience of the holy ones; the [ones] here keeping the commandment* of the God (του Θεου) and the faith of Iesous” (#1) - Rev 14.12.


“And I heard a voice from of the heaven saying, ‘Write: Blessed [Resurrected - Mt 25.31, Rev 1.3, Dan 12.12] the dead, the [ones] dying in Lord (en Kuriw) from now. Yes, says the Spirit (του πνευματι), in order that they may Rest [Resurrected] from [burden] of the labors of them , and the works of them follow with them’” (#2) - Rev 14.13.

Rebuttal #2. “(1) Anointed the firstfruits (from the dead), (2) the [ones] of the Anointed (του Cristou) at His coming. (3) Then the End, when He delivers the kingdom to the God (του Θεου) and
Father (καὶ Πατήρ) ..." - 1Cor 15.22-24.

Rebuttal #3.  “And I saw something like a Sea of Glass [before the throne of God - 4.6] mingled with Fire [Persecution], and those who have the victory over the Beast [Papacy], over his Image [Holy Roman Emperor], and over his Mark [3 = 2], and over the Number of His Name [666], standing on the Sea of Glass [before the throne], having harps of the God (τοῦ Θεοῦ)" - Rev 15.2.
Remember these rebuttals, they will be applied to other men’s writing.
(2) MATTHEW HENRY; PRESBYTERIAN; AD 1714.

“They had honour bestowed upon them. (1.) They were raised from the dead, and restored to life. This may be taken either literally or figuratively; they were in a civil and political sense dead, and had a political resurrection; their liberties and privileges were revived and restored.”
(3) ALBERT BARNES; PRESBYTERIAN; AD 1851.

“It is admitted on all hands, that this doctrine, if contained in the Scriptures at all, is found in this passage only.”

(4) B. W. JOHNSON; CHRISTIAN CHURCH; AD 1891; REV. 20.4.

“Souls of them that had been beheaded. These are they ‘who lived and kingied with Christ for a thousand years.’ Is it a literal resurrection from the grave? I answer decidedly in the negative.”

(5) DICTIONARY OF PREMILLENNIAL THEOLOGY; AD 1996.

A) ELLICOTT’S COMMENTARY: “There is to be a sequence in the resurrection of the dead, and St. Paul explains this in three groups: (1) Anointed Himself, the first fruits; (2) the faithful in Christ at His coming; (3) all the rest of mankind at the end, when the final judgment takes place ...”

NOTE: Where are the dates? This opinion is to leave the job unfinished. “God is not the God of the dead, but of the living.”

B) ALFORD WRITES: “The resurrection of the rest of the dead, here veiled over by the general term to telos [the end] -- that resurrection not being in this argument specially treated [1 Cor 15], but only that of Christians ... It ought to be needless to remind the student of the distinction between the parousia [the coming] for those in Christ and the final judgment, it is peculiarly important to bear in mind.”

NOTE: Where are the dates? The Premillennialists agree about the multiple resurrections; but they declare everything to be in the future. Where then is the evidence of The Living God?

C) ROBERTSON AND PLUMMEN also believed this passage is open to be interpreted as Christ coming exclusively for His own, the church saints, as separate from another coming in which He raises other dead: ‘Of these tagamata [each in his own order] there are two, clearly marked, in the present passage; Christ, who has already reached the goal of Resurrection; and Christ’s own [the church], who will reach it when He comes again.

NOTE: All these writers missed the date: “this generation” (Mt 24.34), and “some standing here shall not taste death” (Mt 16.28), and “A Little” (Jn 16.16), and “I come quickly” (6 times); and “tribulation 10 days” (Rev 2.10).

D) EDITOR: MAL COUCH. “The Disciples had this longing but were given no hint as to the time of the Rapture. Since it did not come upon them, we do not question their hope nor the Lord’s Revelation about the doctrine itself. It simply means that it is yet to come.”

“We know now, of course, that they [His own] died” - p. 343.

NOTE TO READER: Did you notice how all of these commentators claim that they knew more than the apostles? On the other hand, we accepted the apostles’ words, and deduced from them (and from the prophets) that “Ten Days” was: AD 67-77.
NOTE: “Peter seeing him [John], said to Iesous, ‘But Lord, what about this man?’ Iesous said to him, ‘If I will that he remain till I come, what is that to you? You follow me’” - Jn 21.21-22.

Verses 21.23-25 are heresy! These were added by we (vs 24); and they accuse the Lord Iesous of lying; or else, of not knowing what He was saying!

E) PRESTON AND LOCKWOOD; AD 1992. “Don Preston of the Ardmore Church of Christ in Ardmore, Oklahoma, will defend the proposition, “The Bible teaches that the second, or final coming of Iesous Christ occurred at A.D. 70 in the destruction of Jerusalem.”

Bill Lockwood of the Marlow Church of Christ in Marlow, Oklahoma, will defend the proposition, “The Bible teaches that the second, or final coming of Iesous is yet future and will occur at the end of the Christian dispensation.”

Time: November 30 through December 4 ... A second debate will be held in Marlow on this topic in May 1993” - Circulated Public Announcement.

This was the Miracle of ‘92.

Although both men tried to prove the Pope’s “3 = 2” teaching, nevertheless, the final result was to confirm that: “God can count to three.” The awesome power of God was demonstrated by these men, and by us, for we observed what was going on.

(1) Preston proved scripturally, and logically, the resurrection of “this generation” (Mt 16.28; 1 Pet. 4.5; Rev 1.1-3).
(2) Lockwood proved scripturally, and logically, the resurrection at the end of the Christian dispensation (Rev 20.11-15).

Both men believed in Iesous’ resurrection (#1). Preston believed “some standing here” (#2). Lockwood believed the resurrection of “the dead only” (#3; Rev 20.11-15).

All of the Premillennialists, quoted above, believed in multiple resurrections, but none of them had a date. Based on many years of researching Bible Commentaries, I believe that AD 1992 was the first year since the days of the apostles, that men could understand the “Three General Resurrections” (1 Cor 15.22-24). Preston and Lockwood both denied one of these resurrections in their debate. But they confirmed our belief in all three of them. [And – this miracle can convince you!]

The Lord Iesous went to much labor in order to distinguish the “Resurrection of the Dead and the Living” (AD 77) from the “Resurrection of the Dead-only” (End of Time). The Son of Man came on the clouds with the “Dead.” The “Living” met Him in the air. But God had declared, “The glory of the house of David (Iesous) ... shall not become greater than that of Judah” (Zec 12.7). And so, the “Final Resurrection” will have no “Living.” Read Revelation 20.11-15 carefully. Everyone described to be resurrected is recorded to be “Dead.”

As Alexander Campbell discovered a new “Everlasting Good Message” in the future from Daniel 7.27 (compare: Rev 11.15); now we seem to be living in an age of “improved knowledge.” For 1900 years no writer could “count to three.” But, the Lord Iesous Anointed has changed all that since 1992.

F) THE POPE’S OPINION.

“The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendency, but only by God’s victory over the final unleashing of evil, which will cause his Bride to come down from heaven. God’s triumph over the revolt of evil will take the form of the Last Judgment after the final cosmic upheaval of this passing world” - Catechism of the Catholic Church, 1994.

NOTE: This statement is one of the “Three Blasphemies of the Beast” (Rev 13.6); to blaspheme “His Tabernacle” (Rev 21.3 - New Jerusalem). The Papacy teaches that it is future; the Lord Iesous teaches that “New Jerusalem” was founded in AD 77. “Tribulation Ten Days” (Rev 2.10), and “I come quickly” (Rev 2.5, 2.16; 3.11; 22.7, 22.12, 22.20), and “A Little” (Jn 16.16), and “1335 Days” (Dan 12.12) determine the date.
“And I saw a New Heaven and a New Earth … And the Holy City, New Jerusalem, I saw coming down (#1) from [place] of the (του) heaven (#2) from [place] of the God (του Θεου) (#3) … the Tabernacle of the God (του Θεου) [is] with [place] of the (των) men (#4) …” - Rev 21.2-3.

The Lord Iesous teaches New Jerusalem is “on earth.” The Pope teaches New Jerusalem is “in heaven.” In other words, the Pope teaches that “down is up.”

SUMMARY: The thrones are of the 24 Elders. The throne of the God (του Θεου) and of the Anointed (του Χριστου) of Him is singular (του θρονου) (Rev 22.1, 3). The “plural thrones” (Rev 20.4) are spelled, “θρονοι”; as contrasted with a singular throne: θρόνος.

“And judgment was given to them …” – Rev 20.4; referring to the 24 Elders.

The 24 Elders were the 24 Writers of the Old Testament. They ruled the earth by the inspired words given to them.

The Premillennialists seem to be brighter about numerous resurrections, judging from our quotes, than the orthodox churches. However, an examination of their views on other subjects demonstrates their inability to interpret Scripture correctly. One example is their insistence that there must be a gap (of over 1900 years) [sounds like the Pope], between Daniel, verse 9.26, and verse 9.27. They teach that the “Six Propositions” in Daniel, Verse 9.24 are incomplete; and will be left for the “Seventieth Week” (which they believe will be at the End of Time). However, the apostles of the Lord Iesous had interpreted these “Six Propositions” to have ended in AD 35, with the “dipping” of Corneliaus and his friends. [We do not have the space to share this documentation with the reader. But you can find it yourself with the help of a Bible Concordance, such as the one compiled by James Strong.]

This was mentioned to convince you, as one pamphleteer has written, “Premillennialism Is Sin.”

Now let us return to the interpretation of the “First Resurrection.” We have concluded that The God and The Lamb were on the “throne” (singular, in Third Heaven); and they controlled the plural thrones on earth as “King of kings.”

B) THE SOULS BEHEADED. The Beast, or Papacy, had killed the bodies of the “souls who had been beheaded,” and the “Woman (great Prostitute) was drunk with the blood of the holy ones.” Iesous had already taught on this subject, saying:

“And do not fear from [strength] of the [ones] killing the body, but being unable to kill the soul …” - Mt 10.28.

This has been discussed in detail. (See: Rev 14.9-13, 17.5-6.) The Mark of the Beast (Papacy) is the difference between life and death. The Blessing (resurrection) is declared like this:

“Here is the patience of the holy ones; the [ones] keeping the commands of the God (του Θεου) and the faith of Iesous (Ιησου)” - Rev 14.12.

Therefore, the “souls” without the Mark of the Beast keep the commands of God, and are raised up to Third Heaven to be with our Heavenly Father and the Lamb. Some have perverted the message, stumbling over this word “souls.” They attempt to make this symbolic of some spiritual operation on “earth,” because they have no bodies. But then, “the Anointed” is in Heaven! The “souls” are resurrected and given a “new body.” (See: 1 Cor 15.35, 38, 50-55.) We must keep everything in the proper relationship: The Anointed, the Beheaded, the Thrones, and Ruled a thousand years. The “Anointed” is in Third Heaven, and the victors over death have a crown (which indicates a throne), and no man lives for a thousand years on earth. [But then, the thousand years is a symbol of time to be determined.] Then, they rule with the Anointed.
Another resurrection is declared, in Chapter 14, to follow this one:

The “final resurrection” (20.11-15) is intended, following the “First Resurrection” (Rev 20.4-6). The relationship between resurrections before and after the “thousand years” is in two chapters (Rev 14 & 20). Then Chapter 15 dates this “first resurrection” in this imagery:

“And I saw as a Glassy Sea having been mixed with Fire (Persecution), and the [ones] overcoming from [Mark] of the (του) Beast (Papacy) ...” - Rev 15.2.

The “victory over the Beast” is pictured in verse (Rev 20.4). The popes and the Catholic monarchs had the bodies killed, but they were unable to kill the souls of the martyrs. The record of the resurrection introduces the “first bowl of the wrath of the God on the earth” (Rev 15.7, 16.2). We have judged this to be the American and French Revolutions, begun in 1776 and 1789. Iesous continues the story, for our benefit, telling how these “souls” merited salvation.

C) HAD NOT RECEIVED THE MARK.

“And they did not received the Mark on the Forehead (Mind) and on the Hand of them (Service)” – Rev 20.4.

The “servants of our God” were “sealed on [Conscience] of the (του) Foreheads of them” (Rev 7.3). Jeremiah described this:

“… giving of Me (YY) (⊂λακτυς) of law of Me (YT) in (b) mind of them, and on (לב) heart of them, I will write her” - Jer 31.33.

Recently, the Bible translators have changed “in” (B) to read “on” (L’). This is to agree with the Pope’s interpretation, and translation. The King James Version and the Geneva Bible read: “in.” The Pope says that these are slaves with their Foreheads branded, making the Mark of the Beast “on” the Forehead. But compare the Bible for a moment:

“He makes all, the small and the great, and the rich, and the poor, and the free, and the slaves, in order that they would give to them marks on [surface] of the (της) right hand of them, and on the Forehead (Mind) of them” - Rev 13.16.

Were the “great” branded like cattle? How about the “rich” and the “free?” This was not a custom in early Rome to brand “all.” History has no incident where “all” were branded. Therefore, in search of truth, we must expect the “seal of God on [Conscience] of the (των) Foreheads of them” (Rev 7.3); and a “Mark of the Beast on [Conscience] of the (του) Foreheads of them” (Rev 14.9) to be in agreement. Jeremiah explained it clearly. They either love God or the Beast (Papacy). Either the law of God, or else, the law of the Beast is in their minds.

NOTE: This is not recorded consistently in Revelation, but sometimes is rendered, “on the Forehead.” We pretend not to know the reason for this difference, but it is recorded, as we have translated it above, several times.

[“The Forehead of Ezekiel against the Foreheads of the elders of Israel, and his Face against their Faces, and receive into your heart the words of Me, and go speak to them” (Eze 3.8-11) is an interpretation of the symbol “Forehead.” Jeremiah’s use of the word “Forehead” (31.33) agrees that it symbolizes the “Mind.” The Greek word (ἐπὶ) is translated both “upon” and “in.” In the book of Philemon 4, “in (ἐπὶ) [petitions] of the (των) prayers of me” verifies this use, though “upon” is also used.]
2) THE BLESSING.

“And the rest of the dead did not live until the thousand years were finished. This [is] the first resurrection. Blessed (resurrection) and holy, the [one] having a part in the first resurrection. On these the Second Death does not have power, but they will be priests of the God (του Θεου) and of the Anointed (του Χριστου), and they will king with Him a thousand years” - Rev 20.5-6.

A) DEAD DID NOT LIVE. The resurrection of “those beheaded,” and of “the dead, small and great, standing before God” (20.12) are contrasted as being before, and after, the thousand year kinging. “Live” is described for us:

“And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt” - Dan 12.2.
(See also: Mt 25.31-32; 1 Cor 15.50-55; 1 Thes 4.13-17; Jude 14-15; Rev 5.13.)

“What God has joined together, man will not put apart.” The just and the unjust are raised from the dust together! Many expositors understand the grammatical sense of the sentence, and admit it, but then they deny belief in the grammatical sense. This is because of their creeds!

“Those who by the rest understand all the dead, both good and bad, (the martyrs alone excepted), judge that there will be two resurrections: the first more particular, of those that have suffered death for Christ (Anointed); the second general, of all the rest of the dead” - Matthew Poole, 1680.

The popes have taught for centuries that Iesous is only allowed to have two resurrections. No where does the Bible imply anything even vaguely similar to this conclusion. But then, “the teachings of men,” and “the traditions of men,” cause much evil. You would think that when a man is shown his error in something so basic, he would receive the good news with joy, and go on his way rejoicing. But, alas, alas, “Pride goes before destruction!” For this reason, the Poole Commentary, and many others who understand the grammatical sense, go on to pronounce their unbelief. Here is the proof:

“I must confess I find a difficulty to allow this ...” - Ibid.

When we examine the reason for this unbelief, and compare Iesous’ words with the Pope’s words, we find that men prefer the Pope’s authority to Iesous’ authority. Poole believed that the Papacy, “deceives those who dwell on the earth” (Rev 13.14); but he did not know that his opinion, in this matter, was from the Pope. However, many who have been shown that this is the Pope’s opinion still prefer it to the precious words of our Lord Iesous! (See: Chapter 4: Three General Resurrections.) Now all four bodily resurrections have been identified for us in the book of Revelation. (1) Iesous’ victory over the grave - Rev 1.5, 1.18. (2) The “Old Heavens” resurrection - Isa 65.17; Rev 4 & 5. (3) The “first resurrection” (of two) - Rev 20.4-6. (4) The “final resurrection” - Rev 20.11-15. Two Old Covenant and two New Covenant resurrections (plus Enoch and Elijah = a total of 6 resurrections).

One of the “Five Baptist Principles,” in about 1600, were: “The Bible is the only authority in the Church.” The Bible identifies four resurrections of the dead! A Premillennialist writer has noticed them all. But then, he believes that three are in the future instead of three in the past, only Iesous’ resurrection in AD 32 was believed to be past.

Two of these four are the resurrection of believers only. Iesous’ victory over the grave and the “first resurrection” only included believers. The “Old Heavens” and “final resurrection” include both believers in, and deniers of God. Therefore, both the Old Covenant and New Covenant resurrections had a preliminary raising of the dead. The two judgment days, with the just and the unjust together, are described clearly. (See: Mt 25.32; Rev 20.15.) The Devil teaches that the three resurrections listed together (1 Cor 15.22-24) are really only two. He teaches that the just and the unjust are raised together
(Dan 12), but listed separately (1Cor 15.22-24); but we know better!

B) THE REST NOT LIVE UNTIL ... The martyrs lived again before the American Revolution in 1776. No physical action, nor historical event is described for us; everything is in the spiritual realm of events. Therefore, there were no eyewitnesses to the “first resurrection,” as there were none to Iesous coming out of the tomb. Although 500 students saw Him at one time after He arose, still no one enjoyed the scene of His arising. However, the prophet, David, foretold that He would “not see corruption” (of the body - Ps 16.10). In like manner, John, while in the Spirit, beheld the resurrection of those beheaded. This phrase, “But the rest did not live” implies that the martyrs “did live” before the thousand years began. And it states dogmatically that “the rest would live after the thousand years.” The first century resurrection is stated just as dogmatically, making four in all.

C) RULE WITH HIM 1000 YEARS. “He who overcomes will sit with Me on the throne of Me” (Rev 3.21). Although this verse describes the “Old Heavens” resurrection, we assume that the New Covenant victors will share in the same reward as the Old Covenant faithful. Iesous was crucified, and raised up to Third Heaven to rule over His enemies; and the victims of the Pope now rule over their enemies.

III. SATAN LOOSED: THE MILLENNIUM ENDS.

1) THE THOUSAND YEARS EXPIRES.

“And after the thousand years, the Satan will be loosed from [place – Rev 19.20] of the (τη χλωρία) prison of him” - Rev 20.7.

When the signs of the Millennium are reversed, then we know that the “thousand years” have ended. The “thousand years” is a symbol, and will have an exact ratio of prophetic years to literal years. The “70 Weeks” is an example of this rule. (490 Days = 490 Years. 455 BC to AD 35 = 490 Years.) In Revelation, the “42 Months” demonstrates the validity of this rule. (42 Months = 1260 Days = 1260 Years. AD 600 to 1860.) We will determine the end of the “signs,” and seek a ratio of prophetic years to literal years. The “signs” are: “Satan bound, and the Seal on Satan, and Satan deceive no more.”

A) SATAN LOOSED. Babylon fell in One Day, and in One Hour. After that, the effects of World War I (1829-1922) were felt by the subjects of Babylon (Roman Catholics) even after the city was “dead and gone.” Iesous stated the case like this:

“And the great City (Istanbul) came to be into three parts, and the cities of the nations fell. And Babylon the great was remembered before [face] of the God (του Θεου), to give her the cup of the wine of the fierceness of the wrath of Him” - Rev 16.19.

The plague on Egypt, which Babylon shared in, was: “darkness for three days.” We have observed that this was from the Ecumenical Council in 1869 to the Lateran Treaty in 1929. (1929 to 1869 = 60 Years. Three Days = 60 Years. One Day = 20 Years.) Therefore, Satan was loosed after 1929.

B) SEAL OFF SATAN. The “seal” was found to be: “The Pope is the Antichrist,” and “The Protestant denominations are the daughter Prostitutes.” Have you heard this message lately? We will document the Bible commentaries before the Millennium or at the beginning of the Millennium; and compare these with the commentaries after the Millennium was over.

42 MONTHS before 1948: A) Matthew Poole, in 1680, had these suggestions: (606-1866) or (600-1860). B) Albert Barnes, in 1851, had these suggestions: (533-1793) and (606-1866) and (752-2012) and (1073-2333). Barnes preferred the third option. C) B. W. Johnson, in 1891, chose: (533-1793). Conclusion: They all considered Iesous to be alive, and fulfilling prophecy, in their lifetimes!

42 MONTHS after 1948: The writers do not wish to be identified, and some are dead anyway, but this is easily confirmed by your church teaching. A) “Three and one-half years” [Published 1969. The time intended is not easily discerned.] B) “Three and one-half years” [1970. The event is declared to
be future.] C) “The End Times” [1989]. D) “Three and one-half days; the shortened tribulation - Mt 24.21-22.” [The fall of Jerusalem is intended.] Conclusion: They all considered Iesous to be in the past, or in the future. Compare the Pope. “Three and one half years is the persecution by the Romans against the early church.”

“First” and “Second” BEAST before 1948: A) Poole considered these: “Civil power of Antichrist” and “Pope and clergy.” B) Barnes suggested: “Secular Rome” and the “Papacy.” C) Johnson published this opinion: “The temporal dominion of the Papal power” and “The Pope.” Conclusion. They all considered Iesous to be alive, and fulfilling prophecy, until 1793 or 1860!

[If the Pope is the Beast, then Iesous is alive -- today.]

“First” and “Second” BEAST after 1948: A) “Antichrist” and “a priesthood” [Published 1969. No dates are suggested.] B) “Last political ruler” and “Last church leader” [1970. The end of time is implied.] C) “Rome and Nero” and “Roman governors, or opponents of the apostle, John, in the church” [1989]. D) “Roman Empire” and “Rulers of Palestine” [1969. First century is implied].

Conclusion. They all agree that Iesous is in the past or in the future. Compare the Pope. “Roman Empire” and “False prophets who deceive with the false Anointeds in the first century.”

God is with “no variation or shadow of turning” (Jas 1.17). “Iesous the Anointed the same yesterday, today, and into the ages” (Heb 13.8). We can see no evidence of any belief in these Scriptures from the interpretations quoted above, which were after the Millennium. Only God knows the thoughts of man, and however pure their intentions may have been, we do not have to judge their thoughts to determine that this is “preaching the Pope.” The Millennium is “with (Meta) thousand years the Satan will be loosed from prison of him” (Rev 20.7)! AND – The Pope has the greater power for the moment.

C) SATAN DECEIVES AGAIN. When the Pope was declared the Antichrist (AntiAnointed), everyone understood that this meant the enemy of Christ (Anointed) and of God. The lovers of God cannot be deceived by a man considered the enemy of God by their own church. But the churches have all changed their teachings. Iesous no longer lives in their lives, and in the governments of the world (if they are correct); as He did in the Millennium. We have no intermediate promises to look forward to, and to pray for today, death is our only hope; if the new church teachings are correct! The congregations have become obsessed with songs about the resurrection because they have no hope on earth.

2) DECEIVE THE NATIONS.

“and he [The Satan, verse 7] will come out to deceive the nations, the [ones] in the four corners of the earth, the Gog and the Magog, to gather them together into the battle, of whom the number of them as the sand of the sea” - Rev 20.8.

The Beast and the False Prophet (Papacy and Pope) had been in prison in the “lake of fire” (Rev 19.20) since 1869. Gog and Magog had helped them to escape from prison where they belonged. After a “little time” (μικρὸν χρόνον), mentioned in verse three (Rev 20.3), they will again be found in the “lake of fire” (Rev 20.10). Satan was “loosed” during the 42 Months, and “bound” during the Millennium, and is “loosed” today, and will soon be “bound” again.

A) A SMALL TIME. This symbol is identified in the Bible by the apostle, John:

“A Little (μικρὸν) and you do not see Me, and again a Little and you will see Me, because I am going to the Father” - Jn 16.16.

Iesous ascended to heaven in 45 literal days, and returned in 45 symbolic days; or, in 45 years. Iesous ascended to the Father in AD 32, and the apostles did not see Him. In a “little” He returned in AD 77. (AD 77 - AD 32 = 45 Years. Little = 45 Years.) When we pinpoint the end of the Millennium, we will add 45 years to this date to determine the end of Satan’s present kinging.

B) GOG AND MAGOG. The case of the Greek words are indeclinable, and so, we know not whether they are subjects, or objects, or prepositional objects, or in the possessive case. However, we
may observe that the Pope only seduces men where Gog and Magog are promoting his rule. In light of this fact, it seems that the possessive case (of Gog and Magog) is intended. Three generations of Gog and Magog. (1) Physical Babylon was the first Gog and Magog. This is described in Ezekiel, Chapters 38 & 39. Belshazzar was the Gog that was destroyed; Gog being the king of Babylon. Magog is Babylon; or, “the land of Magog.” This is represented by “a thousand of his lords” [Dan 5.1]. (2) Spiritual Babylon is the second generation of Gog and Magog [Rev 18.2]. The Pope is Gog, and the Papacy is Magog. The “thousand lords” relates to the “elevated priesthood” of the Pope. But then, Babylon has fallen, “and will not be found anymore” [Rev 18.21]. (3) After the Millennium, we have a third generation of Gog and Magog which will be devoured with fire (Rev 20.8), along with the Beast and the False Prophet [Rev 20.10]. Therefore the second generation is revived in a different form by the third generation, and together they establish the Second Dark Ages. The leaders of the army of Gog and Magog include “the Devil that deceived them (nations/churches)” [Rev 20.10]. The Devil’s boys have three components of leadership: Gog, and the land of Magog, and the Devil that deceived you. This is found to be the Ecumenical Movement. Gog is the “church doctor,” and “the land of Magog” symbolizes seminaries and Bible Colleges, while “the Devil that deceived you” is the “preacher.” All three of these had been invented by the Roman Catholic Church to “deceive all nations.” About AD 1298, the “church doctor” was created. The first four “doctors of the church” were Ambrose, and Augustine, and Jerome, and Pope Gregory I (#666). The Council of Trent, concluding in 1563, established seminaries and priests. Prior to that time, the “monpresbyter;” or, “one bishop” ruled the congregations. The “monpresbyter” was invented by the Man of sin, in the first century. (The reader will recall that the Man of Sin was Ignatius, also called Nikolaos, and Zeus-nourishing; or, Diotrephes.)

C) GATHER THEM TO BATTLE. Who assembled the army that destroyed the Millennium? The Presbyterian Church had Ecumenical Councils since the 1850s. They were noted by Isaac Errett like this:

“The unions actually accomplished between some branches of the Presbyterian Church, in our country and in some of the British Provinces ...” - Millennial Harbinger. 19

The Presbyterian Evangelical Alliance was to continue until the present day under various names. However, at the same time they were splitting the body of the congregation. Their historians record a formal split in 1838 between “New Lights” and “Old Lights.” The terms “New School” and “Old School” are also employed to describe the split. Today we have nine Presbyterian Churches in the United States alone. Therefore, while they were “uniting,” they were also “splitting.” Below is a chronology of events leading to the over shadowing of the Millennium.

1908 Federal Council of Churches in the USA.
1921 International Missionary Council.
1927 World Council on Faith and Order, Lausanne, Switzerland.
1937 Second World Conference on Faith and Order, Edinburgh, Scotland.
1938 Constitution for the World Council drafted at Utrecht, Netherlands, and submitted to interested churches.

INTERLUDE. The reader may easily recognize, from the closeness of the last three lines, that the intent was to found the World Council of Churches without delay. In August, or September of 1939 (depending on the historian), Hitler ordered the invasion of Poland. Britain and France declared war on Germany, and all of Europe became a battlefield. The World Council of Churches was suspended indefinitely. All of the World Councils had been in Europe where the “high church” denominations predominated. Who is responsible for “Invading Wars?” (See: The White Horseman - Rev 6.2, and Zec
We may conclude, with confidence, that God did not want the Millennium to end when the Ecumenical Movement had determined to end it. But then, when the time was ripe, God allowed them to “finish it off.”

In August of 1948 the World Council of Churches was founded in Amsterdam, Holland. “Some” Protestant denominations were added to the Anglican, and (several) Eastern Orthodox, and Seven Old Catholic Churches. The total denominational membership is believed to have been 147 bodies. The Protestants had gone back to the great Prostitute! The Seven Old Catholic Churches were Roman Catholic, but separated from the Pope. This means that they did not pay “Patrimony” to the Pope, and that they contended with “innovations” of recent centuries. They retained the Mass, and the Seven Sacraments, and Transubstantiation, and Fathers and Bishops, and statue-worship. These seven are listed to be: Holland, and Germany, and Switzerland, and Austria, and Czechoslovakia, and Yugoslavia, and one Polish Church in Poland and in the United States. When we add the Anglican Church and Scotland, then we have located all the sites for the World Councils. In 1954, the membership was 150 bodies; in 1969, 200 members were listed; in 1995, they had 320 participants; and today it is 330. Added to these were observers, who were not recognized as members, and could not speak, but could attend the sessions. Among the observers were the Roman Catholic Church of the Pope and the Metropolitan Community Churches of the homosexuals. This was the army “gathered together to battle.”

Here is the biblical reply to the Ecumenical Movement:

“What I am saying then? That an idol is anything, or that [something] offered to idols is anything? Other, that the [things] which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not desire you to be partakers of the demons. You are not able to drink the cup of Lord (Kuriou) and cup of demons; you are not able to partake of table of Lord (Kuriou) and table of demons” - 1 Cor 10.19-21.

D) THE WEAPONS OF WAR.

(1) The Bible was changed to agree with the Pope, and to make the message of God indiscernible:

“No the sojourning of the children of Israel, who dwelt in Egypt, was 430 years” - Ex 12.40 - KJV, Geneva Bible, NKJV.

There are two verb forms in the Hebrew; “sojourning” and “dwelt.” This was changed to read:

“The time the Israelites had stayed in Egypt was 430 years” - Amplified Version, NAS, NIV & the Pope.

The two verbs were changed to one verb so that no one could understand the message from God, and so that it would agree with the Pope. Paul explains the message. (See: Gal 3.17.)

“And kingdom of them and the (A) rulers of us (אֲלֵהֶם האָדָמַיִם) and the (A) greatness of Her which kingdoms of Her under all of the (A) heavens, ‘He (Y) will be [give] Daughter’ (דְּרֵי יְבִאל) to people, holy of Most High, ‘she will reign her’, kingdom of her (T) Everlasting and all of ‘the (A) rulers of [her]’ (שְלֵיתְוֹנָא) to Him they will serve Him, and ‘they/she (T) will obey them (W) (וְיָרְשֵׁהָהֵמָה רְשָׁם)’ - Dan 7.27.

* Possibly, the “daughter” (which symbolizes a new government frequently) was the Millennium.

“... the kingdom ... shall be given to the people of the saints ...” - Dan 7.27; KJV, NAS.

This phrase, “people of the saints” (Daughter to people holy of Most High) was changed to read:
“... the kingdoms ... shall be given to the holy people of the Most High ...” - NIV, NKJV.

The message of the Ten Horns is concealed, who were “the people of the saints,” and the corrupted reading agrees with the Pope.

“And it shall come to pass in that day, that the light shall not be clear [bright] nor dark [congealed] but it shall be known to the Lord [הกลาง], not day, nor night” - Zec 14.6-7a; KJV.

This was changed to read:

“On that day there shall no longer be cold or frost ...” NIV and the Pope.

Also: “And it will come about in that day that there will be no light ...” Amplified Version, NAS, NKJV.

So then, the message of “semi-darkness” is changed to agree with the Pope.

“There shall be no more there an infant of days ...” - Isa 65.20; KJV, Geneva Bible.

This was changed to read:

“No longer shall there be in it an infant (who lives but a few days)” - Amplified Version, NAS, NIV.

Infant Baptism is supported, and agreement with the Pope, and the “war with the Lamb.”

“… be called, ‘Cephas,’ which is by interpretation, ‘A Stone’” - Jn 1.42; KJV, Geneva Bible.

This was changed to read:

“... which is translated, ‘Peter’” - Amplified Version, NAS, NIV.

The wisdom of the lexicographers was discarded in order to agree with the Pope, and promote darkness. The Ecumenical Movement deserves the credit for all of these corruptions of the Bible; and many more.

“Now when John immersed all the people, Iesous was likewise immersed ...” - Lk 3.21, Living Oracles, pub. 1826.

This was changed to read:

“... and Iesous also had been baptized ...” - Amplified Version, NAS, NIV, NKJV and the Pope.

The Bible was changed to support Infant Baptism, and the Pope, and to keep men in the dark.

“The Spirit breathes where he pleases ...” - Jn 3.8, Living Oracles.

This was changed to read:

“The wind blows where it wills ...” - Amplified Version, NAS, NIV, NKJV and the Pope.
The lexicographers agree with “Spirit breathes.” Why is darkness promoted so vigorously?

“... receive his mark in his forehead ...” - Rev 14.9 - KJV, Geneva Bible.

This was changed to read:

“... accepts its mark on forehead or hand” - Amplified Version, NAS, NIV, NKJV and the Pope.

(2) Ecumenical councils replaced the Bible. (See: “C” above.)

(3) Doctor-worship was promoted. Many have “sung the blues” over this situation. Preachers have written magazine articles about how difficult it is to promote preacher-worship now that doctor-worship is in vogue. They do not get a fair shake from the large congregations. During the Millennium doctor-worship was condemned by the congregations, quoting these verses: Mt 23.8-10 - no Rabbis, fathers, or teachers; Lk 14.11 - whoever exalts himself shall be humbled; 1 Cor 1.26 - not many wise according to the flesh (are called); and many more.

(4) Paper elections have perverted the church government. During the Millennium, congregational meetings were held to nominate officers, and to determine policy. Now the leadership does all of the nominating, and deciding; and as a result -- the congregations are dead!

SUMMARY. Our Heavenly Father, and the Lord Iesous Anointed, are eternally alive! This was the teaching of many churches before 1948, as is substantiated by quotes from many expositors.

[The writer has also been blessed to hear this message preached in 1943.]

The churches today are all completely without a teaching of a Living God which was taught in AD 1600! – and in AD 1700! – and in AD 1800! The Jewish Scriptures have contained this basic fact, that God is eternally alive, for over 4000 years. Since 1380, the Protestants have embraced the fact of God’s eternal Being. The churches today do not possess a Living God. God declares the End from the Beginning - Isa 46.10. The expositors of Revelation who wrote before 1948 believed that this is still true. The current expositors all deny this fact. THE MILLENNIUM IS DARKENED!

3) THE LANSDOWNE CHURCH OF CHRIST.

This congregation had been a member of the Millennium in my lifetime. They had taught the Creation, and the prophecies in Daniel, as well as Iesous’ prophecy in Revelation. But, after 1948, things began to change for the worse. Although they had taught me that “the Gift of the Holy Spirit” had passed away; they began to teach “that Age” (AD 28-70) only. Every lesson was about the “dead Jews and Gentiles in the First Century AD.” They are currently continuing this course. The Bible story is over 6,000 years long. But the Lansdowne Church of Christ only teaches about 74 years of the story.

They had come out against the Ecumenical Movement a couple of times. But that soon ceased.

After 18 years of schooling against “church doctors”; one Sunday morning they announced, “Our speaker next Sunday will be “Dr. ‘So-and-so’.” This turned out to be, “Gog!” “Gog” and I met face to face. He was a professor from the Cincinnati Bible Seminary. This was in AD 1960. The Millennium was recently deceased in AD 1959; which is dated by the Disciples of Christ, at a Denver International Convention Assembly; Aug. 28 - Sept. 2, 1959; in which they passed this resolution:

“Resolution - No. 34. Concerning Brotherhood Restructure ...”

“... negotiate with other religious bodies ... in discussing union with us” - 1960.

“First meeting of Brotherhood Restructure Central Committee” - Oct. 30, 1962.

“Participation in the ecumenical movement in every way” - 1963 Year Book.

These quotes are from the Disciples of Christ Historical Society, Nashville, Tennessee.
By the 1970s or 1980s, the Lansdowne Church of Christ was hosting seminars AGAINST Iesous’ Revelation. Almost every word was denied publicly. After one announcement, I suggested to the Elders of the congregation that they allow me to debate their guest speaker. However, censorship was the rule of the land.

4) NEW JERUSALEM IN CAPTIVITY.

“And they went up on the breadth of the earth and surrounded the camp of the holy ones and the City having been Extremely Loved (New Jerusalem)” - Rev 20.9a.

A) PAST PERIODS OF CAPTIVITY. When the congregation of He Is (יהוה) had become apostate, in the past, then the servants of God had gone into captivity with the rebels. Joseph was a prophet of God, whose prophecies were not heeded, and his brothers sold him into slavery. God sent a famine to punish the rebels, and they ended up in Egypt with Joseph. As the student of the Bible knows they were all severely oppressed later on. Daniel, and Ezekiel, and Jeremiah went into captivity when Judah rebelled against God and Nebuchadnezzar, king of Babylon. Daniel and Ezekiel were interned before the fall of Jerusalem, in 588 BC, and Jeremiah was carried off to Egypt after the fall. The pattern is seen to be that the innocent suffer with the wicked, when God punishes a nation. Even the innocent children of the rebels were killed in the war by sword and famine. Is God unrighteous? Never so! Death is preferable to being forced into prostitution by the armies of the conquering nations.

“See that you do not look down on one of these little [ones], for I say to you that in Heavens the angels of them always see the face of the Father of Me, of the [One] in heavens” - Mt 18.10; 2 Sam 12.23.

Iesous our Savior, as well as Peter and Paul went to prison as a consequence of the sins of Israel, who was the apostate congregation. In this chapter, the martyrs who were beheaded, and became participants in the “first resurrection,” lived in captivity to the Pope because of the blind leadership of the Roman Catholic congregations. These taught men to worship idols and popes. The Bible is consistent on this point. Now, “Satan is loosed” (1959-2004), had been fulfilled. “Satan” refers to the Pope and his servants. The Ecumenical Movement keeps all men in servitude to the Pope, and in bondage to his words.

The Millennium was darkened: 1959. [AD 1959 + 45 Years (a short time) = AD 2004.]

B) CENSORSHIP IN THE CONGREGATION. The pulpit is padlocked. Only men schooled in popery, at an institution, are given the keys to the padlock. The men of God are excluded from addressing the assembly. This has always been the case. Iesous was opposed for teaching in the temple. Later, Peter and John were beaten for speaking to the people. Peter was locked in the inner prison at one time. The Rabbis and Pharisees today follow the example of their counterparts. Censorship is strictly enforced to keep the word of God out of the congregation. Men who have never studied the Bible are installed as teachers while the men of God are barred from speaking. Heresy and blasphemy are unchecked in the pulpits of the churches today. God has pronounced the answer to the problem:

“For it is necessary also, to be factions among you, in order that the approved [ones], they will become clear in you” - 1 Cor 11.19.

God is saying that if the heretic and the man of God are both allowed to speak, the people will know the difference. The heretics are aware of this fact, and so, the man of God is muzzled. They learned this from the popes and their Inquisitions. Personal testimony, before and after the assembly is also prohibited. First comes the warning, and if that is ignored, then the excommunication. The membership is aware of these conditions, and approves of them.

By selective reading, the preachers are able to keep the Bible message out of the churches. Some preachers have preached for fifty years about the “first century AD” -- only! Persons subjected to this type of brainwashing are servants of the Pope. The Pope has declared, “All we teach is Iesous Christ and
Him crucified.” This eliminates the book of Revelation, and all other books of prophecy. Also, the New Covenant is eliminated by this policy. The “New Heavens and a New Earth” are the New Covenant. The Pope teaches that he kicks these up to Third Heaven, and assigns it to a period after the End of Time. Then, all that is left is the “First Century.”

C) CENSORSHIP IN THE PRESS. Only books meeting the criteria of the Ecumenical Movement ever see the printer’s ink. In the beginning (1948), the fact that this agrees with the Pope was hushed up. But they have ruled in darkness for so long, that now they openly admit their allegiance to the Pope. In the beginning (1948), the church’s teaching was only ridiculed in Bible Colleges, and in small Bible studies. Today it is blasphemed in the pulpits, and in print. The idea of a church teaching the Bible message is subjected to ridicule. Their slogan is: “We are all getting to heaven, just by different roads.” Iesous teaches, “I am the Way, the Truth, the Life.” They teach that almost all denominations are saved. God has inspired the apostle, Paul, to write:

“Just as one Body and one Spirit, also you were called in one Hope of the calling of you, one Lord (Kuριος) (Iesous), one Faith, one Dipping, one God (Θεος) and Father (Πατηρ) of all, The [One] on all, and through all, and in you all of us” - Eph 4.4-6.

We see nothing here to authorize unity, and fellowship, with the mother Prostitute and her daughters. The Pope, and the Ecumenical Movement, have substituted the word, “church” for the Greek word “From Calling.” What is intended is that the servants of God are “called out” of the Jewish congregation, and have “separated themselves” to God. In Revelation, it is the Mark of the Beast that the servants of God have separated themselves from, and do not hold it in their minds.

“Christian” (?) publishing houses normally only present the Pope’s point of view. However, some radical publishers promote Judaism, Hinduism, Shintoism, Buddhism, and yes, we even have books on Paganism from the “Christian” (?) publishers today.

All history has been perverted. Besides religious publications perverting the facts, even dictionaries, encyclopedias, and history books have been altered to promote popery. The definition of the “Dark Ages” used to be:

“[Dark Ages:] from 476 A.D. to about the end of the 10th cent.: so called from the idea that this period in Europe was characterized by intellectual stagnation, widespread ignorance and poverty, cultural decline, etc.” - Webster, 1970.

The Pope was the “Father of the Dark Ages!” Today they have refused to define the “Dark Ages,” and instead, have summarized it within the Middle Ages like this:

“the period of European history from about A.D. 500 to about 1500” - Webster, 1989.

Quite a contrast! The modern history books are just as perverted. The popes, who were the “fathers of darkness,” are praised excessively for their benevolent manner, and superior leadership. The Inquisitions are left out of the history books today -- by design. Even the fall of the Papacy, in 1860 and 1870, is not listed among the university historical books. Often the local School Boards forbid the history of Europe to be taught to the young people. However, in some cases, the United States Supreme Court has intervened to block European history, and to mandate African or Asian history in its place. But all of these efforts to pervert the innocent would be harmless if the churches were doing their job of teaching the Bible.

During the Millennium, everyone who regularly attended a Protestant church was familiar with the Inquisitions and the Dark Ages. This was the foundation for all instruction. Building on this block, the Protestant Reformation was taught, and then they progressed from that date. The Millennium was believed to be a real period of time. The last book published about, “Iesous being alive today,” and the Bible being true today (from proper rules of interpretation), was “Halley’s Bible Handbook.” Stated
differently, this was the last book about Iesous being “eternally alive.” Beginning with 16 pages, in 1924, Halley steadily progressed to an 860 page volume, in 1944. He believed the verse about our present Dark Ages, because Iesous had it confirmed by His angel.

“You (Israel; AD 28) are the light of the world. A city set on a hill is not able to be hidden” - Mt 5.14.

Iesous was discoursing about letting your light shine before men. What this means is that if any church were properly teaching that Iesous is alive today, you would know about it. The fact could not be hidden, if this were publicly taught. Stated differently, “If the seal were on Satan, you would have heard.” But the servants of God are in captivity by the Censorship of the churches and publishinh houses.

D) THE DATE OF DEATH. The Millennium began in AD 1859. When did it fade away? The “seal is off Satan,” and “He is no longer bound,” and “The Pope (Satan) is deceiving the whole world.” The “thousand year reign” is a symbol for an exact period of time. The ratio of prophetic to literal years will be exact. A ratio of nine-to-one, and eleven-to-one, and twelve-to-one, and (eight and one-half)-to-one, and seven-to-one, all produce an inexact decimal equivalent. Therefore, the period will not be of this ratio. On the other hand, a ratio of eight-to-one would produce a period of 125 years; and ten-to-one would result in a symbol of 100 years. Either of these two possibilities could be the date of death!

The Bible was banned, by mutual consent, in Amsterdam, in 1948. “Unity” was the primary reason given for this terrible perversion of the churches. A secondary reason was assigned, which was, “to pave the way for merger with the Pope.” Therefore, the churches have decided to go it without the Bible! What will fill the void? In the absence of the word of God, the Pope’s interpretation of the Bible was introduced into the Protestant churches. This is easily confirmed by purchasing a Roman Catholic Bible with Notes. You will find your church teaching in these notes. The Pope teaches that Iesous’ prophecy is to be considered like this:

“The book is, then, an exhortation and admonition to Christians of the first century to stand firm in the faith and to avoid compromise with paganism ...”

What does “in the faith” mean to people today, after you limit Iesous to the first century? Similar statements are scattered throughout the Introduction to Revelation to encourage the reader not to believe that Iesous’ prophecy is true. After this bold stance, of limiting God to the first century, then at a later point in the book, the Pope teaches that Armageddon is the end of the world; and, the resurrection, in Chapter 20, is at the End of Time. This is the Pope’s “Big Gap Theory.” Considering the Pope to be correct (theoretically), then we have no Living God, and no Bible message today! (If the Pope is correct.)

The Protestant churches embraced the Pope’s philosophy in 1948. The Bible was taken away from the congregations at that time, however, it was still “in their minds, and written on their hearts.” (See: Jer 31.33.) Therefore the death of the Millennium did not follow immediately after the rebellion of the church leadership. But, by 1959 everyone had forgotten all about the Bible. The story of Iesous being alive was filtered out of the assemblies. Belief in prophecy was subdued. The basic church teachings were all thrown away. The desire for newer and greater sins became a passion.

We will consider one example: the Disciples of Christ. For over 125 years (AD 1823-1948) they believed in prophecy, and that Iesous is alive. The Pope was the “Man of Sin,” and the “Son of Perdition.”

(Although these are mistaken labels, still that is what they wrote. Nikolaos was really the “Man of Sin,” and Judas Iscariot was actually the “Son of Perdition.” And the Pope was the “False Prophet,” and “#666.” But they believed, correctly, that the “Beast” was Papal Rome.)

The overthrow of the church teaching was slow, and devious. First, they seduced the young fools in the Bible Colleges not to believe in God or the Bible. Secondly, by selective reading, they brainwashed the congregation to believe the Pope’s teaching, that Iesous was still back in the First
Century AD. Finally, they came right out and denied the Bible. At the Denver International Convention, convened from August 28th to September 2nd, 1959; the Disciples approved “Resolution No. 34.” The resolution was entitled: “Concerning Brotherhood Restructure, a Report of the Board of Directors International Convention.” A 15 member Board of Directors was established as a result of this resolution.

Alexander Campbell had organized the Disciples of Christ, in the 1800s, on these premises:

“No creeds and no clergy, and no presbytery; also no ecclesiastical hierarchy or Bible Colleges; and the only officers of the church are elders and deacons, and deaconesses, and the Bible is the only authority in the church; the book of Revelation is true -- today!”

A current writer, discussing “The Post-denominational Age,” concludes that doctrinal distinctions are outmoded, and he considers that they have yielded to “religious psychology.” Therefore, the church leadership has dismissed the “teaching of the Anointed” altogether. (See: Mt 15.9; Jn 7.16; 1 Tim 4.1, 6.1; 2 Tim 3.16; Titus 2.10; Heb 13.9; 2 Jn 9.) Now the “seal is off Satan,” and “Satan is loosed,” and “Satan deceives the whole world.” Therefore, our date for the death of the Millennium is: “about” September 2, 1959; and the Millennium is in captivity, and dated:

RESTORATION MOVEMENT (Millennium to ever): November 10, 1859 to September 2, 1959.

OTHER SIGNS. The newspaper is periodically praising the growth of the Roman Catholic Church. And biographies of Roman Catholic bishops are commonplace in the public newspapers. Fifty years ago this would have been an economically suicidal decision by the editor. Here is the record from 1960-93.

Roman Catholics in the USA - 17 million increase.
Southern Baptists - 5 million increase.
Mormons - 2.9 million increase.
Episcopalian, and Presbyterians, and United Methodists have dropped sharply in membership. The Lutherans have maintained a steady number.
Smaller associations [Restoration Movement] have had minimal gains or losses. Dated: Nov 26, 1995. The Pope has outreached all of the Protestant churches combined.

Here is a later report, dated August 4, 1996:
1.06 billion Roman Catholics - (they finally surpassed the Muslims.)
1.03 billion Muslims.
764 million Hindus.
391 million Protestants.
339 million Buddhists. (And, although they do not rank, the Jews are mentioned: 13.5 million Jews.)

The Ecumenical Movement has led to stagnation and death.
A Southern Baptist preacher who was seen on television, in 1949, proclaimed, “The Pope is the Antichrist,” and “The Roman Catholic Church is the Great Whore!” Today a Southern Baptist writer named, “Chuck Colson,” has co-authored a book entitled, “Evangelicals and Catholics Working Together (Toward A Common Mission)” [1995]. The Protestant denominations have returned to the mother of Prostitutes. The Millennium is in captivity! [But, she is declared to be loose in the future: Dan 7.27, describes her as eternal, and Rev 20.10 pictures the Beast and False Prophet in the lake of fire. We have interpreted this to be “Revival 20015.”]

4) THE “TEACHING OF GOG AND MAGOG.
Here is the testimony against the churches, from Gaustad’s History of Christianity:*
“... some of the larger churches beginning to falter by the end of the 1960s. Theology also faltered, as the most popular religious books could hardly be distinguished from the best-selling self-help books ... Then for a time in the 1960s, it became fashionable to speak of the “death of God,” or to argue for ‘religious humanism’ ...” - p. 436.*

“The ‘death of God,’ as the radicals use it, does not mean that some ways of thinking or talking about God in traditional Christianity are done for. It means that no ways are possible” - p. 519.*

“Question 3: Would the radical theologians call themselves agnostics, or atheists, or antitheists? “Atheist” would be the closest.” - p. 520.*

At this time “prophecy” was denied. Anything “supernatural” was denied to be from God, but “spiritualists” tell wild tales of supernatural events unsupported by the Bible. The Bible was denied. And today, the churches are dying off. The St. Louis Post-Dispatch loves to periodically publish charts of the memberships of the “dying churches.”


5) THE END OF THE SECOND DARK AGES.

“And Fire (Persecution) came down from [place] of the (του) Heaven, from [pace] of the God (του Θεου) and ate them (Gog & Magog). And the ‘Devil, the [one] deceiving them’ (Preacher) was cast into the lake of the fire and of holy God (Θεου)*, where also the ‘Beast and the False Prophet’ (Papacy & Pope) are. And they will be tormented day and night into the ages of ages” - Rev 20.9b-10.

NOTE *: God had inspired to be written contracted forms of His names. “The[ou]” and “Ag/iou” which are translated, “of Holy God.”

A) FIRE FROM GOD. The word “fire” is employed in the Bible to describe the punishment of nations, and sometimes the death of nations. The fall of Rome was with “fire.” (See: Rev 8.5-10.) The invasions of Rome by Alaric, and Genseric, and Attila the Hun were represented by the symbol “fire.” Then, “fire, smoke, and holy God” (Θεου; Rev 9.17) were utilized to signify the invention of cannons, and the fall of Constantinople. However, all torment and persecution by “fire” does not involve military might. God “burns” His enemies both before and after the military disaster. Jeremiah was informed by God, “Look, I will make My words in your mouth fire” (Jer 5.14). Israel was tormented by Jeremiah’s prophecy of their doom before the first battle was ever engaged. The “words of fire” were with them in the Babylonian captivity. Iesous also describes Hell as a consuming “fire” (Lk 16.24).

Some people are in the “fire” of God’s condemning words, but are unaware of their predicament. The apostate churches in our society today are separated from God, and are in torment, but they are too “drunk with the wine of the great Prostitute” to feel the pain. The Bible establishes this principle with these words (and others):

“[As] a thorn bringing in hand of drunkard, also proverb in mouth of fools” -Prov 26.9.

The drunk does not feel the pain. The Pope’s captives are unaware of their torment. In summary, the “fire from God” may be physical pain that is felt; or, it may be verbal abuse that is felt; or, it may be verbal abuse that goes unnoticed.

B) OUT OF HEAVEN. Once again, two possibilities present themselves. As “an Angel coming down from (Third) Heaven” (20.1) was the “binding of Satan;” so, this prediction may be fulfilled by “heavenly beings.” However, God usually performs His wonders through the men of earth. New Jerusalem, consisting of men of earth, was described, “Then he opened his mouth in blasphemy against God ... and those who dwell in Heaven” (Rev 13.6). In this case, Heaven is a component of New Heaven and New Earth; or, New Jerusalem. The Body is announced to be “in the Anointed,” and the Earth
(Body) would be “in Heaven.” (Iesous = Sun, Moon, Star). In summary, the “fire” may be the destruction of the Ecumenical Movement directly from God; or, more probably, the verbal exposition of their sins to the world by New Jerusalem; or, the “dwellers in Heaven.”

C) FIRE DEVORED THEM. The subjects referred to, represented by “them,” are: “Satan and Gog and Magog and their armies.” The Two Witnesses are declared to “devour their enemies” (Rev 11.5). Recall the quote from Jeremiah (5.14), where God’s words “devoured” Israel. [This is followed by a promise of an army from the north.] Gog and Magog were already condemned before the Pope invented them. (See: Col 2.18 – Preacher-worship; Eph 4.4-6 – One Lord, One God.) In summary, whether physically, or whether symbolically, Gog and Magog will be “eaten by fire.” We have observed that Gog is the “king image,” or the church doctor; and Magog is “the land,” or the Bible College. The operation will become clearer when all of the components have been discussed.

D) THE DEVIL CAST INTO THE LAKE OF FIRE. The unholy trinity consists of Gog and Magog and the “Devil who deceived (you).” This is the Ecumenical Movement. The product of the church doctor (Gog), and the Bible College (Magog), is the preacher (Devil). Although we are clearly told where he is cast into, from where he is cast is left to our deductive powers. Naturally, the Devil will be cast from the congregation, where he has ruled as king.

“The mercy of He Is (יהוה) to ever.” Also, “Nothing is impossible with God.”

Judging from these verses, and many others of like content, it seems evident that the “office” of “preacher” is to be cast out of the congregation, though in “a great many” cases the individual may be saved. (See: Acts 6.7, where a great many priests of “apostate Israel” were obedient to the faith.) But then, “they repented not” throughout Revelation indicates some will remain “hardened by God” (Rom 9.18).

E) THE LAKE OF FIRE. Many confuse Hell and the “lake of fire.”

Hell is the holding place for lost souls until the judgment. (See: Lk 16.22-24.) The “lake of fire” is the final destiny of the lost souls after the judgment. (See: Mt 25.41.) Then, the phrase is used figuratively to designate torment. The teaching of predestination teaches that Satan is both “loosed and bound” on earth. When he was bound, then the Beast and the False Prophet (Papacy and Pope) were in torment; or, in “the lake of fire” (Rev 19.20). Symbolically, souls are pictured descending into and ascending out of “the bottomless pit (without depth).” (See: Rev 9.1-3, 17.8.) At the same time, the Papacy and Pope are declared to be “cast into the lake of fire” (19.20). That they are creatures of the Devil is the point intended. When Satan is bound, both he and they are in torment -- in a figurative sense. When Satan was loosed (Rev 20.7 - 1959), then the Pope was glorified again. We are blessed with the glorious promise, and the hope, of Satan being “bound” once more -- till the “final resurrection.” When this happens, the Pope will be exposed as the False Prophet once again, as in the glorious Millennium.

F) WHERE THE BEAST AND THE FALSE PROPHET ARE. Praise the Lord! Iesous has identified the “Filthy Five” who rule in the Second Dark Ages. They will all congregate -- forever -- in the “lake of fire.” The unholy alliance is announced to be: the church doctor, and the Bible College, and the preacher, and the Papacy, and the Pope. Your enemies are all dedicated to leading you into Hell; or, the “lake of fire;” and of seducing you to bow to them instead of the Lord Iesous. The fall of Gog and Magog has been dated: AD 2004. [AD 1959 + 45 Years = AD 2004.]

G) INTO THE AGES OF AGES. This phrase is introduced to picture everlasting life (Rev 4.10, 5.13, 10.6, 22.5), as it is also utilized to designate everlasting death (Rev 14.11, 19.3, 20.10). First of all, the everlasting life of God is announced (Rev 4.10, 10.6). [This word “everlasting” includes 1998! God lives now!] Secondly, the everlasting life of the “Old Heavens resurrection” is proclaimed (Rev 5.13). Finally, the everlasting life of New Jerusalem is declared (Rev 22.5). “Everlasting life” begins on earth. Anyone not finding it here shall never accomplish the task. On the other hand, everlasting death also begins on earth (Rev 14.11, 20.10). The “Mark of the Beast” is the difference between life and death. Then, the “Filthy Five” are out to get you. Iesous, our Lord, has come to earth to save you! The Bible
message identifies your enemies, and your Friend, Iesous.

H) THE POPE’S WOES TODAY!

“The Boston Archdiocese ordered the closing of 80 churches, after they were sued by many men raped as boys in the Catholic Churches. After consulting with the church spokesmen, Dan Rather, of CBS, reported, “The Catholic Church is in serious trouble. They expect these troubles to spread nationwide.” The St. Louis Archdiocese paid a $1,675,000 settlement for a lawsuit. They also closed many churches and schools. The Seattle Archdiocese declared bankruptcy to avoid paying penalties in two suits underway. But the Ecumenical Movement is suffering too. They have been reporting membership loss since the 1970s. On August 24, 2004, CBS reported that Protestantism was at an all-time low. They had footage of a church sign, “Baptist - Presbyterian.” They did not have enough members in any denomination to support a congregation. The report went on to say, “For the first time in the history of the nation, the Protestants are below 50 % of the population.”

NOTE: This was a flaw in terminology, for there are no more Protestants. Therefore Ecumenicalism, which replaced Protestantism, has promoted death.

St. Louis Post-Dispatch, August 26, 2004. Archdiocese of St. Louis paid $2,000,000 for settlement of 18 lawsuits. Mention was made again of the previous settlement of $1,675,000. The article closed with mention of further lawsuits unsettled.

On September 20, 1870, the “Ten Horns” (Ten Papal States) drove the Papacy and the Pope from Rome, and Babylon fell, never to be again. This is confirmed in all encyclopedias under the topic, “Italy.” So then, God created the nation of Italy to replace Babylon, and the Papacy and the Pope. Even the New Catholic Encyclopedia contains this story. Protestant expositors interpreted this event to be the fulfillment of Revelation 16.10-11:

“Then the fifth angel poured out the bowl of him on the throne of the (του) Beast (Papacy), and the kingdom of him became full of darkness; and they gnawed the tongues of them from (εκ) [grief] of the (του) pain. They blasphemed the God of the (tou) heaven from (εκ) [grief] of the (του) of them pains and from (εκ) [grief] (των) sores of them, and they did not repent from (εκ) [evil] of the (των) works of them.”

The Pope’s current woes are the fulfillment of this prophecy:

“The Devil who deceived them (Nations/Churches - vs 8) was cast into the Lake of Fire and of holy God where the Beast (Papacy) and False Prophet (Pope) are. And they will be tormented day and night into the ages of the ages” - Rev 20.10.

So then, the Lord God has struck down the Pope once, and is in the process of doing it again. Expect a, “Stroke of God” similar to being run out of Rome in AD 1870. These are exciting times. “The fulfillment of prophecy is a miracle of God.” We are now witnessing a miracle of God. This should increase the faith of the children of God. Praise the Lord!

The footage of a church sign, “(Baptist - Presbyterian.” They did not have enough members in either denomination to support a congregation. The report went on to say, “For the first time in the history of the nation, the Protestants are below 50 % of the population.”

The Pope’s current woes are the fulfillment of this prophecy:

“The Devil who deceived them (nations - vs 8) was cast into the Lake of Fire and sulfur where the Beast (Papacy) and False Prophet (Pope) are. And they will be tormented day and night into the ages of the ages” - Rev 20.10.
So then, the Lord God has struck down the Pope once, and is in the process of doing it again. Expect a, “Stroke of God” similar to being run out of Rome in AD 1870. These are exciting times. “The fulfillment of prophecy is a miracle of God.” We are now witnessing a miracle of God. This should increase the faith of the children of God. Praise the Lord!

September 20, 2004: CBS Evening News, and Dan Rather, reported the Catholic Church in Tucson, Arizona had filed for bankruptcy due to lawsuits over homosexual priests abuse of boys. Previously, 11 lawsuits had been settled, but 22 new lawsuits forced the Catholic Church to move to bankruptcy.

September 26, 2004: St. Louis Post-Dispatch; An archdiocesan study has proposed that 25 Catholic parishes in north St. Louis County be combined into 10, and the number of Catholic grade schools in the area shrink from 13 to eight.


Holy Family Catholic Church, in St. Louis, Missouri, which is being closed down, had its final service in December, 2004. The membership was reported to have cried over their loss. From: Radio.

A Roman Catholic religious order, Christian Brothers of Concord, California, agreed to pay $6.3 million to settle three lawsuits for sexual abuse. The lawsuits are among roughly 900 filed in California - St. Louis Post-Dispatch, December 26, 2004.

Natick, Mass. - Police arrested two parishioners who attempted a vigil to keep the Roman Catholic Archdiocese of Boston from closing their 114-year-old parish, one of 83 churches slated to be shut down or consolidated by year’s end - St. Louis Post-Dispatch, December 26, 2004.

Court rules against Roman Catholic Church, and will allow prosecution of crimes committed thirty years ago to continue, in cases of priests molesting young boys - St. Louis Post-Dispatch, December 26, 2004. [NOTE: The Constitution contains a seven year statute of limitations on all crimes except murder. The judge ruled against the Constitution and the Roman Catholic Church.]

The Brooklyn (New York) Archdiocese of the Roman Catholic Church announced plans to close 80 schools at the end of the current school year. 4,000 students will be displaced. St. Louis Post-Dispatch, St. Louis, Missouri, February 13, 2005.

80,000 lawsuits against the Catholic Church since 1950. These were about Homosexual priests molesting young boys. Dan Rather, CBS, February 19, 2005.

Brooklyn diocese to close 20 schools. NBC, February 21, 2005.

Catholic schools: 8,000 nationwide. 34 new schools. Enrollment down 165,000.

St. Louis Archdiocese to close 10 churches, and 5 schools in South St. Louis. Conflicting report of 8 churches and 4 schools in South St. Louis. Earlier 25 churches in North St. Louis were reduced to only 10 churches.

The price of the lawsuits against the Roman Catholic Churches had reached "one billion dollars" on June 9, 2005; CBS evening news.

A Roman Catholic priest, at the age of 71 years, was convicted in St. Louis, Missouri of sodomizing a young boy at the "Old Cathedral" located by the famous "Arch" on the Mississippi River, in the 1970s.
He was sentenced to 20 years in prison - KMOV, Channel 4 News, about September 20, 2005.

The St. Louis Post-Dispatch, September 25, 2005, reported the Roman Catholic Church was petitioning an Appeals Court to stop prosecutions for Homosexual priests' sins 30 or 40 years ago. The reporter cited a law of 1969, when "heinous" crimes were allowed prosecution. [This was after the "seven year limit of guilt in all cases except murder" (US Constitution)]. Last year, a similar appeal was denied. [But, sad to tell, the Constitution is gone.]

KMOV, Channel 4, St. Louis, MO; Archbishop Burke, of St. Louis Diocese, excommunicated St. Stanislaus Catholic Church because they had money, and he ordered them to give it to him, and they refused; January 2006.

CBS Evening News, January 11, 2006; the Roman Catholic Church was reported to have a petition before an appeals court, requesting the constitutional "seven year statute of limitations for all crimes but murder. Their Homosexual priests had been being convicted, and the Catholic Churches losing lawsuits for their practice of Homosexual molestation of boys that happened 20 or 30 years ago. A Roman Catholic bishop, who had been molested at the age of 15 years, appeared before the court soliciting a continuance of this violation of the "seven years statute of limitations,"

CHANNEL TWO: KTVI; ELEVEN O'CLOCK MORNING NEWS; St. Louis, Missouri; February 24, 2006.
A Holy Family Catholic Parish that was closed down six months ago, was sold to Marian Middle School. [The St. Louis Archdiocese closed down many Catholic Churches in St. Louis County and in the City of St. Louis. The reason given was that they did not have the money to operate that many churches. The reason that they did not have the money was because of lawsuits by the Catholic membership, because of child molestation by Homosexual priests.]

NEWSWEEK, June 14, 2010, Charles E. Curran, Catholic College Teacher: “I also continue to care deeply about the church, which I believe is facing a crisis that predates the sex-abuse scandal of recent years. Today, about a third of the people who were raised Catholic have left the church; no other major religion in the United States has experienced a larger net loss in followers in the last 30 years.

Many of the issues that troubled me decades ago have contributed to this decline. Some, like those related to contraception, homosexuality, and family life, are considered matters of divine or natural law – the will of God – and, therefore are immutable. I disagree, and I’m not alone, but we have been unable to persuade the church to make changes. Other matters are considered a product of human law, which is alterable if the church thinks that doing so is in the best interest. The vow of priestly celibacy is one such statute: none, I believe, would be easier to change or, quite possibly, is more important to the short-term health of the church.”

[The writer did not mention the Roman Catholic Church’s Crimes against God”; which are: 1) Having a Pope, 2) Having a Papacy, 3) Infant Sprinkling, 4) Confession, 5) Purgatory, 6) Bingo, and such like worldly practices.]

DIGRESSION TO ANTICHRIST:

"CBS Evening News, hosted by Bob Schieffer, announced over 100 Iraqis had been killed in the last two days. A professor of Middle Eastern Studies was consulted, and asked, "Does this constitute Civil War?" He answered in the affirmative. February 23, 2006."

The word of God had defined Muhammad as the "False Prophet" (of the East). See: Rev 16.13. The prophecy was fulfilled in the First World War when the Ottoman Empire (Muslims) surrendered unconditionally to the British General, Edmund Allenby, on October 29, 1918.
The Muslims are also identified in the word of God as the Antichrist. See: 1Jn 4.1-3. Anyone denying that Iesous (Jesus; Man) Anointed (Christ; God) had come in the flesh is the Antichrist. The name Immanuel (God with us) also condemns the Muslims. They tried to conquer the world in the First World War; and they paid the price. In the last few years, they have had efforts around the globe, to conquer the world; and they are paying the price once again.

MORE WOES FOR ANTICHRIST.

CBS Evening News, hosted by Bob Schieffer, announced, "1300 Iraqis killed in the last seven days." Suicide bombers, and mortar and rifle rifle, resulted in these fatalities. Shiite mosques were bombed by Sunnis, and Sunni mosques were hit in retaliation. [Civil War is being embraced as a way of life by the Iraqi antichrists (Muslims.)]

MORE WOES FOR POPE.

KSDK, Channel Five, St. Louis, Missouri (by telephone);
August 27, 2008, Belleville Roman Catholic Church convicted of "child molestation," and victim was awarded, $2.2 million punitive damages, and, $2.3 million [additional].

News Democrat, Belleville, Illinois, November 9, 2008: "NEW YORK: A third theologically conservative diocese has broken away from the liberal Episcopalian Church in a long-running dispute over the Bible, gay relationships and other issues.

The Diocese of Quincy, Ill., took a vote at its annual meeting that ended Saturday.

Two other dioceses – San Joaquin, based in Fresno, Calif., and Pittsburgh – have already split off. Next weekend, the Diocese of Fort Worth, Texas, will vote whether to follow suit.

NOTE: The Ecumenical Movement banned the Bible message in 1948, and founded the World Council of Churches. Their state goal was, “Unity with the Pope.” [They are – in my opinion – Gog and Magog “deceiving the nations (churches)” (Rev 20.7-8). Gog = Bible College Professor; and Magog = Seminary, or Bible College. The Devil that deceived the nations (Rev 20.10; churches) = the Preacher. I had observed these three (Bible College Professor, Bible College, Preacher) “deceive” the congregation of my youth (Lansdowne Church of Christ. “Seeing is believing.”]

Belleville News-Democrat: “Fort Worth is 4th diocese to leave Episcopal Church. 80 percent of members OK split.” [In my opinion – these are acts of God, who controlled the minds of His enemies at times. God called the pagan, Cyrus of Persia, “My shepherd, and My anointed” (Isa 44.28 – 45.1) – before he was born. Cyrus was predicted to build the second temple. And, there are many other pagans listed in the Bible as “servants of God”, to do his military acts.
THE DEATH IS DESTROYED (Rev 20.11-15)

1) A GREAT WHITE THRONE.

“And I saw a great white throne and The [One] sitting Himself on it, from whose face the Earth and the Heaven fled. And a place was not found for them” - Rev 20.11.

WHOSE THRONE IS THIS? Although this is confusing, by design, it is very important. The Bible is “spiritually discerned” (1 Cor 2.14), by the men of God, and other men have their “minds corrupted from the simplicity that is in the Anointed by the Serpent” (2 Cor 11.3). [The battle of life is summarized in the preceding sentence.] Part of the answer to the question, “Whose throne is this?” is contained herein:

“For the Father neither does judge no one, but the judgment of all He has given to the Son (πως Πώλω), so that all will honor the Son (του Σώλου) just as they honor the Father (του Πατέρα). The [one] not honoring the Son (το Σώλον), does not honor the Father (τον Πατέρα) The [One] having sent Him” - Jn 5.22-23.

The Bible has recorded several visions of the throne of the God, and reference is made to the throne of the Son of man. The difference between the two is very basic. However, we were all confused on this issue at one time in our lives. Spiritual maturity provides the explanation.

Comparing the scenes in Chapters 4 & 5, of Revelation, with this account in Chapter 20, we spot the difference immediately. All creatures of earth, and Spirits of Third Heaven, pictured for us in Chapters 4 & 5 & 7, are “saved!” On the contrary, Chapter 20 combines the account of the “lost and the saved.” Therefore, we have the throne of The God and of The Lamb (Rev 22.1) in the first instance, and the judgment throne of the Son of the man (Adam) in the present case. What this conveys to the logical mind is that the judgment is “outside of Third Heaven.” God would not pollute His Eternal Abode (Third Heaven) by bringing the filthy sinners there for judgment.

As Iesous’ resurrection is found to have been in two stages, so the raising up of the servants of God to be with the Heavenly Father is also a two-step operation. In Iesous’ case, first He was raised up from the grave to earth. After 40 days with His students, then He ascended to Third Heaven. The servants of God are raised to the Judgment (#1), and then to Third Heaven (#2). The servants of God are accompanied in the resurrection to judgment by the “lost.” The proposition is stated dogmatically. The presence of the Spirit is not required to understand this basic fact. (See: Dan 12.2; Mt 25.31-32; Rev 20.11-15.) The resurrection of the “lost” is also in two stages. First is the raising up of them from Hell to the judgment; and secondly, the casting down of them into the “lake of fire.”

SOME GO UP; SOME GO DOWN!

Therefore, scenes of Iesous’ throne of judgment mention both “the saved and the unsaved.” Visions of the throne of God in Third Heaven are limited to the seven Spirits of God, and the four Living Creatures, and the 24 Elders, and those “in Heaven and in Earth” (Israel), and others “down under the earth” (Gentiles; see: Rev 5.13). This is a striking contrast that all may be able to recognize.

For visions of the throne of the God, without the “lost,” see: Isaiah 6.1-4; Eze 10.1; Dan 7.9-10, 7.13-14; Rev 4 & 5 & 7.
THE EARTH AND THE HEAVEN FLED. We have observed that “Heavens and Earth” is a symbol for “Government and Subjects” of nations. Babylon is identified using these terms (Isa 13.13), as is Edom (Isa 34.4-5), and Judah in 588 BC (Joel 2.10), and Israel in AD 70 (Joel 2.30); and even the Papacy (Babylon) is identified in this manner, concerning AD 1870 (Joel 3.15-16).

But a thorough research produced records of “nations” also being represented by “the Earth and the Heaven” (listed “backwards,” if you will). See: Heb 12.26. Hebrews was quoting Haggai 2.6, which reads: “the Heavens and the Earth.”

[“Heavens” is always plural in the Hebrew because the “Sun” is the daytime “Heaven,” and the “Moon and Stars” are the nighttime “Heaven”; and considered together they are “Heavens.”]

So then, “How do we determine if “Heavens” are literal or symbolic for nations? Our opinion is: “This can only be determined by the context.” The Preterists contend that there is no mention of the end of the earth in the Bible. This is founded on three points: (1) “Heaven and Earth passing away” (Mt 5.18) refers to the nation of Israel; (2) “But the Earth remains to ever” (Eccl 1.4); and: (3) A lack of complete research contributes to this misunderstanding.

We agree with the Preterists that the majority of the time “Heaven and Earth” are used to represent nations. Sometimes “Earth” alone pictures Israel. (See: Isa 24.) However, Solomon was prophesying the resurrection to eternal life (Eccl 1.4), and the change from “Israel” to “New Jerusalem.” And so, the physical earth is not intended. God created the Earth and the Heavens “from nothing” (ex nihil). See:

Ps 33.6 – “… in saying of He Is (יְהֹוָה) Heavens doing them.”

Ps 33.9 - “For this; saying and they were, this, commanding, and he stood.”

Jn 1.1-3 - In beginning was the Word and the Word was with the God (τὸν Θεόν) and God (Θεός) was the Word, all [things] came to be through Him, and without Him came not to be not even in (ἐν) [thing] which has come to be.”

Iesous also created “Heaven and Earth” (nations), which indicated TEAM WORK; which is recorded:

“For in Him were created the all [things], the [ones] in the Heavens (Government), and the [ones] on the Earth (Subjects), the visible (nations) and the invisible (kingdom of God), whether thrones or rulers or authorities, the all through [power] of Him (αὐτοῦ), and into Him they have been created” - Col 1.16.

NOTE: “Two Creators” equal plural “Gods” (יוֹאֵל; Gen 1.1, and 2,492 times) equals two Gods.

The reader can comprehend the difference between the physical subjects, in the first quotes, and the spiritual subjects, in the last quote. “Iesous is the King of kings” is the message conveyed in Colossians (1.16); and, this supports the Preterists’ view. But Iesous is also the Lord of the physical universe, as we read here:

“And: ‘Lord (Κύριε), You in the beginning laid the foundation of the Earth, and the Heavens are the work of the hands of You’” - Heb 1.10.

The quote by the writer of Hebrews, from Psalm 102.25-27. continues:

“They will perish, but You will remain; and all as a garment will grow old; and as a cloak You will fold them up, and they will be changed. But You are the same, and the years of you will not fail” - Heb 1.11-12.
Solomon had stated, “And the Earth (Israel) to ever remaining” (Eccl 1.4). This statement is doubly true! “A remnant” was resurrected, in AD 77, to be with God forever. Then, the survivors of the war with Rome, who were converted to Iesous, founded New Jerusalem in AD 77-78. Though “Heaven and Earth” (Israel) passed away (Mt 5.18), nevertheless, the “New Earth” is with us to the present day. But, “The Earth and the Heavens” will perish. Either the physical creation was intended, or Israel was intended, or both were intended (Heb 1.11-12). Paul was quoting Ps 102.25-27. In Hebrew the words “heavens” is always plural. Paul was discussing “the end of Israel.” The plural “heavens” in the psalm would refer to successive governments of Israel. Zechariah utilizes the same backwards combination of the words to describe the physical universe:

“And I lifted eyes of me and I saw, and look, two Women (Covenants) appearing hers and wind in wings of them, as wings of the stork, and lifting her of the basket (with Babylon inside) between the Earth and between the Heavens” - Zec 5.9.

Ezekiel continues this backwards pattern:

“And he sent pattern of a hand, and he took me in fringe of head of me, and lifting me of spirit between the Earth and between the Heavens and she [spirits and souls of males are both referred to as “she”] brought me to Jerusalem in visions of Gods (_bn אֵל) to door of gate …” - Eze 8.3.

God consistently switches between use of the words, “Heavens and Earth,” and “The Earth and the Heavens.” Compare: Isa 48.13; Prov 3.19; Ps 68.8, 18.7-9; Gen 2.4.

If you are thoroughly confused, you should be! For we have exceptions where the “backwards” combination refers to nations also. But then, God would not leave the message (Rev 20.11-15) in unclear terms, and so, He adds:

THE END OF THE EARTH IS NEAR: Genesis 8.22, Rev 20.11

“Ever (ךַּמֹּות) all of days of the Earth [remains], seedtime and harvest, cold and heat, summer and winter, and day and night, no remaining you [in] them” (ךָּמֹות נָחַל) - Gen 8.22.

KJV: “While the earth remains …”. [“remains” not in text, but “supplied” in our translation] … day and night shall not cease (ךָּמֹות נָחַל) – Gen 8.22. Strong’s #7673 - שבת; - cease – 43 times; #7676 – Sabbath – 106 times. ERROR: text =ךָּמֹות נָחַל and not - שבת.


A) The phrase, “all of the days” is clear that a period of time to the End of the Earth is described.

NOTES: them (W) [in] you (T) remaining (BSY - #3427 – 148 times) no (AL).

Forwards: no remaining you (T) [in] them (W = these contrasted conditions; as day and night).

This prophecy means that “you” (man) will not remain in “them” (contrasted conditions) “ever all of days of the earth.”

Stated simply, “The Final Resurrection will occur ever (as long as) the earth remains.”

In other words, the Final Resurrection will precede the “End of the Earth.”

The Dark Ages writers misquoted Second Peter 3.7-10 to say “the earth will be burned up.”

“And the Day of Lord will come as a thief in night in which the heavens (Governments) will pass away with hissing, and elements (Sun, Moon, Stars)* being burned up will be destroyed, both Earth* (Israel) and the works in her will be burned up” – 2 Peter 3.10.

Peter was predicting the “annihilation” of the nation of Israel – which certain prophecy was repeated often.

“the Sun (Antipas – Rev 2.13) darkened (killed) and the Moon (Priesthood to blood)” – Joel 2.31, Mt 24.29, Mk 13.24-25; Lk 21.25, Acts 2.20, and many others.


Therefore, the “Dark Ages interpretation” is ignorance.

The Revelation of Iesous also contained this prophecy of the Final Resurrection: 

“And they saw a great, white throne, and The [One] (Iesous)* sitting on it, from whose face the earth** and the heaven*** fled. And a place was not found for them [on earth] …. And the dead [only], they were judged from … in the books” – Rev 20.11-12.

NOTE *: “For neither the Father does judge no one but He has given to the Son the all judgment” – Jn 5.22.

NOTE **: Now then, “What are the earth and the heaven.”

The “sun and the moon”, above, were “king and priesthood”; or, “the government.”

“Heavens and Earth” were repeatedly used to describe, “Government and Subjects of the Government.”

CONCLUSION: The “Government” and the “Subjects” fled from “the face of Iesous,” and there was no place for them [on earth].

This is exactly what the prophecy in Genesis 8.22 had proclaimed.

The literal “earth” is fading away, and the Final Resurrection will precede her demise.

IN OTHER WORDS – the Judgment Day is Near!

“Ever (דֹּעַ) all of days of the Earth [remains], seedtime and harvest, cold and heat, summer and winter, and day and night, no remaining you [in] them” (דועה לם) - Gen 8.22.

God was making a covenant with Noah that he would not destroy the (physical) Earth again by water. He promised nothing more. [Especially, the human population is intended by “destroy the earth by water.”]

He is contrasting one year when the earth was flooded with the promise of not to flood the whole earth again. During this one year period there was no seedtime and harvest, and no cold and heat (for the water temperature was constant), and no winter and summer (for the same reason). Even the word, “night” is not found during this period. The Covenant to continue these blessings was limited to: “While the earth remains.” This stipulation implies that there will be an end to the earth. “Earth and the Heaven fled” was John’s vision of the possible End of the earth. “And there was no place found for them” is the reversal of the creation (ex nihil; from nothing). On the other hand, “Earth and the Heaven fled” could represent all of the Governments (Heavens), and all of the Subjects (Earth). But whether taken literally or symbolically, the result is the same: “We will all die.”

2) THE DEAD STANDING BEFORE GOD.

“And I saw the dead, the great and the small, standing before [place] of the (του) throne, and books they opened. And another book was opened, the [one] [Book] of the (της) Life. And the dead were judged from of the (των) [things] having been written in the books according to the works of them. And the Sea
(of Glass) gave up the [ones] in her, and the Death and the Hell gave up the [ones] in them. And they were judged, each according to the works of him” - Rev 20.12-13.

THE DEAD. Where are the living? The “Old Heavens” resurrection was explained by Paul: “Then we who are alive and remain shall be caught up together with them (the dead) in the clouds to meet the Lord in the air” (1 Thes 4.17). The “Old Heavens” resurrection describes the “living and the dead;” but here we are only informed about the “dead.” Will we all die?

The “rapture” explains the difference. First the “dead in the Anointed” would be raised (1Thes 4.16). As happens frequently, while addressing the congregation, Paul chooses not to discuss the fate of the sinners. This is demonstrated by this quote:

…” for to Me, she will bow, all of knee, she will swear all of tongue” - Isa 45.23; quoted in Rom 14.11.

Isaiah goes on to discuss the fate of the sinners who are condemned:

“And all shall be ashamed who are incensed against Him” - Isa 45.24.

[These examples of a partial discussion of a subject lead to much ignorance and misunderstanding. Therefore we must take Iesous’ words seriously, about “every word that proceeds out of the mouth of God.”]

Returning to our subject of the “dead” and the “live,” we may safely assume, that the “dead in the Anointed” were raised, being those confined to “Paradise” until the judgment. However, the “living” is a different story! We had the “living” servants of God, and the “living” sons of the Devil on earth together. The “saved” met the Lord in the air, while the “lost” were left behind. Therefore, the “sinners” judged at that time were only from the “dead.” And, those who would later become New Jerusalem were among these “sinners” who were left behind. The prophets of God foretold that they (who believed) would be saved “by” the resurrection. See: Zec 12.10-14; Mt 24.30-31; Rom 8.19-23, 11.25-27; Heb 9.8; Rev 1.7. All of these verses are about “seeing” the “sign of the Son of man” or the destruction of the temple in AD 70 (Heb 9.8).

There is no “rapture” in the New Covenant message, and therefore, no distinction between the “living and the dead.” This is due to the fact that: “There will be no living!” But Paul described that even the bodies of the “Elect” would die in the resurrection (including the Rapture in AD 77).

“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor 15.53).

Our conclusion is that all the persons at the Final Resurrection and Judgment will have experienced the death of their physical bodies, and so, “The dead stood before God.”

THE BOOKS AND THE BOOK OF LIFE. We have two standards of judgment pictured here. “... for by the works of the law no flesh shall be justified” (Gal 2.16). Those not found written in the Book of Life have no hope of eternal life. The second standard of judgment is described by Paul also:

“For the all of us, it is necessary to appear before [place] of the (tou) judgment seat of the Anointed (του Christou) ... Therefore, if anyone is in Anointed (Χριστοῦ), [he is] a new creature ... For The [One] not knowing sin [Iesous], He made sin above us, so that we might become righteousness of God (Θεου) in Him” – 2Cor 5.10, 17, 21.

In other words, we are “saved by the blood.” Stated differently, we are not saved by our own righteousness, but by the righteousness of Iesous, through our faith. But, as Alexander Campbell wrote in the 1800s: “We are saved without works; we stay saved by works.” Many other conservative commentators have expressed similar opinions.
DEGREES OF JUDGMENT. Iesous teaches different degrees of punishment for the lost. (See: Mt 10.14-15 - worse than Sodom.) As might be expected, various degrees of reward are also expounded. (See: 1 Cor 3.11-15 - no reward, but saved.) The “Book of Life” determines Life or Death, while the “books” determine degrees of reward or punishment.

TWO GROUPS DEFINED. The “dead” are described to consist of two groups, which are defined by “two subjects” and “two verbs” and “two objects.” TWO SUBJECTS. “The Sea (of Glass)” and “the Death and the Hell.” TWO VERBS. The Sea “gave up,” and the Death and the Hell gave up.” TWO OBJECTS. The Sea had “who were in her” (singular), while the Death and the Hell had “who were in them” (plural). “The Sea of Glass” is life, and the “Death and the Hell” is death. This is a compound sentence which contains two independent sentences connected by a conjunction.

“The Sea (of Glass) gave up the dead who were in her.”
“The Death and the Hell gave up the dead who were in them.”

Two concurrent resurrections to judgment are described; the resurrection of the saved and the unsaved.

In order to support the Pope’s teaching of “only two resurrections: Iesous and the general resurrection,” men teach the following theories: A) The final resurrection was in AD 70; B) The “first resurrection” is the just, and the “final resurrection” is the unjust, and together they constitute one resurrection; C) There is no “first resurrection;” D) There is no “first century resurrection;” E) The “general resurrection,” for all men, is at the end of time.

Our interpretation of Revelation has disproved all of these vain theories. Iesous mentioned four resurrections! The Pope is wrong! These four are: “Iesous” in AD 32; and: “The Old Heavens” in AD 77; and: “The first resurrection” before AD 1775; and: “The final resurrection” soon to come. All of these four resurrections are mentioned in the book of Revelation. (See: Rev 1.18; and Rev 4 & 5; and Rev 20.4-6; and Rev 20.11-15. For three resurrections listed together, see: 1 Cor 15.22-24.)

3) THE END OF DEATH.

“And the Death and the Hell were cast into the lake of the fire. This is the Second Death, the lake of the fire. And if anyone was not found having been written in the Book of the Life, he was cast into the lake of the fire” - Rev 20.14-15.

THE FIRST DEATH. Men dying with their sins unforgiven went to Hell to await the judgment. Under the Old Covenant the “dead in the Anointed” were in Abraham’s bosom in Paradise. These waited before the throne of God, while the former group awaited in torment. (See: Lk 16.22-24.) God places great emphasis on consistency, and on the principle of impartial judgment. In view of this, it seems likely that the New Covenant also has a Paradise to await the judgment. The death of the body is the First Death.

THE SECOND DEATH. “The last enemy that will be destroyed is Death” (1 Cor 15.26). The Death and the Hell will be cast into the lake of fire. Hell contains the souls of the “lost.” The “lake of fire” is the Second Death – for the “lost only.” The “saved” have eternal life, and need not fear the Second Death. The saved are raised up, and the lost are cast down.

THE BOOK OF THE LIFE. Those who inherit the Blessing are found written in the Book of the Life, and never experience a Second Death. The “rebellious” and “all liars shall have their part in the lake which burns with fire and in holy God (θεός οίω), which is the Second Death” (Rev 21.8). Paul writes:

“And I urge you also, true companion, help with them, who labored with me in the good message, and Clement, and the remaining workers with of me, whose the names in Book of Life” - Php 4.3.

“And no, not enter into her (New Jerusalem) any common [thing], and doing an abomination and a lie, if
not the [ones] having been written in the Book of the Life of the Lamb” - Rev 21.27.

CONCLUSION. This was the end of the Bible message (Rev 20.15). Chapters 21 & 22 contain a description of “a New Heaven and a New Earth;” or, New Jerusalem; in “One Day” (AD 77-78). The boundaries of the city, at that time, were identified. However, Daniel prophesied long ago that the kingdom would be worldwide; but he did not specify when this would be accomplished. (See: Dan 2.44.) The kingdom is worldwide today! The process has been long, and slow at times, but the job is almost done. “The Last Battle” (Rev 20.9-10; AD 2004-15), and “Revival 2015” are all that remain before the Final Resurrection (Rev 14.13, 20.11-15, 21.7-8).

After the Holy City was described, the angel of Iesous had a final warning about adding to, and taking away from the words of this prophecy (Rev 22.18-19); and then, a farewell salutation (Rev 22.20-21).

13

REVELATION 20.3, 7 – Errata Corrected

Thousand Years Not Expired or Ended.

Bible Translations (They are out to get ya!) read:

“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* (Meta) that he must be loosed a little season” – Rev 20.2-3.

And (KAI) when* (Meta) the thousand years are expired, Satan shall be loosed out of his prison” – Rev 20.3, 7; - KJV, ASV, Young’s Literal, Amplified Version, NAS, NIV, Sid Williams (2007).

NOTE *: After 1859 when the thousand years began, and “the mystery of God was finished” (Rev 11.15); THEN some (possibly, “most”) residents of, “the thousand year reign” were seduced by the “Great Censorship of 1948,” and truth was universally banned.
All the Protestant denominations, and the Restoration Movement (which had led men into the “thousand year reign”) – changed their teachings. “Gog & Magog” (Ecumenical Movement) was the great “seducer.”

1. Puritans denied the teachings of the Matthew Poole Commentary.
2. Presbyterians denied the teachings of Matthew Henry and Albert Barnes.

The Greek reads:

“And he threw him into the ‘without depth’ and closed and sealed over him in order that he will not deceive yet the nations until the thousand years were finished [(to) “ever” – Dan 7.27]. WITH* (Meta) these [things] it is necessary he might have been loosed a little time …..

And WITH* (Meta) the thousand years, the Satan will be loosed from [place] of the prison of him (Rev 19.20)” – Rev 20.3, 7 – Sid Williams, the Pope will be catastrophically exposed, as in 1875, in 2015.

1. Robert Young’s concordance defined, “meta” to read “with” 346 Xs, “after” – 95 Xs, “when” – 2 Xs.
2. James Strong defined, “meta” (#3326) to be:
   “a primary preposition (often used adverbially); properly denoting accompaniment; “amid” (local of causal); modified variously according to the case*(genitive association, of accusative succession) with which it is joined, occupying an intermediate position [meaning, not “expired” and not “ended”) between 575 [“off”] and 1519 [“into”] ….”
   NOTE *: This is an error, about cases changing definitions.

So then, both of our famous lexicograpers have exposed all Bible translations; Mr. Young even exposing his own translation printed above. Sid Williams exposing his Bible translation of 2007.

CONCLUSION: Now the Bible makes sense, and the “loosing of the Satan from his prison” is WITH the thousand years.

Then the “captivity of the Extremely loved (agaph) city” is WITH “the thousand years.”

This agrees with Daniel’s record of the “Fall of Babylon”:

“And king of her, and the rulers of us, and the many of her kingdoms under all of the heavens (Governments); He (God), The [One]. ‘He will bring her’ to people, holy ones of Most Holy Ones, kingdoms of her (Ten Papal States), kingdom of her EVER (the world; Rev 11.15), and all of the rulers of us to Him, they will serve them and that you will hear them” – Dan 7.27.

CONCLUSION: “The thousand years is ever” and there was no “end” or “expiring” when the Satan was “loosed” (1959). They have held us in darkness by words added to the text, and by the mistranslation of “meta.” Robert Young (1862) and James Strong (1895) and Sid Williams (2010) have combined their efforts to present this “corrected translation.”

This was discovered after the book was completed, and we do not have the strength to correct all the errors about, “Millennium: AD 1859-1959.”

A NEW HEAVEN AND A NEW EARTH (Rev 21)

1) SEEING NOT, AND HEARING NOT.
   A) THE CURSE.

   God’s account of the “blindness” of Israel is similar in some points, but conflicting in others, with John Calvin’s theory of “Total Depravity.” Calvin taught that men are completely overtaken by the sin of Adam, and are incapable of doing any good. Also, he thought that men could not understand the Bible until the operation of “Irresistible Grace” had taken place. He further explains this to be the Holy Spirit taking you, against your will, and saving you independent of the Word of God. Compare Calvin’s theory with the Word of God.

   “The oiling of heart of the people, the-this, and the glorying ears of him, and delighting eyes of him, , he will see in eyes of him, and in ears of him he will hear, and heart in him he will be between, and turning, and healing to him” - Isa 6.10.

   If we were to consider this verse out of context, then part of Calvin’s theory of “Total Depravity” would appear to be biblically correct. However, “this people” indicates the nation of Israel, and not all men in general. Added to this fact is Paul’s statement that at that time Israel was divided.

   “But not as though that the word of the God (του θεου) has failed, for not all the [ones] from Israel, these children of the flesh, these children of the God (του θεου), but the children of the promise are counted into a seed” - Rom 9.6-8.

   Iesous came to save the house of Israel: some now, and some later, and some never. “The Curse” related to “some now” and “some later” and “some never.” But the curse did not relate to the “saved now” (apostles’ ministry), and the “saved later” (New Jerusalem) permanently. For the “blindness” (Veil) was declared by Paul “to be taken away when one turns to the Lord” (2 Cor 3.16). The children of faith were the sons of Abraham; the father of faith. “Some now” represents them. “Some never” pictures the enemies of Iesous who were trampled in the winepress of the wrath of God (Rev 19.17-18). The Gentiles, whether saved or lost, were not even mentioned in The Curse. Therefore, the fall of Adam did not enter into the discussion.

   Then we see that the opposite extreme to Calvinism is also wrong.

   “So the faith from hearing, but the hearing through word of God (θεου)” - Rom 10.17.

   This verse is taken out of context to promote another false teaching. God had cursed a portion of Israel to “blindness” and “deafness.” If the verse quoted above were generally true, then the curse of God would be a lie! This curse is repeated by Paul:

   “For the Creation was subjected to futility, not willingly, but because of The [One] subjecting (Israel) on hope” - Rom 8.20.

   [The Creation = Heaven & Earth = Israel. See: Gen 37.9-10; Isa 24, 65.17; Joel 2.10.]
The curse of “blindness” is repeated in Chapter 11:

“... that blindness in part has happened to Israel not (ου) until the fullness of the Gentiles, he might have come” - Rom 11.25.

The division of Israel, mentioned above (Rom 9.6), is signified by the term in part. Recall the three parts: some now, some later, some never. The fullness of the Gentiles is the “good message” published “to all the earth” and to “the ends of the world” (Rom 10.18). These general terms apply specifically to the Roman Empire; or, to the nations where Israel had been scattered. Isaiah has a complete chapter about the “Earth” being Israel. (See: Isa 24.) And Paul states that this spreading of the god message to all nations (Mt 28.19) had already been accomplished in AD 58. Many expositors have erred in thinking that this meant the “good message” would cover the entire globe before the “fullness of the Gentiles would come in.”

But then, the Curse also specifies an end to the period.

B) THE END OF THE CURSE.

“And saying, ‘Lord of [me], until when?’ And He saying: ‘Until that when cities wasting them, from, ‘No, He will dwell, and from no Syrian [in] houses of them,’ and the man of her, you will waste, desolating her’” - Isa 6.11.

Iesous had quoted this Curse in Isaiah (Mt 13.14-15), and applied it to the Jews in the First Century AD. By this, we conclude that the Jews’ war with Rome (AD 66-74) is the end of the Curse described in Isaiah 6. Further pinpointing of the end of the Curse is provided by Paul’s connecting of it to the resurrection in the first century (Rom 8.19-23 - AD 77). Therefore we have two reference points by which to date the end of the Curse.

“For the earnest expectation of the Creation (Israel) eagerly waits the revealing of the sons of God (του Θεου) (Resurrection) ... because the Creation herself (Israel) also will be delivered from [darkness] of the (του) bondage of the corruption into the glorious liberty of the children of the God (του)” - Rom 8.19, 21.

Praise the Lord! The people under the Curse will be saved. They were only Cursed until the fullness of the Gentiles would come in; then they were saved. And, this was New Jerusalem. God had it planned this way all along. Some of Israel were saved before the war with Rome. Two-thirds of Israel died in the war with Rome (probably some of both saved and lost; but more of the latter). (See: Zech 13.8.) Some were resurrected after the war with Rome (Rev 5). Some were saved by the war and by the witnessing the resurrection (Heb 9.8; Mt 24.30-31). Some lived through the war only to die and go to Hell.

Iesous had also emphasized these two reference points to the end of the Curse.

“And then the ‘sign of the Son of the man’ (του Ψιου του αυθαρωπου, will appear in Heaven (Government of Israel), and then all the (12) tribes of the Earth (Israel) will mourn and they will see [figuratively] the Son of the man (του Ψιου του αυθαρωπου) coming on the clouds of the heaven with power and much glory.” - Mt 24.30, Rev 1.7.

The “Government of Israel” included the king (Sun), and priesthood (Moon), and prophets (Stars). The priesthood ceased to function when the temple was destroyed in AD 70. The “sign of the Son of the man (Adam/Iesous)” was the destruction of the temple. This is recorded in Hebrews (9.8):

“This indicating of the Holy Spirit, not yet to have been revealed the [understanding] of the Holies Way (Iesous), [while] still the first tabernacle (vs 2) holding standing [meaning, before AD 70 and the
predicted fall of the Temple in Jerusalem]” – Heb 9.8.

The verb forms are present tense, Hebrews being written before the fall of the temple. This is verified by the lexicographers of the Greek. Irenaeus and the popes taught that Revelation was written in AD 96, and so, they changed the present tense verb forms to the past tense to support their false conclusion. The Protestant translators followed the popes’ example. The “first tabernacle” is identified as the Holy Place in verse two.

Iesous’ second reference point, by way of Paul, is about the “Man of Sin:”

“And then the lawless [one] will be revealed whom the Lord (Ὁ Κύριος) will consume in the breath of the mouth of Him, and will abolish in the appearing of the coming of Him, of whom the coming is according to working of the Satan in all power and signs and wonders of falsehood, and in all deception of the unrighteousness in the [ones] perishing, above the love of the truth, for they did not receive the [way] to be saved them” - 2 Thes 2.8-10. [This was Nikolaos, or Ignatius; “loosed” in AD 66 when John was banned to the Isle of Patmos.]

The portion of Israel that was Cursed, BUT intended to be saved LATER, saw the temple destroyed, or heard about it; and they also witnessed the resurrection of the “sons of God”* (Rom 8.19).

NOTE *: Those “left behind” would “witness the resurrection” by waking one day, and noticing that all the “witnesses” were gone.

C) THE CONVERSION.
Calvin’s theory of “Spirit-first,” and the opposing theory of “Word-first” are both wrong! Predestination did not refer to an individual experience, as Calvin taught, but rather to the nation of Israel -- in part -- and to the times of God’s plan. Then too, the Spirit and the Word came together; and not separately, as both false theories contend. Iesous is identified to be a “life-giving Spirit” (1 Cor 15.45), and also “The Word” (Jn 1.1). The Spirit and the Word came together in the person of Iesous the Anointed. Iesous saved the apostles and some students; though some fell away before receiving the Spirit. (See: Jn 6.60, 66.) On the Day of Pentecost, the Spirit and the Word came together to save “the elect.” (See: Acts 2.) When Cornelius and household were saved, an angel (Spirit) came to Cornelius with the Word to send for Peter. (See: Act 10.)

New Jerusalem (Rev 21.2); or, “A New Heaven and a New Earth” (21.1); had heard the Word of God while under the Curse. They could not “see” (understand) nor “hear” (obey). Paul relates the situation for us again:

“But the minds of them were hardened. For until of the day (AD 57) the same Veil remains not being unveiled on the reading of the Old Testament, because for in Anointed (ἐν Χριστῷ) it passes away. But when he turns to Lord (πρὸς Κύριον), the Veil is taken away” - 2 Cor 3.14, 16.

Isaiah had prophesied the lifting of the Veil in connection with the resurrection:

“And He Is of hosts (יהוה מלחים) doing to all of the peoples in Mountain, the-this (Zion), from doing oils, from drinking oils, keeping them from blotting out oils, keeping them, from refining them. And swallowing in Mountain (Zion) the-this, face of the wrapping, the wrapping on all of the peoples, and the tabernacling,, the, ‘He will tabernacle’ on all of the Nations (12 Tribes). Swallowing the death to ever from blotting, Lord of [me] H e Is (יהוה הוא נשים) tear from on all of faces, and reproach of people of Him He will take away from on all of the Earth (Israel), for He Is (יהוה הוא) saying” - Isa 25.6-8.

New Jerusalem had heard the Word from Iesous in His fleshly ministry, but they were under the Veil, and could not “see” nor “hear.” This was the Curse of God. Now the two reference points to the end of the Curse have passed, and we read:
“And pouring of Me (YT) on the house of David and on ‘he will dwell [in] Jerusalem’, Spirit of Favor and Supplications; the bringing them to Me whom piercing them. And mourning them against Him, as mourning of the only, and bitterness on Him as bitterness of the firstborn” - Zec 12.10.

The destruction of the temple, and the witnessing of the resurrection, were the “Word fulfilled.” Although they did not receive the spoken Word, when God poured out His Spirit on them, and healed them, after the burning of the temple they received the Spirit and the “fulfilled Word.” Zechariah (12.10) was quoted in John’s good message (Jn 19.37) in order to identify those who pierced Iesous. Then it is quoted in Revelation (Rev 1.7) to confirm that the completed prophecy is in the near future. This was in AD 67.

“I am coming quickly!” - Rev 3.11.

“Look, He is coming with [glory] of the (των) clouds” - 1.7.

The Year of the Jubilee was every 50 years. It began at the end of the 49th year. “The nation was born in One Day (Year)” (Isa 66.8). Iesous came to begin His fleshly ministry in AD 28. The resurrection was in AD 77. The founding of New Jerusalem continued until AD 78.

[AD 28 + 50 Years = AD 78. This was end of “one day” (AD 77-78). The Year of Jubilee was the 50th year.]

Now we are ready to examine the text about New Jerusalem.

2) HOLY CITY COMING DOWN (Rev 21.1-4).

A) NEW JERUSALEM ... AS A BRIDE.

“And I saw a New Heaven (Government) and a New Earth (Subjects), for the ‘first Heaven and the first Earth’ (Israel) had passed away. And the Sea (Gentiles) is no longer. And I saw the holy city, New Jerusalem, coming down from [place] of the (tou) (Third) Heaven from [place] of the God (tou Θεου), having been prepared as a Bride, having been adorned to the Husband of her (Iesous)” - Rev 21.1-2.

The preparation has taken a long time. Isaiah wrote about this glorious event in the days of Hezekiah, king of Judah, who died in 698 BC. (See: Isa 65.17, 66.22.) God had foretold the destruction of the nation of Israel at the same time:

“And the leaving her, name of you to curse to chosen of [Me], and the death of You [bec] Lord of [me], He Is (יהוה אל), and to servant of Him, the burning one name” - Isa 65.15.

ONE NEW HEAVEN.

“And the students were first called ‘great ones of Anointed’ (Christians) in Antioch” (Acts 11.26). These “great ones” (Christians), as well as all of the saved of earth that had ever been born, were raised up to Third Heaven to be with God (Rev 4 & 5). The redeemed of earth had been before the throne of God (prayer) in Paradise until this time. (See: Lk 16.22-23.) The “old” Third Heaven did not have the souls of men of earth within its borders. When the souls of the servants of God were added to the Eternal Abode of God it became a “new” Third Heaven; or, “one New Heaven”; or, a “New Eternal Abode of God” (because of the new citizens).

Isaiah and Peter mention a plural New Heavens and a singular New Earth.

"For, looking of Me (גוה), creating (arwb; Genesis 1.1) Heavens, new ones, and a New Earth; and the former (Israel) She (T) will not remember Her (הנה) (hnrkzt) and not She (T) will come Her (ynom)
In AD 77, at the resurrection, one New Heaven was established. After this event, there remained “one New Heaven and one New Earth” to be accomplished. The present chapter records the prophecy of this event. This is the reconciliation between the plural New Heavens (2 Pet 3.13) and the singular New Heaven (Rev 21.1). One New Heaven (Rev 5) is past when this scene takes place.

“The former shall not be remembered or come to mind” (65.17) describes physical Israel as a nation. Israel was the “former Heaven and Earth.” This symbol (H. & E.) is employed to represent nations, such as Babylon (Isa 13.13), and Edom (Isa 34.4-5) and Israel (Heb 1.10). Heaven is the Government, and Earth is the Subjects of the Government. Together (H. & E.) they constitute a nation.

HEAVEN = SUN, and MOON, and STARS.

The Sun was the King. When Babylon fell, the Sun was Belshazzar (Isa 13.13). The Moon was “a thousand lords” (Dan 5.1). The Stars in Gentile nations signify advisors to the king (astrologers, the Chaldeans, the soothsayers – Dan 5.7). But then, more often than not, this symbol (H. & E.) indicates the nation of Israel specifically. (See: Gen 37.9-10; Isa 24; Joel 2.10, 2.31; Mt 5.18, 24.28-29; Acts 2.19; 2 Pet 3.7-12, and others.) We will observe examples of this imagery.

“The Heavens (Governments) from declaring them glory of God (ʼホテル); and from doing of hands of Him (H. - Gen 1.8; “Spreading”) showing the Spreading. Day to Day (Sun to Sun), he speaks saying, and Night to Night (Moon & Stars) He Is (יהוה) knowledge. And no saying and no speakings voice of them, he is not heard. In all of Earth going, rising, and in end of World (Roman Empire) filling them, to Sun, naming tabernacle in them (Israel)” - Ps 19.1-4; Rom 10.18.

NOTE: The general words “Earth” and “World” are used specifically to refer to the nation of “Israel”; most of the time. This is common throughout the Bible.

The “Day” (Sun) speaking is the king of Israel. Jesus and His apostles taught from the Old Testament Scriptures. Whenever a dead prophet is taught anew, then he speaks again. His words continue to teach; or, “to speak.” David and Solomon were specifically referred to by Jesus. (See: Mt 12.42, 22.43.) The “Night” speaking is the Levitical priesthood, who speak by copying, and teaching, the law of Moses. The prophets (Stars), also copied the Law as the Moon, who were moved by the Holy Spirit to pronounce the judgments of God, represent the Night speaking in the same manner as the priesthood spoke. The apostle, Paul, interprets this psalm to refer to his day, and the prophecy about “all the Earth,” and “the end of the World,” was completed at that time, in AD 58. In other words, the chosen people of God declared His glory, and revealed the knowledge of God. Neither the law nor the prophets was understood perfectly until Jesus inspired the apostles. (See: Eph 3.8-12.) This glory and knowledge was properly interpreted by the apostles in the First Century AD.

Joel also employs this epithet (H. & E.) when describing the fall of Jerusalem to Babylon in 588 BC; and again, when he foretells the Roman legions, under Titus, annihilating Jerusalem in AD 70. (See: Joel 2.10, 2.31.) But now, in the scene before us, the “old” Heavens have passed away. [The plural “Heavens” is used to indicate one nation, but a succession of Governments; or, Administrations.]

THE SECOND NEW HEAVEN.

Heaven = Sun, and Moon, and Star. Jesus is the King of kings (1 Tim 6.15); or, the New Sun. He is also our High Priest (Heb 8.1); or, the New Moon. Finally, Jesus is our Living Prophet (Rev 1.19, 3.14), or, the Morning Star (Rev 22.16). Isaiah declared these facts long ago:

“For a Child, He is born to us, a Son giving to us; and she will be the Government (Heaven) on shoulder of Him, and He will call name of Him, ‘Separate, Counselor, Mighty God, Father of Ever’” - Isa 9.6.

THE NEW EARTH. (See: #1; “Seeing Not,” above.)

NO MORE SEA. God employs what we call the “double-definitive” to define the symbols in the Bible. The first definition equates the symbol (A) to something (B), and the second definition is a clear
meaning (C) equated to the same thing (B). Here is an example:

“Then you will see of [Me], and flowing her, and fear enlarging heart of you, he will be turned to you, abundance (A) of the Sea (B) wealth (C) of Gentiles (D), and coming them to you” - Isa 60.5.

[Abundance (A) = Wealth (C). The Sea (B) = the Gentiles (D). Things equal to the same thing are equal to each other.]

Paul stated the case about “no more Sea” clearly for us in Ephesians:

“For He is the peace of us, The [One] making the both one, and the dividing wall of the hedge destroying, in the flesh of Him (Anointed), the law of the commandments in ordinances having abolished, in order that [from] the two, for He might have created in Himself one new man making peace” - Eph 2.14-15.

Recall the division of Israel (See: #1): some saved now (before AD 77), some saved later (after AD 77), and some never saved. Paul is referring specifically to the figurative “destroying the dividing wall of the hedge,” when Jews and Gentiles made up the Body of one congregation. (See: Rom 3.30; 1 Cor 9.20-21.) But then, these were all resurrected before New Jerusalem was founded. However, we also have a historical record of the literal “breaking down of the middle wall.” Paul’s statement was figurative, but Josephus’ record was literal. First, we identify the “middle wall” in Herod’s temple:

“Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone to by a few steps; this was enclosed with a stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death” - Josephus.¹

Secondly, we read the record of the literal destruction of the “middle wall.”

“... and upon the burning of the holy house itself, and of all the buildings round about it, brought their (Roman) ensigns to the temple ... and there did offer sacrifices to them ...” - Josephus.²

When the temple was destroyed, then the Jewish religion was ended. After this time, there was no more nation of Israel! (Although the saved Israelites had “fled to the mountains” [Asia Minor], they had no land or nation; only the “invisible” kingdom of God.) God had slain Israel, as promised by Isaiah (65.15). Forgiveness of sins, under the law of Moses, was accomplished by animal sacrifices, and a pure heart, at the temple in Jerusalem. The temple was flattened and destroyed ending any possibility of obeying the law of Moses. At the same time, the priesthood was ended, having no temple wherein to perform their designated duties. Now there are no more Jews, and no “middle wall of separation,” either figurative or literal. Instead of being born physically into the kingdom of God, and the world being divided into Jews and Gentiles; now, men are “born again” spiritually into a “heavenly kingdom,” and the world is divided into New Jerusalem and the lost.

“... but even if you should say to this Mountain (Zion), ‘Be taken up and cast into the Sea (Gentiles/Nations), it will happen’” – Mt 21.21.

The apostles “spoke to the Mountain (Kingdom) of Israel”, and they were removed; see: 2Pet 3.7-10.

COMING DOWN FROM GOD.

Paul teaches, even today, that the congregation at Corinth (and, by implication, all the other congregations) was the “temple of God” (1 Cor 3.16), and the “temple of the Holy Spirit” (6.19). After the resurrection in the first century, then there was a new “temple of God,” which was New Jerusalem. God poured out His Spirit of Favor and Supplication (Zec 12.10; Rev 22.1) and the “temple” was filled.
Isaiah’s and Paul’s prophecies of the “Veil being lifted from their hearts” was completed. (See: Isa 25.7-8; Rom 8.19-23). The “holy city” that came down was by the Spirit of God. “For the gifts and the calling of God are irrevocable” (Rom 11.29) had been understood for many years prior to this event, by Paul and his followers. Now the Old Covenant was ended!

A BRIDE ADORNED FOR HER HUSBAND.

God (Father & Son) are described as the Husband of three Brides, which were all the congregation of the Lord in their respective times. Physical Israel was the first Bride (Jer 31.32). The “firstfruits of the kingdom of God” was the second Bride (Eph 5.28-32). These had been “From Calling” of the congregation of Israel, and out of the pagan world. New Jerusalem is the final Bride of God (Rev 21.2).

Jeremiah revealed that there would be a New Covenant (31.31), but he also emphasized that, “David will never lack a man to sit on the throne of the house of Israel” (33.17). The kingdom of “the house of David” continued, and Israel became New Jerusalem. God mentions mysteries in the Bible, and this is one of them. On the one hand, God slayed Israel. On the other hand, Israel continued, and will never die. “Why do you speak to them in parables?” Paul gives the answer, “until the fullness of the Gentiles (resurrection) has come in” (Rom 11.25).

Where is the man to sit on the throne of David today? Iesous had the angel of Him declare that He had the “key of David” (Rev 3.7), in AD 67. At His birth, it was prophesied of Iesous, “The Lord God will give Him the throne of His father David” (Lk 1.32). Therefore, physical Israel was slayed by God, and this is prophesied many times, but spiritual Israel will remain into the ages of the ages.

The three Brides were all adorned with the Holy Spirit. (See: Num 11.25; Eze 16.9 (Israel; #1); 1 Cor 10.2-4; Acts 2.2-4 (Iesous’ From Calling; #2); Zec 12.10 & Rev 22.1 (New Jerusalem; #3).

The seven Spirits of God are mentioned throughout the Bible, sometimes individually, sometimes in partial lists, and frequently in complete lists. (See: Rev 5.12, 7.12, Isa 11.1-4, Gal 5.22-23, Eph 4.4-6.) These holy seven are: Love, and Faith, and Knowledge, and Forgiveness, and Wisdom, and Atonement, and Adoption.

[Forgiveness is by “dipping” for sins that are past (Rom 3.25), and Atonement is for sins committed after “dipping” (1 Jn 1.7-10).]

The seven lamps of the lampstand of God are identified as the seven Spirits, and so, the Bride is adorned with Light from God. (See: Zec 4.2, 6; Rev 1.20, 11.4.)

“’A city set on a hill cannot be hidden’; meaning, “Israel”, and later, “New Jerusalem,”

B) THE TABERNACLE OF GOD ON EARTH.

“...And I heard a great voice from [place] of the (του) (Third) Heaven saying, ‘Look, the tabernacle of the God (του θεου) is with [dwelling] of the (των) men, and He will tabernacle with them, and the [ones] will be people of Him, and He, the God (Ο θεος) will be with [dwelling] of them. And He will wipe away all tear from [face] of the eyes of them; and the death will not be longer, nor sorrow, nor crying. nor pain will not be longer, for the first [things] went away’” - Rev 21.3-4.

THEY SHALL BE HIS PEOPLE.

God had made a covenant with Moses and Israel, while they were in the wilderness, and He promised to dwell with them in the tabernacle in Leviticus:

“And the proceeding of Me (YT) in midst of you and lives of Me ( יהוה) to you, and with them, you will be them to Me to people” – Lev 26.11-12.

[Where is God today?] The Urim and the Thummin were on the breastplate of judgment of the high priest (Ex 28.30). So, Aaron bore the judgment of Israel over his heart continually (Ibid.) Following in Aaron’s footsteps, Eleazer was to accompany Joshua, the son of Nun, and inquire of He Is (יהוה) for him by the judgment of the Urim (Num 27.21). He Is dwelled in the tabernacle, and He spoke to Israel
through the high priest. But, all the while, Israel was rebelling.

ISRAEL WAS DIVORCED BY GOD.

“So saying He Is (יהוה), ‘Where this certificate of divorce of mother of you, whom sending of Me (YT) of her (H) (שלחתה היא)? Or which lenders of whom selling of Me (YT) with you to him? If in iniquities of Me (YT) of you (MK) (בונותיכם) selling of you and in transgressions of you sending her, mother of you’” - Isa 50.1.

Hosea, the prophet of God, pronounced the same judgment:

“And He said: ‘Calling name of him, ‘Not people of [Me] (לא ממני), for with them not people of [Me], and as (K) I (אני), I Am not to you”’ - Hosea 1.9.

For this reason, Iesous was called the “Redeemer” (Isa 59.20). However, when God declares His wrath and judgment against Israel, frequently He includes a blessing for a remnant of the people of Israel who will be saved.

THEY SHALL BE HIS PEOPLE -- AGAIN.

“And being (addEventListener) number of sons of Israel as sand of the sea that he will not be measured and he will not be numbered, and being (addEventListener) in place (Israel) that he was said to them, ‘You not people of [Me]’, he will be said to them, ’Sons of living God (ים יי)’” - Hosea 1.10.

The fulfillment of this prophecy is described in Revelation (21.3), “and they will be the people of Him.” This beautiful phrase is repeated many times by the prophets of God. (See: Hosea 2.23; Jer 30.22, 31.33, 32.38; Eze 37.27; Zec 13.9; 2 Cor 6.16.) Precious words! This is the portion of Israel that was under the Curse; or, as Calvin would have it “Totally Depraved!” But now, the Veil has been lifted from their hearts, and they can “see” and “hear” again. Jeremiah (31.31) and Ezekiel (37.26) connect this restoration event with the New Covenant. Zechariah (13.8) connects the restoration of Israel with the war with Rome, in which “two-thirds in it (the land) shall be cut off and die.” All of this evidence confirms our interpretation that the restoration of Israel occurred after the destruction of the temple (AD 70), and also followed the “Old Heavens” resurrection (AD 77).

“God himself will be with them, and be God of them” (Rev 21.3) corresponds to Zechariah’s prediction,

“And I will pour on the house of David (Iesous: Rev 3.7) and on the inhabitants of [New] Jerusalem the Spirit of Favor and Supplication” (Zec 12.10).

The physical house of David had suffered the loss of 1,100,000 lives in the war with Rome, and 97,000 had been sold into slavery; as Josephus notes. The “royal lineage,” or the successors to the throne of David had been murdered. The “inhabitants of Jerusalem” were mostly dead. The city of Jerusalem was destroyed so badly that it was not a fit place of habitation. What are the prophets talking about?

“My kingdom is not of this world.” – Jn 18.28.

Iesous, who had the “key of David” (Rev 3.7) is the one intended by Jeremiah (33.17; throne of David will not lack a man to sit on it). “New Jerusalem” is also pictured by these wonderful words about “they will be the people of Me, and I will be God of them.” This is a spiritual kingdom like yeast in the Roman Empire. (We will encounter the boundaries of the city later in this chapter.)
WIPE AWAY EVERY TEAR.

Beware of literalism! We know that this has never been generally true for servants of God. In fact, the apostle, Paul, mentions weeping frequently. Isaiah has joined this message of comfort with the end of the Curse. (See: #1, above.)

“And He is of hosts (יהוה לְבָנִי) doing to all of the peoples in Mountain, the-this (Zion), from doing oils, from drinking oils, keeping them from blotting out oils, keeping them, from refining them. And swallowing in Mountain (Zion) the-this, face of the wrapping, the wrapping on all of the peoples, and the tabernacling,, the, ‘He will tabernacle’ on all of the Nations (12 Tribes). Swallowing the death to ever, from blotting, Lord of [me] He is (יהוה) tear from on all of faces, and reproach of people of Him He will take away from on all of the Earth (Israel), for He is (יהוה) saying” - Isa 25.6-8.

Frequently, God uses general terms, such as “tears from all faces” to depict specific events. “All faces” is limited to New Jerusalem, and also, to a specific time. In the Sermon on the Mount, Iesous had stated the same thing in different words:

“All the Beatitudes refer to New Jerusalem, and to the year from AD 77 to 78:

“Blessed are those who mourn, for they shall be comforted” - Mt 5.4.

All of the Beatitudes refer to New Jerusalem, and to the year from AD 77 to 78:

“Blessed are the meek, for they will inherit name (νομος) of Earth (New Jerusalem)” - Mt 5.5.

Although they could not “see” nor “hear,” nevertheless, they understood the law of Moses, and knew that the Anointed would be the Prince of Peace. They had better sense than to expect a nation without a trained army to defeat Rome and her allies.

NO MORE DEATH.
The quote from Isaiah (25.8) also mentions this subject. Paul had this to say about Death:

“And when this corruptible [their bodies] to put on incorruption and this mortal to put on immortality then will come to pass the word, the [one] having been written, ‘The Death was swallowed up in victory. Death where is the sting of you? Hell, where is the victory of you? But the sting of the Death, the sin, and the strength of the sin, the law” - 1 Cor 15.54-56.

Long ago, Daniel had declared that Iesous would come “to make an end of sins” (Dan 9.24). Both sin and the law were ended in New Jerusalem. Therefore, there is no more Death! How is sin nullified? -- by the blood of the Lamb! We have an offering for sin today that was not available before Iesous came in the flesh. “We are the righteousness of God in Him” (2 Cor 5.21). “For as many of you as were dipped into the Anointed, have put on the Anointed” (Gal 3.27). Although we fall into sin, the condemnation is only temporary, until we repent and confess our sins, and He is faithful to forgive us our sins. (See: 1 Jn 1.7-10.) Iesous stated dogmatically that there is “no more Death.”

“Truly, truly, I say to you, that the [one] hearing and believing the word of Me, in The [One] having sent Me, has eternal life, and does not come into judgment, but has passed from [power] of the (του) Death into the Life” - Jn 5.24.

(See also: Hosea 13.14; Jn 8.51, 11.26; 1 Jn 3.14.)

Eternal life begins on earth; if you do not find it here you will never accomplish the task. However, some having eternal life on earth are blotted out of the Book of Life before the resurrection. Eternal condemnation also begins on earth, but some are delivered from Death through the power of God.

NO MORE SORROW.

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“And coming them, and singing them in heights of Zion, He will cleanse them in goodness of He Is (יהוה) on wheat, and on wine and on oil and on sons of flock and herd ... and they will no more to sorrowing again” - Jer 31.12.

Jeremiah is a depressing book, describing the woes of a nation rebelling against God, but occasionally he has a beautiful message of hope. He could only speak what God directed, and so, this is not a reflection on his character, or attitude. (See also: Isa 35.10, 51.11, 65.18-19.) The end of sorrow is definitely established by the word of God. But we will remind the reader again, this is limited to a specific people, and a peculiar time; even though the terms are general in nature. God teaches in parables, and these prophecies are not meant to be taken literally. God blesses His children, and delivers them from the woes of the world -- sometimes! But Job was tested by God, who allowed Satan to torment him. And -- he passed the test. The martyrs (Rev 20.4) were beheaded for their witness for Iesous, but He raised them up to Third Heaven to be with Him, and they “ruled with Anointed the thousand years.” But the end of sorrow was the end of the Curse on their minds so that they could not “see” or “hear.” [“No more crying” is also found in Isaiah 65.19, with “no more sorrow.”]

NO MORE PAIN.

Birth pains are intended by this phrase. Now that New Jerusalem has been born the birth pangs have ceased.

“In before, she is in pained, birthing her, in before pain, he comes to her, and the delivering her a male. Who hearing as this? Who saying as these? The, ‘He will pain Earth in one day, or He will birth nation in one time?’ For sickness, then birthing her, Zion, of sons of her ... For as that the Heavens, the new ones and the Earth, the new, that I making, standing them to face of [Me], saying He Is (יהוה), so he will stand seed of you and name of you” - Isa 66.7-8, 22.

Verses 18 through 22, of Isaiah 66, is descriptive of the gathering together of New Jerusalem. Expositors have erred who looked for a literal gathering of physical Jerusalem. They are bold to declare that history does not support this prophecy. But the history of the kingdom of God during the Roman Empire supports the conclusion that this has been fulfilled. Bear in mind, that Iesous teaches in parables, and keep your mind off the physical, and direct your thoughts to the spiritual.

THE KINGDOM OF GOD IS INTO THE AGES.

“And in the days of Her (H) of them (N), that of these kings (Babylon, Persia, Greece, Rome) God of Her (יהוה), the Heavens, He will raise a kingdom of them to hiding, which she will not be destroyed; and kingdom of her to other people, she will not be left; she will break and she will consume all of those, the kingdoms (Rev 11.15), and this standing to the evers” - Dan 2.44.

Several famous Bible expositors all agree that the kingdom of God was set up in the days of the Roman Empire; which is technically, a portion of these (four) kings: Babylon, Persia, Greece, Rome. A few of these men are John Calvin (1561), and Matthew Poole (1680), and Matthew Henry (1710), and finally, Andrew Fausset (1878). We agree with them about the kingdom being founded in the Roman Empire, but we differ with them about whether to believe the Pope, or not. They had all stated their belief in the Pope’s tale that the kingdom was founded on the Day of Pentecost. We believe Iesous’ words:

“For the Son of the man (Ο Υιος του ανθρωπου), He shall be to come in the glory of the Father (του Πατρου) ... and then He will give back each according to the works of him. Truly, I say to you, there are some standing here (about AD 30) who no, will not taste of death till ever they might have seen the Son of the man (του Υιου του ανθρωπου) coming Himself [Middle Voice] in the kingdom of Him” - Mt 16.27-28.
This is extremely clear! Therefore, the Pope must rationalize the true message away in order to seduce the simple. “Rationalize” is defined: “to bring into accord with reason or cause something to seem reasonable: to substitute a natural for a supernatural explanation (~ a myth).”

The Bible is about supernatural works of God. Although this is not to “rationalize a myth,” still it is to change the supernatural into something natural. The Pope has substituted a “worldly” interpretation of the verses quoted for the grammatical meaning; which is a “supernatural” operation of God. Who wants a God limited to the laws of nature? What good could He possibly do? The first verse quoted (Mt 16.27) is about the reward of the servants of God at the judgment day. This is for the “Old Heavens” Age. The second verse (Mt 16.28) is about some not tasting death until this resurrection comes about in Israel. The Pope splits the two verses apart. (What God has joined together let not man put apart.) While he admits that verse 27 is about the resurrection, he declares that verse 28 is about the Day of Pentecost. But Acts does not mention any kingdom of God on the Day of Pentecost. Therefore, we prefer the Bible (as it reads) to the theories of the Pope. We prefer a supernatural God to a god with only natural powers. Our determination is that this is about the New Jerusalem, founded in one year, from AD 77 to 78, which is the kingdom of God! See: Isa 66.8.

“My kingdom is not of this world.” – Jn 18.28.

The spiritual kingdom is sometimes seen by the worldly masses, and sometimes it is concealed from their view. During the Millennium it was seen. Today it is concealed. The difference is whether Satan is bound or loosed! The Woman (New Covenant) in the wilderness for 1260 Days (Rev 12.14) was the Dark Ages. This was: AD 600-1860. The Pope was the “father of the Dark Ages!” During the Millennium, the Pope was in “darkness for three days.” THREE DAYS = AD 1869-1929. But then, “men loved darkness rather than light, because -- their deeds were evil.” The conclusion is that the kingdom of God has been eternal, and is with us today; but it is unseen by the worldly man. Now we will resume the text.

THE FORMER THINGS PASSED AWAY.

"For, looking of Me (בָּרָא; Genesis 1.1) Heavens, new ones, and a New Earth; and the former (Israel) She (ת) will not remember Her (ה) and not She (ת) will come Her (ה) against heart" - Isa 65.17.

Judaism, and the Jewish Gospel of the apostles, constituted the “former things.” Now we are governed by “new things.” The people of God are saved by the book of Revelation. (See: Rev 1.3.) The difference between life and death is the “Mark of the Beast” (Papacy). “Gog and Magog” are to be eaten with fire! The spiritual gifts are gone. (See: 1 Cor 13.8-10.) The seven Spirits of God seal us until the day of redemption.

3) THE FINAL RESURRECTION (Rev 21.5-8).
A) WRITE, FOR THESE WORDS ARE TRUE.

“And He said, The [One] sitting Himself [Middle Voice] on the throne (vs 3) said, ‘Look, I am making all [things] new!’ And He said to me, ‘Write, for these are the words, true and faithful of the God (τὸν Θεόν).’ And He said to me, ‘I have become the Alpha and the Omega, the Beginning and the End. I will give to him, to the [one] thirsting, from [supply] of the (πηγῆς) fountain of the water of the life freely’” - Rev 21.5-6.

ALL THINGS NEW.
What is new? A New Heaven is Iesous: the Sun, the Moon, the Morning Star. (This is the
Morning Star of the “seventh day” - Gen 2.3.) The elements of New Heaven are described for us:

“For the priesthood being changed, of necessity also law, he will change himself [Middle Voice]” - Heb 7.12.

The “Old Moon” (Levitical priesthood) has been done away, and Iesous is our new High Priest (Heb 8.1). But then, who are the priests? Isaiah has the answer.

“And as (K) I (יִקְנָו) working them, and from thoughts of them, coming to gather of all of the (12) nations (Tribes), and the tongues; and coming them, and seeing them of glory of [Me] ... And also from them I will take to priests of them and to Levites of them, saying He Is (יהיה)” - Isa 66.18, 21.

Isaiah was picturing the gathering together of New Jerusalem in the verse quoted. [The boundaries are still to come.] The Pope’s boys have corrupted this verse to read: “(Some) of these I will take as priests ...” But the Hebrew does not support this word “some.” Neither does the Geneva Bible, or the King James Version, or Young’s Literal Translation support this word “some.” Almost all of the modern translations have corrupted this verse to agree with the Pope’s pollution of the Bible. The object in mind, by Pope and Ecumenical Movement, is to reestablish the Pope’s “elevated priesthood.” But God’s message is that New Jerusalem would be the priests of God, and that Iesous would be the High Priest. [The reader would benefit by heeding God’s authorized priests.]

We may adapt this verse (Heb 7.12) to the other elements of New Heaven:

“For the King being changed, of necessity there is also a change in the law [kingdom]” - Adapted.

And Daniel, the prophet of God, confirms this to be a fact:

“Then to Him was given rule and glory and a kingdom, that all peoples, nations, and languages should serve Him (One like Son of man)” - Dan 7.14.

The final element of New Heaven is completed like this:

“The Prophet being changed, of necessity there is also a change of the law [prophecy]” - Adapted.

That this is a fact is easily verified:

“You (Lamb) are worthy to take the scroll, and open its seals; for You were slain and have redeemed us to God by Your blood ... and we shall rule over the earth” - Rev 5.9-10.

Therefore, “All things are new!” [We have observed that the book with seven seals was opened after the Jewish resurrection in AD 77.] The High Priest, and the priesthood, and the law are all new -- in AD 77! The Prophet and prophecy are new. The King and kingdom are new. There is even a New Earth, which is identical to the New Kingdom. Now we have a New Covenant and a New Temple -- not made with hands. Even the Spirit has a New Operation! The Spirit was limited to the seven Spirits of God before Iesous came to Judea. On the Day of Pentecost the “gifts” of the Holy Spirit were added to the operation. These were: miracles (raising the dead), healing, prophecy, the “word of Wisdom,” and the “word of Knowledge,” and others. This is indicative of the apostles “inspiration” in writing the Bible. At the same time, the normal operation of the seven Spirits of God was also enjoyed. (See: Jas 1.5-8.) But now the operation of the Spirit is New! The “gifts” of the Holy Spirit are gone. (See: 1 Cor 13.8-10.) “All things are new!”

WRITE -- IT IS DONE!
God is the Beginning and the End -- of many things. He created the physical kingdom of Israel, and He slayed Israel. He created New Jerusalem, which is eternal, but He will terminate their stay on earth and raise them up to Third Heaven to be with Him and the Son. God created “Earth and Heaven” (recorded backwards), and “Heavens and Earth” (recorded forwards), and He will destroy the world. (See: Gen 8.22, and Rev 20.11, and the notes at that place.) When Jesus bore our sins on the cross, He declared, “It is finished!” (Jn 19.30). When New Jerusalem was founded, God declared, “It is done!” When the enemies of God were gathered together for the battle of Armageddon, God declared, “It is done!” (Rev 16.17). All of these things are actually “as good as done” when God prophesies about them, for “He declares the End from the Beginning” (Isa 46.10).

THE WATER OF LIFE.
This promise is reserved for “him who thirsts.” Those earnestly seeking the Holy Spirit, and only those, will find the prize. (See: Jn 4.13-14, 7.37-39.) The “Living Water” is defined to be the Holy Spirit.

“He who believes in Me, as the Scripture has said, out of his belly will flow rivers of Living Water” - Jn 7.38.

Therefore, Love, and Faith, and Knowledge, and Forgiveness, and Wisdom, and Atonement, and Adoption flow forth from the bellies of the saved. The Bible teaches that men are saved by a witness of God, through the power of God; We are cleansed from sin first, and we receive the Holy Spirit later; but it all begins with hearing a witness for God who brings the Spirit and the Word together. (See: Acts 8.30-31, 19.1-6; Dan 12.8-10; Zec 4.4-5, 11-13; Rev 7.13-14, 17.1, 21.9.) The “Bread of Life” is Jesus (Jn 6.48). And, the “Word of God” is Jesus (Rev 19.13). Therefore, the “Bread of Life” equals the “Word of God.” [Things equal to the same thing are equal to each other.] The “Living Water” is the Holy Spirit. After we are “born of water,” and cleansed from sins that are past, then we are “sealed by the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory” (Eph 1.13-14). The Holy Spirit is the link between God and man. Besides these things, we receive the seven Spirits of God through prayer. (See: Jas 1.5-8.)

B) THE FINAL JUDGMENT.
Now “all things are new,” and this includes a “new resurrection.” We have a new High Priest, and a new Law, and a new Covenant, and a new Kingdom, and a new King, and a new Prophet, and a new prophecy; therefore, we need a new judgment day, and a new resurrection.

Nations and men are judged and sentenced while on earth. The Seven-headed Beast and the Great Prostitute, who was the eighth head, were all condemned before the fact, and punished on earth. Israel was condemned, before the fact, and destroyed on earth -- twice! First, Babylon became “My servant” to punish Judah in 588 BC. Secondly, Rome was “the eagles gathered together at the carcass,” in AD 66-74. Individuals are also punished on earth for their sins against God. Some are aware, and some ignorant, of this fact. But following death, we have the real judgment. When the “firstfruits were raptured” they stood before the “judgment seat of the Anointed” (2 Cor 5.10). Now we have a new prophecy, and so, a new judgment. The Old Covenant had a resurrection and a judgment day; and the New Covenant will experience the same operation of God.

“The [one] overcoming, I will give to him these [things], and I will be God to him, and he shall be a son to Me. But the fearful, and unbelieving, and sinners, and abominable, and murderers, and sexually immoral, and sorcerers, and idolaters, and all liars [will have] the part of them in the lake, the [one] burning in fire and in holy God (Θεός ο ο, which is the Second Death” - Rev 21.7-8.

Here we have the entire Bible message in a nutshell. “Heaven or Hell?” --what is your pleasure? “He who overcomes” was addressed to the seven From Callings of Asia (Rev 2 & 3). Now the New Covenant is encouraged to overcome. The Jews were given promises if they would overcome:
“I will give to eat from the Tree of Life.”
“(He) will not be hurt by the Second Death.”
“I will give some of the hidden manna to eat.”
“I will give power over the nations.”
“(He) shall be clothed in white garments.”
“I will make him a pillar in the temple of God of Me.”
“I will grant to sit with Me on the throne of Me.”

I WILL BE GOD OF HIM AND HE ... SON OF ME.  (See: notes on Rev 21.3.)  This promise was already realized on earth by New Jerusalem.  However, as long as we are in the flesh, we are subject to “backsliding” and being “blotted out of the Book of Life.” When we receive a new body, and stand on the Sea of Glass before the throne of God, the victory is ours eternally.

THE FEARFUL.  This relates to the fear of the judgment day.  He who doubts is lost!  “We may have boldness in the day of judgment ... but perfect love casts out fear” (1 Jn 4.17-18).  THE UNBELIEVING. “Because of unbelief they were broken off” (Rom 11.20).  THE ABOMINABLE. “They went to burn incense and to serve other gods ... ‘Do not do this abominable thing that I hate!’” (Jer 44.3-4).  THE MURDERERS. “Whoever hates his brother is a murderer” (1 Jn 3.15).  SEXUALLY IMMORAL. “The great Prostitute ... and the inhabitants of the earth were made drunk with the wine of her fornication” (Rev 17.1-2). “no fornicator ... has any inheritance in the kingdom of ... God” (Eph 5.5).  SORCERERS. “by your (Babylon’s) sorcery all nations were deceived” (Rev 18.23).  ALL IDOLATERS. “and covetousness, which is idolatry” (Col 3.5). “the rest of mankind (Catholic Church) ... did not repent ... that they should not bow down to demons” (Rev 19.20).  ALL LIARS. “If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 Jn 1.10). [NOTE:  This is addressed to the saved of the congregation.] “He who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son” (1 Jn 5.10).  See: Rom 3.3-4.

THE LAKE OF FIRE IS THE SECOND DEATH.  Whether we die on earth, or whether our earthly body dies at the resurrection to be made immortal, still the body of man dies.  This is the First Death.  Then comes the judgment, and the “dividing of the sheep and the goats.”  Either man “overcomes,” and goes to Third Heaven; or else, he fails the test, and is cast into the lake of fire with the Devil and his angels.

[The Pope teaches that “a New Heaven and a New Earth” is in Third Heaven, and is also after the End of Time.  This is the “Mark of the Beast” (Papacy) that: 3 = 2.  Peter identifies three Ages of man on earth: the Pre-flood, and the Old Heavens, and a New Heaven and a New Earth.  Paul list three bodily resurrections together.  See: 1 Cor 15.22-24.  Once again, the Papacy teaches that three resurrections equal only two resurrections.  But then, the reader can count to three!  Consider Peter’s words about the end of the second Age, and the beginning of the third Age of man on earth:

“... looking for and hastening the coming of the day of God ... we, according to His promise, look for New Heavens and a New Earth wherein dwells righteousness” - 2 Pet 3.12-13.

The Pope teaches THAT hastening is still in the future, after over 1900 years, and that the promise of “this generation will by no means pass away till all these things take place” (Mt 24.34) is still unfulfilled.  Consider this point!  If the Pope is correct (we speak theoretically), then some of the souls raised up to Third Heaven to be with God, will be cast into the lake of fire.  Others of the souls raised up to Third Heaven will be resurrected again.  This is too bizarre to take seriously.

4) THE LAMB’S WIFE (Rev 21.9-11).

“And he came, one of the seven angels of the (των) [ones] having the seven bowls being full of the seven last plagues, and he spoke with me, saying, ‘Come, I will show to the Wife, the Bride of the Lamb.’  And he carried me away in Spirit (πνευματι) on a great and high Mountain (Kingdom), and he showed to
me the holy City, Jerusalem, coming down from [place] of the (του) (Third) Heaven from [place] of the God (του Θεου), having the glory of the God (του Θεου). The light of Her as a most precious stone, as a clear jasper stone,” - Rev 21.9-11.

IN THE SPIRIT.

John had already been carried about geographically, in the Spirit, even to Amsterdam, Holland; where Gog and Magog began capturing the Millennium in AD 1948. Therefore, he was also transported into various periods of time, in order to observe what Iesous would do in the future. (the things which will take place after this - Rev 1.1.) Very few of God’s prophecies are in strict chronological order for very long. Joel is the only book of prophecy that proceeds progressively onward, uninterrupted, from 769 BC until AD 1870. When spiritual messages of hope are intermingled with condemnation, and prophecies of doom; as in the book of Jeremiah; then chronological consistency is disregarded. For instance, predictions of Iesous’ comforting ministry (in Jeremiah) are sandwiched between repetitive accounts of the doom of Judah, at the hands of the Babylonians. We have observed this to be true in Revelation when Iesous returns frequently to the Jewish resurrection in AD 77. (See: Rev 4 & 5; 7.9-12; 11.16-18; 14.14-16; 19.5-9.)

In view of these facts, Chapter 21 does not necessarily have to follow Chapter 20 in time. In fact, it is impossible to follow Chapter 20, for that describes the End of Time. The expositor is burdened with identifying the proper period of time in cases like these. We have determined this vision to describe the founding of New Jerusalem in “one year;” from AD 77 to 78. (See: #1, above.)

A GREAT AND HIGH MOUNTAIN.

“In seeing of Her, Gods (οὐρανοί), the bringing of me to Earth of Israel and He rested me on a very high Mountain (Kingdom); and against him, as frame of city on south” - Eze 40.2. (See: Isa 33.20-23a.)

“On Mountain” means the kingdom of Israel, and “toward the south” is indicative of Jerusalem being in the southern half of the kingdom of Israel. “Mount Zion” frequently represents the kingdom of Israel in the prophets’ writings. The writer of Hebrews states that the process of “receiving a kingdom” (present participle) had already begun in about AD 66:

“But the [phrase], ‘Yet once more’ (Hag 2.6), makes clear [doom] of the removal of the (του) [things] being shaken [temple and city and nation], as having been made (Heaven & Earth = Israel), so that the [things] not be shaken will remain (Iesous’ From Calling, Remnant saved of Pre-flood Age and Old Heavens Age, and New Jerusalem)” - Heb 12.27.

Israel was prophesied to pass away (Mt 24); but the kingdom of God is everlasting (Dan 2.44). Iesous’ angel signifying His Revelation to John (1.1) showed him New Jerusalem descending out of (Third) Heaven from God. The “dipping of the Holy Spirit” is the operation being observed in this vision. The anointing of the Body with the seven Spirits of God was the coronation of the kingdom of God. The “removal of those things which can be shaken” (Israel) is completed. “For the gifts and the calling of God are irrevocable” (Rom 11.29) designate the “things which cannot be shaken may remain.”

HAVING THE GLORY OF GOD.

“Arise, shine; for coming light of you! And glory of He Is (יהוה) rising on you. For look, the darkness he will cover Earth (Israel), and darkness to peoples; and He Is (יהוה) rising on you (New Jerusalem), and glory of Him, he will be seen on you” - Isa 60.1-2.

God had “declared the End from the Beginning.” Isaiah wrote in the days of Hezekiah, who died in 698 BC; and Joel predicted this in 713 BC; Zechariah told the same story after 517 BC; and Malachi around 440 BC. Iesous, while on earth in the flesh, and His apostles taught that the kingdom was in the
future. The “perfect” prophecy was in AD 67. Now all the talking was over, and it was time for action! God had established His kingdom/Tabernacle on the earth.

HER LIGHT LIKE A JASPER STONE.

The throne of God, described by John (4.3), had “One” on it “like a jasper and a sardius stone in appearance.” Holiness of God is signified by this symbol. One of the twelve stones, with the names of the sons of Israel, on the breastplate of judgment (Ex 28.20), is recorded to have been a jasper stone. The tribes of Israel had previously been the “children of God,” before they were divorced (Isa 50.1). Therefore, both God, and one tribe of Israel had been associated with this stone.

“Scripture is interpreted by Scripture.”

Intelligent men had been familiar with this fact, and had quoted this phrase, for hundreds of years. The imagery presented to our view has been used to portray Holiness in the past; now the symbol is equated with light. The kingdom of God had been sent down from Third Heaven from God to men of earth. “The tabernacle of God is with men.” Then one will ask, “What is light?” The lampstand with the seven lamps is the life of the congregation. (See: Rev 2.5.) Zechariah describes his conversation with an angel on this subject. “This is the word of He Is (יהוה) to Zerubbabel; not by might nor by power, but by My Spirit” (Zec 4.5-6). Then the seven Spirits are mentioned in Zechariah 4.10.

“For these Seven rejoice to see the plumb line in the hand of Zerubbabel, they are the eyes of He Is (יהוה), which scan to and fro throughout the whole earth.”

“Light” is the Spirit of God, and this light is “Holy” (Jasper).

5) THE TWELVE GATES.

“having a great and high wall, having twelve gates, and twelve messengers at the gates, and names written on them, which are names of the twelve tribes, sons of Israel; three gates from east, three gates from north, three gates from south, and three gates from west. And the wall of the city having twelve foundations, and on them twelve names of the twelve apostles of the Lamb” - Rev 21.12-14.

THE AREA. Isaiah defines the scope of New Jerusalem:

“And being (יהוה) in day, the-this, He Is (יהוה), He will beat from Ear of her, to River of Egypt (Euphrates); and you will gathered them to one, one, sons of Israel” - Isa 27.12.

[See: Isa 11.11, 19.23-25; Jer 16.14-16, 23.7-8.]

The city is foursquare (Rev 21.16), and each side is “12,000 furlongs.” Many expositors agree that this is 1500 Roman miles. The gathering was from southern Egypt to Persia (west to east), and the heighth is from Macedonia to the southern border of Egypt (north to south). The clue as to determining these figures will be presented in the next section. But Isaiah has another description for us:

“And being (יהוה) in day, the-this, He will whistle, He Is (יהוה) to fly that in wing of rivers of Egypt (always plural) (Seven Streams of the Nile - Isa 11.15), and to bee that is in Earth of Assyria” - Isa 7.18-19.

“The fly in Egypt” alludes to one of the Ten Plagues on Egypt. “They surrounded me like bees” (Ps 118.12) are defined as “all nations” (vs 10). God will assemble His congregation of New Jerusalem, and “bring back again the captivity of Israel.” However, this is a spiritual message, and a spiritual kingdom, so that, the Jews could come to (New) Jerusalem wherever they happened to be living at the time. The good message was sent to the whole World, and into all the Earth (Roman Empire; Rom 10.18). When the Veil was lifted from their hearts, then some of Israel could “see” and “hear” again.

The population of this square city was not evenly distributed due to areas of deserts and seas.
Also, the context limits these boundaries of New Jerusalem to the years AD 77 & 78, and a short period afterwards. Revelation describes the history of what happened to New Jerusalem in the following years. The boundaries had been changed by war and famine, and by persecution and missionary success. Recall the Arab Expansion (AD 632-782). The Christians were driven out of Asia, and into Europe; and between the two Mountains (Rome and Constantinople), and into the wilderness, to a place prepared by God. (See: Rev 9 & 12.)

THE GREAT AND HIGH WALL.

“In day, the-this, he will be sung, the song, the-this, in Earth, ‘Judah strong city to us, He does walls and bulwarks [are] salvation” - Isa 26.1.

[See: Isa 49.16; 56.5; 60.10, 18; 62.6-7.]

The unbeliever is unable to comprehend the walls with the human eye, but the servants of God feel safe within. Faith is the difference between blindness and light. When God speaks the servant believes, but the infidel scoffs. The city had just had its coronation by being “dipped with the Holy Spirit.” They have the living link with the Living God. Shadrach, Meshech, and Abed-Nego had declared,

“If is of me (YT) the Gods of us (נושא) whom, the (A) we (נושאר) serving of Him, [He is] able to the (A) delivering of Her (T) of us (ונושאר) from ‘he will fear’ (בב) furnace, the (A) burning Her (T), and from hand of you, the (A) king, He will deliver” (Dan 3.17).

Salvation was their wall against Nebuchadnezzar, and it was New Jerusalem’s wall in AD 77 & 78.

TWELVE COUNTRIES.

“Open gates, and he will come in, righteous nation, keeping truths” - Isa 26.2.

Iesous had taught about New Jerusalem, when He addressed the divided nation of Israel. Some were saved and resurrected, some died in the war with Rome, New Jerusalem was saved after the resurrection; and, sad to tell, some were never saved. Here is Iesous’ description of the twelve gates:

“You enter through [place] of the (πόρος) narrow gate; for wide the gate and Eurus country the way, the [one] leading away into the destruction, and the [ones] entering in through it are many” - Mt 7.13.

[Two-thirds were cut off and died - Zech 13.8. See: Isa 54.11-13, 62.10-12.]

The gates are the “teaching of the Anointed.” Iesous is: “The Way, the Truth, the Life.” The messengers of the gates are identified as the twelve tribes of Israel; or, New Jerusalem. (See: Rev 7 - for the names of the twelve tribes.) But then, parables have a double-meaning: worldly and spiritual. The book of Acts suggests some possibilities for the worldly names of the twelve gates:

“Parthians, and Medes and Elamites (Persians), those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene ... Cretans and Arabs ...” - Acts 2.9-11.

“1500 Roman miles” would have these boundaries:

ON THE NORTH. Macedonia (Thessalonica), Asia (7 Congregations), and Cappadocia.

ON THE WEST. Greece (Corinth), Crete, Cyrenaica (Cyrene).

ON THE SOUTH. (Libyan Desert), Egypt, Arabia, (Arabian Desert), and Elam [Persia].

ON THE EAST. Parthia, Mesopotamia, and Media.
The gates are not evenly spaced because of deserts and seas in the “Holy City.” Egypt is the southern gate on the west, but the Libyan Desert fills up part of the space before the traveler comes to central and northern Egypt. Elam is the southern gate on the east, but the Arabian Desert is below it, so that this gate is a little farther north than the other two southern gates. Jerusalem is exactly centered between the western and eastern boundaries, but it is north of the center of the “square city.” The area occupied by the scattered Jews is accurately described by these boundaries. However, it is not a complete description of the dispersion, for the Jews were spread all the way to Rome.

In summary, the “wall is salvation,” and the “gates are praise.” The city is foursquare, being “1500 Roman miles on each side.” The area described above is where the Jews were converted after the resurrection in AD 77. When God “recovered the remnant of His people who are left,” and “assembled the outcasts of Israel” (Isa 11.11-12), they were too many for the country of Israel, which was devastated anyway. They were brought back to a saving relationship with God wherever they happened to live at the time. New Jerusalem covered this big square detailed for your consideration. The prophecies about “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings” (Isa 54.2), and “The place is too small for me; give me a place where I may dwell,” and others; are about the comparison of literal Israel being much smaller than New Jerusalem. In fact, Isaiah will even tell us just how much bigger

New Jerusalem was in AD 77. (But that must wait for the next section.)

THE TWELVE FOUNDATIONS.

(See: Acts 1.13, 26.) The twelve apostles, after Judas Iscariot committed suicide, and was replaced, were: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James; besides Matthias. The New Covenant was “founded” on the Jewish good message, after it was modified by the book of Revelation. Remember: “Look, I make all things new!” (Rev 21.5). The most drastic change that we may imagine, was that “the resurrection was past.” Deceivers had promoted this message before the resurrection actually occurred. (See: 2 Thes 2.1-2.) Paul had warned that false teachers tried to convince the congregation that the resurrection was past before it had been consummated. However, this does not mean that it would never come at all. But now it was true! “Look, I come quickly!” And, let one and all be informed that “quickly” means “quickly!” Then, “This generation shall not pass away,” means “this generation” -- in AD 32. Also, “Some standing here shall not taste death” means that some men of earth never died; but they met the Lord in the air. The Pope has had his way long enough. The time for truth has arrived. God can actually count to three. Then three resurrections (1 Cor 15.22-24) means: one, and two, and three! “The Anointed the firstfruits” (#1 - AD 32). “Afterwards those that are the Anointed’s at His coming” (#2 - AD 77). “Then the end when He shall have delivered up the kingdom to God the Father” (#3 - yet to come). The reader can see the necessity for modifying the apostles’ teaching. “The resurrection is past.”

Another drastic change in the congregation of the Lord is the fact that they had no more apostles. Iesous had the apostles on twelve thrones ruling the nation of Israel (Mt 19.28) until He returned. But now He had returned, and the thrones and the apostles were gone. Now Iesous was the only King on the throne of David. And, Iesous was the NEW Teacher -- and, the NEW Prophet -- and, the NEW High Priest. And, the Jews in New Jerusalem, in Third Heaven, were the NEW priesthood. See: 1Pet 2.5, 9-10.

The Pope teaches that God could not have two covenants in effect at the same time. The Bible teaches us just the opposite; it confirms the two covenants in effect together!

“Since the one God who will justify the circumcised from [hope] of faith and the uncircumcised through [hope] of the (πήγε) faith” - Rom 3.30.
Therefore, the congregation at Rome had members under two different covenants at the same time. The Pope must be wrong! This is throughout the New Testament.

“... to the [ones] under law, as under law, in order that I might win the [ones] under the law; to the [ones]
without law, as without law (not being without law toward God [Θεω], but under law toward Anointed [Χριστω]), in order that I might win those without law” - 1 Cor 9.20-21.

(See also: Acts 15.23-29, 21.25; Mt 23.2-3.)

Eternal truths are scattered throughout the Bible, beginning in Genesis, Chapter One. In like manner, much of the apostles' teaching is eternal truth. But, as Paul puts it, much has been “done away” (1 Cor 13.10). “Speaking in tongues” is not mentioned in Revelation. “Laying on of hands” is not mentioned in Revelation. “Singing in the Spirit” and “Praying in the Spirit” are not mentioned in Revelation. But, Jesus dying and being raised from the dead, and washing us in His blood, and making us kings and priests are all in the book of Revelation. We are in Peter’s third Age of man on earth: Pre-flood (2492 BC), and Old Heavens (AD 77), and New Heavens (AD 77 to the End of Time; 2 Pet 3). But this subject is too involved to cover adequately at this time.

6) MEASURE THE CITY.

“And the [one] speaking with me had a measure, a golden reed, in order that he might measure the city, the gates of Her, and the wall of Her. And the city is laid out, a square; the length of Her, as great as the breadth. And he measured the city with the reed on twelve thousands furlongs, twelve. The length, and the breadth, and the height of Her is equal” - Rev 21.15-16.

A GOLD REED.

John was given “a reed like a measuring rod” and commanded to “Rise and measure the temple of God, the altar, and those who fall down there” (Rev 11.1). Ezekiel beheld “a man whose appearance was like bronze,” and he had “a line of flax and a measuring reed” (Eze 40.3). This “man” measured the temple (Eze 41.1-5), and the altar (Eze 41.22), and those who fall down there (Eze 47.9-10). These servants of God were represented as “fish” by Ezekiel. All of the expositors consulted agree that the reed was the “Word of God.” However, they have three suggestions for the identity of “the city.” (1) Many expressed their opinion that this is Third Heaven; as the Pope teaches. (2) Andrew Fausset, who was a Premillennialist, believed that “the city” would be “the form of worship” when the “Son of man comes to earth again.” (3) The Preterists movement is growing today, and they teach that “the city” was in Israel in AD 70. [But they do not believe in the “final resurrection.”]

Why is the reed gold in this verse, but not in the other places? B. W. Johnson, in 1891, considers this to be appropriate because “the city was pure gold” and the “foundations of the wall were adorned with precious stones” (21.18-19). Much research has produced no alternative suggestion.

MEASURE THE CITY.

Isaiah begins this procedure:

“And being (יַלְדוּת) light of the (New) Moon as light of the (New) Sun, and light of the (New) Sun, he will be sevens, as light of seven days (of the Old Sun), in day of He Is (יְהֹוָה) binding of breaking of people of Him, and wounding stroking of him (Jacob), He will heal” - Isa 30.26.

Iesous is the New Moon, and Iesous is the New Sun; therefore when the Moon equals the Sun, Isaiah is saying that Iesous equals Iesous. The “light of the Sun” specifies the area ruled by the King (Sun). The king of Israel was the Old Sun, and the nation measured 200 Roman miles from the city of Dan at the northern extremity to the city of Cela in the southern desert. Jerusalem was exactly half way between Dan and Cela. These measurements are confirmed by an atlas. However, Iesous has already pronounced the dimension of the Old Sun:

“And the winepress was trampled outside [place] of the (της) city (Jerusalem), and blood came out from [source] of the (της) winepress up to [height] of the (των) bridles of the horses about 1600 furlongs” -
Rev 14.20.

[1600 furlongs = 200 Roman miles.  7 X 1600 furlongs = 11,200 furlongs.] However, the city measures 12,000 furlongs; and so, this is the wrong answer. Frequently, God speaks of the same subject in both general and specific figures. King David is recorded to have ruled both “40 years,” and also “33 years plus 7.5 years” (2 Sam 5.5-6). Jepthah sent word to the king of Ammon about possessing the land “300 years” (Judg 11.26); but in reality the period was “319 years,” for there were “245 years of peace,” and “74 years of affliction.” The point to be made is that the Bible speaks in both round figures and exact figures while discussing one subject. Another example is the “seven nations” driven out of Canaan before Israel could possess the land. They are listed as “seven” (Deut 7.1), and as “six” (Deut 20.17), and as “five nations” (Ex 13.5). The pattern has been established for speaking in round figures and in exact figures while on one subject. A multiplier of seven and one-half produces the desired product.

[7.5 X 1600 furlongs = 12,000 furlongs.] Isaiah prophesied in “round figures” (sevens); but the measurements are in “exact figures” (a 7.5 multiplier). This does not constitute an error or a contradiction. The promise for a “sevens” increase is kept when “the city” is enlarged “seven and one-half times” the original size. In fact, the promise would have been fulfilled if “the city” had been magnified “tenfold.”

[1600 furlongs = 200 Roman miles.  12,000 furlongs = 1500 miles.] Matthew Henry cites “1500 German miles.” The boundaries and the gates have been discussed above.

MEASURE THE GATES.

“Open gates, and he will come in, righteous nation, keeping truths” - Isa 26.2.

The measurement of the gates is recorded by the figure of a nation passing through in “one Day” (Year). “Shall the Earth (Israel) be made to give birth in one Day (Year)” - Isa 66.8. But this is only one qualification for the size of the gates, they must also pass this test:

“And opening them, gates of you continually; He will not shut them day or night, to the bringing to you the wealth of Nations (Gentiles), and kings of them ones being led ” - Isa 60.11.

This wealth is described by Solomon:

“For good, merchandise of Her (Wisdom) more than merchandise of silver, and increase of her more than gold, precious her (H), this, more than rubies ...” - Prov 3.14-15.

“Knowledge” is also declared more precious than “gold” (Prov 8.10). “Faith, being more precious than gold that perishes” (1 Pet 1.7) is another description of the “wealth of the Gentiles” that must pass through the gates. The gates must have been broad and high to meet all of these requirements.

LENGTH, BREADTH, HEIGHT.

These are all equal in measurement, and are 12,000 furlongs; or, 1500 miles. The “height” is mentioned to demonstrate the nearness of God. Just as easily as determined men could travel from southern Egypt to Macedonia, so in like manner, we can reach God through faith. “The fear of He Is (יהוה), the beginning of all Knowledge” (Prov 1.7). This is also true of Wisdom (Prov 9.10). The journey of 1500 miles begins with the “fear of He Is.” All efforts without this ingredient are useless. “Fear” leads us to Knowledge and Wisdom; and then, they lead us to God. Men had made the trek from Egypt to Persia, and so, we can reach God. “Without Faith it is impossible to please God.” God’s strength is immeasurable, therefore, the journey from God to man, though it be 1500 miles, is accomplished in a flash. (See: The Twelve Gates, above, for the border markers of New Jerusalem.)

7) THE WALL.
“And the wall of Her: 144 cubits, measure of a man, that is, of an angel. The construction of the wall of Her was of jasper; and the city pure gold, as pure glass. The foundations of the wall of the city [were with] all precious stones adorned, the first foundation jasper ...” - Rev 21.17-19.

144 CUBITS. The reader is reminded that we are considering a parable. Parables have a clear physical meaning and an abstract spiritual message; or, an allegory that is “spiritually discerned” (1 Cor 2.14). Physically, the “Twelve Gates” were the twelve nations listed above; but spiritually they signified the twelve tribes of Israel. Now, 144 Cubits represent spiritual themes.

SPIRITUAL THEME.
Isaiah has informed us that the wall is “Salvation” (60.18). Salvation for whom? -- for the twelve tribes of Israel! How long did it take to save New Jerusalem? Isaiah informs us that it was like this:

“In before, she is in pained, birthing her, in before pain, he comes to her, and the delivering her a male. Who hearing as this? Who saying as these? The, ‘He will pain Earth in one day, or He will birth nation in one time?’ For sickness, then birthing her, Zion, of sons of her” – Isa 66.7-8.

Many examples equate a “Day” in prophesy to “One Year.” Daniel’s “70 Weeks” was 490 Years (455 BC - AD 35). Iesous “confirming the covenant with many for one week” was seven Years (AD 28-35). “1260 Days” was 1260 Years (AD 600-1860). “Five Months” was 150 Years (AD 632-782); and many similar examples. Who can doubt it? Therefore, Salvation (which was the Wall) was happening -- every month! In one month, one-twelfth of the Nation was saved; and so, the Wall was 12 Cubits of Salvation.

[12 Tribes X 1 Month = 12 Cubits of Salvation.] After four months the Wall was 48 Cubits of Salvation. [12 Tribes X 4 Months = 48 Cubits of Salvation.] When six months had passed, the Wall was 72 Cubits of Salvation. [12 Tribes X 6 Months = 72 Cubits of Salvation.] This continued until all of those predestined to be saved were saved in “One Day;” or, in one Year. The completed Wall was:

[12 Tribes X 12 Months = 144 Cubits of Salvation.]
“Monthly” conversions continued after the “One Day,” and are pictured in Chapter 22:

“In midst of street of Her, and of the river, from here and from there (Egypts to Assyria; Isa 11.15-16), a Tree of Life (sing.; Iesous), producing twelve fruits, according to a month, each yielding the fruit in that place. And the leaves of the Tree (sing) into healing of the Nations (12 Tribes)” - Rev 22.2.

This verse explained what the operation was like in New Jerusalem, after the One Day (Year), of founding the Holy City. The Tree of Life (Iesous) is for the “healing of nations” today! However, the “nations today” are not the “Twelve Tribes of Israel,” as was the case in “One Day” (AD 77-78; Isa 66.8). Now God has “made of the two (Jews and Gentiles) one new man” (Eph 2.13-16).

And so, the Revelation of Iesous Anointed is a prophecy from the First Century AD (Introduction, Chapter One; Letters to From Callings of Asia, Chapters Two and Three; Resurrection in AD 77, Chapters Four and Five; Four Horsemen of the Apocalypse, Chapter Six) until the Final Resurrection (Rev 20.11-15, Rev 21.7-8).

It is our opinion, that New Jerusalem on earth, Chapters Twenty-one and Twenty-two, were recorded last to avoid confusion with the Resurrection of AD 77, Chapters Four and Five and Seven. This separation of these two miraculous events has made it easier for us to comprehend the two subjects.

This is our favorite book of the Bible, for it contains prophecies fulfilled in our life time. These were: “The Millennium” (AD 1859-1959), and, “Satan Loosed A Little” (AD 1959-2004), and, “The Last Battle” (AD 2004-2015).

We pray that our labor will be a blessing to someone.

For reasons of condensation, we must end the book here. We pray that the reader has been
enlightened.

“The Last Battle” will be followed by “Revival 2015” – in our opinion.

Iesous taught by “types” and “antitypes.” The Beast and the False Prophet (Papacy & Pope) were “cast into the lake of the fire the [one] of burning and of holy God (Θεὸς ἱερὸς)” – Rev 19.20. This was on September 20, 1870. This took an eleven year operation: June 4, 1859–Sept 20, 1870.

If the Final Resurrection (Rev 20.11-15) literally followed “the casting of the Beast and False Prophet (Papacy & Pope) into the lake of the fire and of holy God” (Rev 20.10), then the Lamb of God would have no treasures from His victory.

But the first “casting into fire” produced worldwide teaching of the Living God of Prophecy. This is the “type.” Will not the “antitype” be equally glorious? Currently, we know of no individual or religious Body seeking truth; or, seeking the Living God. We have read much on the Internet, but even those forums with this statement, “If anyone shows us our error, we will change” do not change when it is pointed out to them that they are teaching “pure popery.”

The Jews were "blinded by God" (Isa 6.9-12; Mt 13.14-15), but after the allotted time, “the veil was lifted from their hearts” (2 Cor 3.12-16; Isa 25.6-9).

In like manner, the rebels against God today will have the “veil lifted from their hearts” in 2015, or sooner, in some cases.

“If anyone comes to you without these two names, ‘Iesous Anointed,’ he is not from us (including the apostles).” Also, “If anyone comes to you without knowledge of the works of God on earth today, he is not from us (including the apostles).”

A Witness for the Living God, Sid Williams.
The Spirit and the Word Teach That:

“The Father and the Son are Reunited Now” –
So that – “There Is No Jesus Today!”

You Cannot Believe Both The God and The Pope:
Who Will It Be?
Sid Williams

New Name of the God and the Iesous – Rev 3.12

Lord, the God, The [One] [keeping] The All Power [and] Time –
Revelation 4.8

Κυριος ο Θεος ο [One] [keeping] το παν κρατ[ος] [and] Ωρ[α] –
Revelation 4.8
This Name is Easily Translated with Basic Knowledge of Greek

THE CURSE OF THE EARTH IS Alleged BIBLE TRANSLATIONS

New name of the God and of the Iesous; Rev 3.12

“The [one] overcoming, I will make him a pillar in the temple of the God of Me, and no, never, he will go [out] [any] longer. And I will write the name of the God of Me and the name of the City of the God of Me, [name] of the New Jerusalem, the [she] which comes down from [place] of the heaven, from [throne] of the God, and the new name of Me” – Rev 3.12.
A) Who was speaking? The angel of Iesous Anointed (Ἰησοῦς Χριστός; Rev 1.1) was confirming His Revelation.
B) To Whom was He Speaking? He was speaking to the “one sent” (apostle), John, and to the Jewish congregations in the seven cities of Asia (a Roman Province in what is now Turkey).
C) In what “Age” was he speaking? He was speaking in the “Old Heavens; Law of Moses Age.”
D) Does it still apply today? Absolutely not! This promise of new names for the God and the Iesous was revealed and finalized at the Resurrection of “The Dead and the Living” (Mt 16.27-28) in AD 77.

I. God had declared that, “He had divided Himself, in order to come to earth and die for our sins.
A) “Look, the virgin will have [a babe] in the womb, and will bear a Son, and they will call the name of Him, ‘Immanuel’ which is being translated, ‘The God with us’” – Mt 1.23.
NOTE: One God in the Spirit in heaven and one God in the flesh on earth equals two Gods.
B) “In beginning was the Word, and the Word was with the God, and the Word was God … Into the own He came, and the own (Israel) did not receive Him” – Jn 11, 11.
NOTE: One spirit-God in heaven and one God in the flesh on earth equals two Gods.
C) “For this, you will be minded in you which was in anointed [Body] of Iesous (ἐν Χριστῷ Ἰησοῦ) who in form of God did not consider [it] robbery the [act] to be equal with God, but emptied Himself; taking form of a Servant in likeness of men coming to be … becoming obedient until death, and a death and a cross” – Php 2.5-8.
NOTE *: “Anointed” is dative case (object of a preposition; w), and “of Iesous” is genitive case (possessive form in English; ou). Two words of different cases (w ou) in one phrase or sentence cannot refer to the same subject. But the alleged Bible translators have all rendered this, “Christ Jesus.” Neither the word “Christ’ (Anointed) nor the word “Jesus” (Iesous) are found in the Greek manuscripts. All Greek Interlinear Bibles today confirm “Anointed” and “Iesous.” This gross error is repeated almost 50 times.
NOTE: One God in the flesh and on the cross, and one God in heaven equals two Gods.
D) “For a Child is born to us, a Son giving to us … and He will call name of Him, ‘Wonderful, He will Counsel, God (la) of Might, Father of Everlasting, Prince of Peace” – Isa 9.6.
NOTE: Father and Son being equal means, “I and the Father are One” – Jn 10.30.
“The Father of Me is greater is greater [than] Me” (Jn 14.28), means that God was divided into two unequal parts. The reason that the Father was greater is because Iesous was limited by His fleshly body to be in only one geographical location at a time. On the other hand, the Father had His eye on the entire universe, controlling nature everywhere, and also controlling kingdoms everywhere.

II. “The Reunion of the Divided God” was Recorded Just as Dogmatically as the Separation.
A) “And being ‘He Is’ (יהוה) to kinging over all of the Earth (New Jerusalem) in day, the-this, ‘He Is’ (יהוה) One, and name of Him ‘he will be’ (יהיה) One” – Zec 14.9.
NOTE: See the two participles, one for God (יהוה) and another for man and “name” (יהיה).
Zechariah was predicting New Jerusalem after the Division of God was healed.
B) “And when the All are subjected to Him (Iesous), then also He, the Son will be subjected to The [One] (God) having subjected to Him (Iesous) the All, in order that The God may be The All in All” – 1 Corinthians 15.28.
C) So then, the “Reunion of God” was recorded in both the Old Testament and the New Testament.

III. NEW NAMES OF DIVIDED GODS RECORDED IN NEW COVENANT AS UNITED.
Now we will search for the “name of God of Me (Iesous)” and, “My new name” (of Iesous). This “name of God” was to be revealed in Third Heaven, after the resurrection in “ten days” (AD 67-77). My (Iesous’) “new name” was also to be revealed in Third Heaven.*

NOTE: “First Heaven” was Israel, and “Second Heaven” is New Jerusalem, and “Third Heaven” is “The Eternal Abode of God,” mentioned in 2 Corinthians 12.2; and pictured in Revelation 4 & 5, and Revelation 7.

The “Eternal Abode of God” became a “New Third Heaven” when men of earth were added to the citizenry, in AD 77.

We will begin our search by identifying what these “new names” are not!

(1) “The Lord” will not be considered for the Jews are still boasting of creating that name. They claimed that “the name of God” (היה = “He Is”) is too holy to be pronounced, and so, “When we come to that name, we change it to ‘adonai’.” Quote from David Biven, JerusalemPerspective.com.

(2) Iesous told the Jews that He would teach, “the name of My God,” and so it must be a new name that they did not know in AD 67, when this statement was written. These names, from the manuscripts, would include: “the God” and “holy God” and “God of the Fathers” and “King of kings” (1 Tim 6.15) and “Gods of the gods and Lord of the lords” (Deut 10.17) and “great King above all gods” (Ps 95.3) and “Lords of us more than all of gods” (Ps 135.5) and “Gods of the gods” and “King of the nations” (Jer 10.7) and “Mighty God and Father Everlasting” (Isaiah 9.6).

(3) “My new name” would exclude: “Iesous Anointed” and “Father and Son” and “One Lord and One God,” and “High Priest” and “Lamb of God,” and “Savior” and “The Nazarene” and “The God with us.”

So then, “What is left?”

Chapter Four of Revelation is the first chapter describing Third Heaven and the Resurrection in AD 77. God was recorded, “He sits on the throne” (Rev 4.2).

NOTE: καθημενος – was translated by the lexicographers to read: “[one] sitting on the throne.” But then, “ος” is the masculine, singular, nominative case ending, and would read, “He sitting.” This (singular) God means, “No Father and Son,” but only “One.” [“The throne of the God and of the Lamb (Rev 22.1, 3) was in New Jerusalem, on earth, and was not the new name from Third Heaven.

“Lord, the Almighty God” is Verse 4.8 (to be corrected). Genesis 17.1 reads: “I, God of Might.”


Ezekiel 10.5: reads, “God of Might” (אל עוז). The Hebrew words for “all” are -#3605 - כל = “all of”; and the most frequent is the letter “K” - כ = “all.” But there is no justification for the word, “Almighty” in the Hebrew.

NOTE: לני (Lord of [me]) and תינ (might of) have the, “Dangling Preposition” – “Y” (*). YNDA is from NWDA for, “Lord” and is translated, “Lord of [me]” sometimes. The “Dangling Preposition” has an “Implied Object” (in this case, “me”) which must be “supplied” by the translator or reader.

NOTE: This is not “adding to the Word” if it is clearly marked by “brackets” ([..]) or. Italic print (Lord of me). The Bible has many sentences without a verb. And quite a many without a subject. Anyone reading an Interlinear Bible for the first time will be shocked at how many supplied words are in their Bible translations. But these missing words are determined by the context, and someone familiar with all the Bible can correctly supply the missing words.

GREEK: Παντοκρατωρ = the Almighty (in the translations) – so then, this is a new name.

NOTE: Παν = “all,” “ος” = “the,” “κρατε[ρς]” = “power” (5 times). “ωρ[α]” = “time.”

This translates to, “The All” (το πανος) and “Lord the (o) God the (o) [One] […] power” (neuter) […] “time” (feminine).
And, what does [...] and [...] mean?
The definite article, “τὸ πᾶν” (the all – neuter) cannot apply to “God” (masculine) or to “time” (feminine) but only to “Power” (neuter).
What we need here is a neuter gender word, or a participle, that makes sense in this sentence. I am disappointed that the new name for “God” is not dogmatically recorded in the Bible. The Bible translators rendering, “the Almighty” (ὁ Παντοκράτωρ) seems to be a guess rather than a translation. But in years of translating I have run across many “iffy” translations requiring “supplied” words by the translator. We will settle on this definition: 


The Lord, the God, the [One] [keeping] the all power [and] time.

NOTE: Consistently, in the Greek manuscripts, the definite article (ο precedes the noun, in all books. Here we have, (A) no definite article for “Lord.”
(B) One definite article before “God.”
(C) Another definite article after “God.”
(D) The neuter gender definite article “τὸ” before “all” and “power.”
(E) The definite article is frequently used as a subject with no noun. When this occurs [one] or [ones] is “supplied” to make the sentence read “smoother.” The choice depends on the “number” of the article. For instance, “ὁ” is translated, “The [one].” And, “οἱ” is translated, “The [ones]” in Greek Interlinear Bibles.
Finally, “τὸ” is translated, “the” followed by a neuter noun, and “τὰ” is translated, “the” followed by plural neuter nouns, such as a list of nouns.

We have found only one exception, outside of Revelation, that comes close to the “mythical” word, “Almighty.”

2 Cor. 6.18: Κύριος τὸ πᾶν Κράτ[σ] [and] ὦρα.
Lord, the All Power [and] Time.

ALTERNATE “NEW NAME” OF GOD:

Here the word ὀρος (hill) replaces ὦρα (time) in the other “new name of God.” The “hill” in Chapter 16 refers to, “Mount Medidddo,” and the “hill” in Chapter 19 refers to, “Mount Zion”; or, the annihilation of Israel.

CONCLUSION:
This is as close as we can get to a correct definition. We believe that this is more accurate than, “the Almighty.”
The form of this “new name of the God and the Iesous” is in harmony with Hebrew Grammar.
Genesis 15.2: (ו י אברם אדואד) And (W) he (Y) said (RMA) Abram (MRBA) Lord of [me] (YNDA) ‘He Is’ (יהוה).
Genesis 15.8: (ו י אברם אדואד) And (W) he (Y) said (RMA) Lord of [me] (YNDA) ‘He Is’ (יהוה’),
Genesis 18.3: (ו י אברם אדואד) And (W) he (Y) said (RMA) Lord of [me] (YNDA).
Exodus 4.10: (ו י אברם אדואד) And (W) he (Y) said (RMA), Moses to (LA) ‘He Is’ (יהוה), oh (YB) ‘Lord of [me] (YNDA).’
Exodus 4.13: (ר י א ז אל יה) And (W) he (Y) said (MRA) oh (YB) Lord of [me] (YNDA).

Hebrew reads from right-to-left. The Hebrew word on the left of our page is the last word quoted. These samples establish the fact that the word, “Lord” in the Hebrew has no definite article (“the”) preceding it. This pattern was recorded 634 times.

“Lord (God) of THE [pagan] lords” is found once: Deuteronomy 10.7. But the phrase, “the lords” does not refer to God, but to pagan lords.

Isaiah 3.1: (יהוה הוא) The (H) Lord (NWDA) ‘He Is’ (יהוה)***

Isaiah 1.24: (יהוה הוא הוא) Saying (MAN) the (H) Lord (NWDA) ‘He Is’ (יהוה)***

Isaiah 19.4: (יהוה הוא) The (H) Lord (NWDA) ‘He Is’ (יהוה)***

NOTE ***: Only these three verses are against the “established pattern” (634 times) of “no definite article (“the”) with the words “Lord” and “Lord of” (NWDA and YNDA). Therefore we believe these three verses to be “copiers’ errors.” [And – there are other “copiers’ errors” in the Bible, both Hebrew and Greek.]

The “Probability” is 634 to 3 AGAINST these verses being correct.

But the Jews invented the phrase “the Lord” to replace “He Is” (יהוה) 6,735 times. They even brag about changing the “name of God” (יהוה) to “adonai.” They also changed the word, “Gods” (אלים) to read single “God” (אלהים) 2,492 times. Then, they changed, “God of her” (אלוהים) to read, “God” [only] – 92 times. “Anything that was not nailed down, the Jews changed.”

THE TESTING OF YOUR FAITH.

“But The [One] answering said, ‘I was not sent, if not into the lost sheep of the house of Israel’” – Matt. 15.20.

“These the twelve, the Iesous commanding them, saying, ‘Into way of Gentiles do not go, and into a city of Samaritans do not enter, but rather journey to the lost sheep of house of Israel’” – Matt 10.5-6.

The Septuagint was condemned by Iesous identifying Himself as, “I Am” (Ex 3.14, John 8. 23, 24, 58). He was proclaiming His “equality” with God (see Php 2.6).

But then, Iesous and His ‘ones sent’ (apostles), faithfully quoted the condemned Septuagint. This does not mean that they endorsed it, but rather they used it to save Israel.

[Many grown men cannot accept this fact. But then, we are not Jews in the First century AD. We do not “receive the Gift of the Holy Spirit,” which Paul wrote, “would be done away” (1 Cor 13.8-10). He even told when it would “be done away.” Which was, “when that which is perfect has come.” This referring to Iesous’ Revelation, written in AD 67. We do not receive the “gift of tongues by the laying on of hands.” We do not have the Gifts of “healing” and “prophecy” today. We are not Jews. The message is not for us today. We have our own message in Revelation.]

NOTE: God had been “reunited” and so, “There is no more ‘Iesous’ today!”
REPEAT: “There is no more ‘Iesous’ today!”

“Iesous” was flesh and blood. There is no “flesh and blood” in Third Heaven. “Iesous” is not recorded in the New Covenant Scripture. This was from Revelation 6.1 to Revelation 22.16, which begins a “Goodbye Salutation” to John and the Jews being addressed in AD 67 – before the resurrection.

THIS IS SHOCKING NEWS!
The Papacy and the Pope (Beast and False Prophet) had been deceiving men for 1900 years to worship a “dead body.” The “Reunion of God” had changed, “Iesous” into, “One Reunited God.” And then, “Anointed” was changed into “The Lamb.” Paul stated the transformation of our bodies and of Iesous’ body in these words:

“For as in the Adam all die, so also in the anointed [Body] all will be made alive. But each in his own order, Anointed [not “Iesous”] firstfruits [AD 32], then the [ones] of the Anointed at the coming of Him (AD 77). Then The End (of Time), when He hands over the kingdom to the God and Father, when He abolishes all rule and all authority and power” – 1 Cor 15.22-24.

“It is sown a natural body (Iesous), it is raised a spirirual body (Lord, the God)” – Ibid., 15.44,

“And this I say, brothers, that flesh and blood are not able to inherit name (κληρ ονομ[α]ζω) of kingdom of God, nor the corruption (Iesous) the incorruption (Lord, the God). Look, I tell you a mystery, we will not all sleep (die), but all will be changed in a moment (AD 77 and also Final Resurrection), in twinkling of an eye, at the last trumpet [of the Old Covenant], for a trumpet will sound (Mt 24.31) and the dead will be raised incorruptible [Iesous became God] and we will be changed. For it is necessary this corruptible to put on incorruption [a new body – vs 15.38] and the mortal, this to put on immortality … then will come to pass … ‘Death was swallowed up in victory. Death where is the sting of you? Hell where is the victory of you?” – 1 Cor 15.50-54.

NOTE: “Anointed [Spirit] [the] firstfruits.” This is also recorded, “first born of the dead” (Rev 1.5). As the human servants of God were predicted to change – so Iesous Anointed changed when He ascended to Third Heaven. [There is a long, and involved story of Iesous in “Paradise” (Luke 23.43), which explains how, “‘The Son of the man standing from right of the God” (Acts 7.56). But we have no room for it here.]

Not only “Iesous” was changed, but “Anointed” was changed also, and “it” (Spirit = neuter gender) had a new name, which will be recorded in Revelation, Chapter Five. Therefore, anyone having doubts about “Iesous” changing should be convinced by “Anointed” being changed.

ALTHOUGH THERE IS “NO IESOUS” (Body and Blood Today) HE IS STILL THE “SAVIOR OF THE WORLD.”

Salvation was purchased for us – IN THE PAST – IN AD 32. The writers of the Bible state this fact clearly. Therefore, we do not need a “living body” to be saved, although it is written, “we will be saved by the life of Him” (Rom 5.10), it does not mean life in His earthly body. It is also clear that this “life” is in the “reunited God.” But we are also told that we were saved – in the past.

“And He is a sin offering concerning the sins of us, not concerning the ones of us only, but also concerning [those] whole of the world” – 1 Jn 2.2.

NOTE: In other words, the offering “once for all” (Heb 7.27, Heb 9.26, Heb 9.28, Heb 10.10) will continue until the End of Time. Paul explained that this “once for all” was so that Iesous did not have to suffer “often” (Heb 9.25). This was also made clear by Isaiah,

“And ‘He Is’ (יְהֹוָה) delighting oppressing Him, sickening Him. When you do trespass [offering] of soul of Him, He will see seed, He will prolong days and delighting ‘He Is’ (יְהֹוָה) in hand of Him, He will prosper” – Isaiah 53.10.
“Flesh and blood” – on earth, are our sin offering. But this was, “once only” – in AD 32. This “sin offering” is good throughout time by the promise of God. “This fountain opened … for sin” (Zec 13.1) also reached back to “the mourning” (תשם, Abel; Heb 11.4).

The servant of God, and the student of the Bible, must remind himself continuously that, “God is supernatural!”

“… fell on the faces of them and worshipped the God, saying, ‘We thank You, Lord, the God, the [One] [keeping] the all power [and] time” – Rev 11.16-17.

NOTE: This was the 24 Elders praising God in Third Heaven, in AD 67 – when Revelation was written. John records “flashbacks” to his being raised up to heaven with the 24 Elders through out Revelation. He quotes their praises to God while being in Third Heaven. They use His “new name.”

“And they sing the song of Moses, the servant of the God, and the song of the Lamb, saying, ‘Great and marvelous the works of You, Lord, the God, the [One] [keeping] the all power [and] time, righteous and true the ways of You, The King of the nations” – Rev 15.3.

NOTE: This was the Resurrection of the Martyrs (AD 1775) in Third Heaven.

“And I heard saying of the altar, ‘Yes, Lord, the God, the [One] [keeping] the all power [and] time, true and righteous the judgments of You” – Rev 16.7.

NOTE: This was “the angel of the waters” praising God in Third Heaven for the defeat of Papal forces on the “rivers of the Alps,” from AD 1798 to 1802.

“For they are spirits of demons doing signs, which come out on the kings of the whole ‘house of dwelling’ (earth) to gather them into the battle of that great day of the God of The [One] [keeping] the all power [and] hill [Mountain of Megiddo]” – Rev 16.14.

NOTE: This is the gathering together for Mountain of Megiddo (Armageddon), which gathering was the Balkan Wars, AD 1912-13. This variation [“Lord, the God, the [One] [keeping] The All Power [and] Time” is contrasted with, “lord, the God, The [One] [keeping] The All Power [and] Hill” – Rev 16.14 and 19.15.

“And I saw the heaven having been opened, and look, a white horse (Victory) and one sitting on it … And out of His mouth (The Word of the God – vs 13) proceeds a sword, double-edged, and sharp, in order that in her (auth) He might strike the nations. And He [Iesous before the resurrection in AD 77] will shepherd them with an iron rod. And He (Lamb) treads the winepress of the wine of the wrath of the wrath of the God the [One] [keeping] the all power [and] hill” – Rev 19.15.

NOTE: The “treading the winepress” was the annihilation of Israel from AD 66 to AD 73 in Masada. The phrase, “of the wrath” was duplicated for emphasis. The message was from Third Heaven, and so, the new name of God was used. “The [One] [keeping] the all power [and] hill.” “The Hills” destroyed were (1) “Mountain (אָר) [of] Megiddo “Magenōn”. And, “Zion” (Israel) annihilated.

God has shared His wisdom and name with us. These were only recorded in pictures of Third Heaven. These pictures began in Revelation 4.8, after John was carried to heaven in the Spirit. After that point “Iesous” was mentioned as: “testimony of Iesous” (12.17, 19.10) and “faith of Iesous” (14.12), and “testimony of Iesous” (19.10, 19.10), and “witness of Iesous” (20.4), and “I, Iesous have sent My messenger” (angel – Rev 22.16.). But there was no “fleshly body of Iesous, after Revelation 1.9, because He had been reunited with God.”

It should be emphasized that “Iesous” was recorded 977 times while “Anointed” was only recorded 490 times. In the four “good messages” the name “Iesous” far outnumbers the recordings of “Anointed.” But
consider these last books written, where “Anointed” outnumbered “Iesous.” Paul had written,

“Therefore from the now we know no one according [to] flesh; and even if we have known Anointed according [to] flesh, but now we do know [Him] no longer” – 2 Cor 5.16.
NOTE: The message was, and still is – “Think of Anointed as a Spirit, and mind not the things of the flesh.”

This imbalance between “Iesous” (977 Xs) and “Anointed” (490 Xs) is lost in the final books of the apostles.

Hebrews: Iesous – 9 Xs; Anointed – 9 Xs; Son – 12 Xs.
James: Iesous – 2 Xs; Anointed – 2 Xs; Lord – 12 Xs; God – 17 Xs; Father – 2 Xs.
First Peter: Iesous – 10 Xs; Anointed – 16 Xs.
Second Peter: Iesous – 8 Xs; Anointed – 7 Xs; Lord – 4 Xs.
First John: Iesous – 10 Xs; Anointed – 8 Xs; Father – 6 Xs; Son – 16 Xs.
NOTE: “James” seems to be a suspect book. His message was mostly philosophy. James is not similar to the other books. The reader is qualified to make this judgment.

IV. Now we will address the changing of “Anointed” to “The Lamb.”

“And I looked in midst of the throne and of the Four Living Creatures, and in midst of the elders, a Lamb as having been slaughtered, having seven Horns and seven Eyes, which are the Seven Spirits of the God being sent out into all the earth” – Rev 5.6.

A) SEVEN HORNS,

“Mountains” are kingdoms in prophecy, and “Hills” are smaller kingdoms, and “Heads” are components of one Kingdom, as the “Seven Pagan Nations” were “Heads/Kings” (17.9-10) of Babylon (Papal Rome). “Ten Papal States” were smaller concurrent components of the kingdom of the “Beast” (Papacy). “Horns” (17.7) are components of one kingdom, as the Beast with Seven Heads and Ten Horns (Rev 13.1).

The Seven Heads (17.9) were: Egypt, Assyria, Babylon, Media-Persia, Greece, Rome and Eastern Rome. B.W. Johnson, “The Peoples’ New Testament with Notes,” identified these in AD 1891.

B) THE SEVEN HORNS OF THE LAMB are (in my opinion): Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. In other words, The Lamb is King of every day.

C) SEVEN SPIRITS OF THE GOD FROM BIBLE COMMENTATORS.

I am a historian of Protestant Bible Commentaries, and none of them identified the Seven Spirits.

(A) 7 Spirits – endued with the Spirit of God; Matthew Poole Commentary, AD 1680.

(B) 7 Spirits – Holy Spirit*: The Peoples’ New Testament, AD 1891, B.W. Johnson.

(C) 7 Spirits – All-Conquering Might, All Knowledge and All Power. He Knows the Future, and is Able to Control it; Halley’s Bible Handbook, 1945. [But then – no Scripture reference.]

(D) 7 Spirits - Christian Baptist monthly magazine; AD 1823-30; Alexander Campbell – not mentioned.

(E) The Millennial Harbinger monthly magazine, AD 1830-70; A. Campbell; 7 Spirits – not mentioned.

(F) Geneva Bible, 1599 – 7 Spirits – opening the eyes of John.

(G) Matthew Henry, 1714 – no answer.

(H) Jamieson-Fausset-Brown, 1899 – 7 Spirits – no answer.

(I) Dr. Adam Clarke, 1832 – 7 Spirits – no answer.

(J) Albert Barnes, 1851 – 7 Spirits – no answer.

(K) Revelation, 1969, Leon Morris – 7 Spirits – This may refer to the Holy Spirit* … The seven eyes on this view denote perfection of Seeing. Nothing escapes him.

(L) Interpretation, Revelation, 1989, M. Eugene Boring – 7 Spirits – not mentioned,

(M) The Book of Revelation, 1966, Foy E. Wallace, Jr. – 7 Spirits – symbolic of the perfection of
truth.  

(1) Power – attribute of supreme and absolute and undivided authority.  [Refers to forgiving sin, paralleled to, “One Dipping” (Eph 4.5).

(2) Riches – unlimited resources to bestow and endow all things pecuniary and spiritual.

(3) Wisdom – Jesus is the wisdom of God …

(4) Strength – the prerogative to rule over all things …

(5) Honor – a divine Being … [Refers to Faith.]

(6) Glory – the brightness of God … [Refers to Knowledge, One Hope.]

(7) Blessing – the doxology of the angels, in praise, adoration, thanksgiving, blessing … [Refers to, “Extreme Love (agape).”]

NOTE *: 7 Spirits = Holy Spirit.  This is true from this proof:

W) The Son of David (Iesous), the Branch, was “anointed” with “seven Spirits” – Isaiah 11.1-4.
X) “Iesous” was “anointed” with the “the Spirit of God” – Mt 3.16.
Y) “Things equal to the same thing are equal to each other.”

Iesous being anointed = 7 Spirits.  Iesous being anointed = Spirit of God.
Therefore – anointing = anointing; and – 7 Spirits = Spirit of God; or, Holy Spirit.

BUT THEN -- that is no help at all.  What they have done wrong was to equate the particular (7 Spirits) to the general (Holy Spirit) muddying up the picture.  These Seven Spirits of God are to be received, “in our midst and written on our hearts” (Jer 31.33) – referring to New Jerusalem, in AD 77 and following.

D) SEVEN SPIRITS OF GOD IDENTIFIED BY PARALLEL LISTS.

A) “Wisdom and Understanding (One Spirit; #1), Counsel (One Faith; #2), Might (One God; #3), Knowledge (One Hope; #4), Fear of ‘He Is’ (יהוה; One Dipping; #5), Judge (One Lord; #6), Righteousness (One Body; #7)” – Isaiah 11.1-4 and Ephesians 4.4-6.

B) “One Spirit (Wisdom; #1), One Faith (Honor; #2), One God (Strength; #3), One Hope (Glory; #4), One Dipping (Power; #5), One Lord (Riches; #6), One Body (Blessing; #7)” – Ephesians 4.4-6 and Revelation 5.12.

These Seven Spirits were unknown to me (and to many that I had read) until AD 1997.  God revealed them to me, (when they were unknown to me) although I had been praying for some of them, and praying for an answer to the, “Seven Spirits of God.”

This brought to mind, “The Elijah Syndrome.”  Elijah told God, “Who has believed our report?

“And he said, ‘Being zealous, I was zealous to ‘He Is (יהוה) Gods of (יהלומים) Hosts’ for rejecting them covenant of You, sons of Israel, breaking down them of altars of You and killing them prophets of You with sword and I AM LEFT, I, TO ALONE and they seek of soul of [me] to taking her’” – 1 Kings 19.10.

The capitalized words are blasphemy against God, and the Elijah Syndrome.

Elijah claimed that he was THE ONLY BELIEVER IN GOD.

God rebuked Elijah:

“And the reserving of Me (YT) in Israel all of seven of thousands that they did not bow the knees to Baal, and all of the mouth that not kissing to him” – 1 Kings 19.18.  [What about the Pope?]

So then, being aware of the “Elijah Syndrome” I was determined not to commit the same sin.  But, instead, I searched the web and found many web sites with the Seven Spirits of God in Isaiah 11.1-4.  But 99 and 9 tenths of the posts on the web about the Seven Spirits are wrong (or, just “the Spirit”).  So this involved a lot of work to find the right ones.
Since 1997, we have been blessed by God with “new knowledge” – unknown in the past. In 1992, God taught us the, “Three Ages of Man” (Pre-flood, Old Heavens, New Heavens in AD 77) – unknown in the past. In 2004, God taught us the “Beginning of the Eleven Year Period of Casting the Beast and the False Prophet into the lake of fire” (Rev 20.10). This period is: AD 2004-2015. This was only possible by knowing “The Eleven Year Period of Casting the Beast and the False Prophet into the lake of fire before” (June 4, 1859 to September 20, 1870). See: Rev 19.20. In 2006, God taught about four on the web His Old Testament name – unknown before, which is “He Is” (יהוה).

WHAT IS THE REASON WE ARE RECEIVING ALL THIS “NEW KNOWLEDGE”?

The reason is obvious – to promote change!

We will be led to “change” by a “real words” Bible translation; including the Names of the Gods. I have already published some of this Bible. I will continue to publish more of it. I feel confident that “others” will join me in this holy work of love. “Anything” is better than what you now have available to you.
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5. Ibid., p. 273.
8. Ibid., p. 760.
10. Ibid., p. 171.

CHAPTER 8 (Rev 14)

2. Millennial Harbinger, Mar. 1833
3. Barnes Notes, p 244.

CHAPTER 9 (Rev 15)


CHAPTER 10 (Rev 16)

2. Johnson, p. 480.
5. Millennial Harbinger, Sept 1870.
9. Ibid.
15. Ibid.

CHAPTER 11 (Rev 20)

1. Millennial Harbinger, May 1848.
3. Ibid., p. 416.
4. Ibid., p. 417.
5. Ibid., p. 418.
6. Millennial Harbinger, Jan 1858.
7. Ibid., Nov 1859.
8. Ibid., Aug 1860.
12. Johnson, p 496.
15. Ibid., p 342.
16. Ibid., p 343.
17. Catechism of Catholic Church, parg. 677, 177.
18. Poole, vol 3, p 1002.
19. Millennial Harbinger, April 1861.

CHAPTER 13 (Rev 21)

1. Antiquities of the Jews - 15.11.5.
2. Wars of the Jews - 6.6.1.
3. Ibid. - 4.3.4/5.
4. The Jews Proved Themselves Liars!

"Then the sons of Israel again did evil in the sight of 'He Is' (יהוה), and served the Baals and the Ashtoreths, the 'gods' (الأלים) of Syria, the 'gods' (אלים) of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook 'He Is' (יהוה) and did not serve Him" - Judg 10.6.

So then, the Jews translated one Hebrew word (אלים) as both "plural in number" (Gentile gods), and as singular in number (ל) (True and Living Gods). We have never read an English writer abusing grammar like this, except when they copy the Jewish translation. This is irrational. We have an old cliche, "Let a liar talk; and he will contradict himself."

5. The Christians have always Promoted these Lies of the Jews.

When we heard this anecdote about, "The Jews changing the name of God"; we naturally assumed the speakers, or, some other Christians, had corrected the problem. Imagine our shock, when we began to study Hebrew, that they had not done anything about the corruption of the Bible by the Jews; but instead were promoting the same lies. We have 19 English Bible translations, and they all lied about Genesis 1.1 (and, 2,492 total lies about "Gods" (plural; אלים).

6. Why Did the Jews Lie about the Plural Gods (אלים)?

Zoroaster was a pagan from Media, who wrote about 650 BC to 575 BC. He was the "father of monotheism." He named his newly invented "god" to be, "AhuraMazda." Apparently the Jews were converts of Zoroaster. To enforce their lie in the translation of the Hebrew Scripture, they introduced another lie. They changed Deuteronomy 6.4 from,

"Hearing Israel, 'He Is Gods' of us (ynyhla יהוה), 'He Is' (יהוה) Brother of you ($xa)."

This was changed to, "Hear Israel, Lord (Kurion) the God (O Qeoj) of you (hmwn), Lord (Kurioj) is one (esti eij)" – Septuagint, Deut 6.4, p 239.

THEN -- they wrote over the manuscripts to change "Brother of you" ($xa) to "one" (dxa). This was sloppy work. And, following, for your consideration, are photographs of this subterfuge against the God.
[A] Gen 1.1 The Parallel Bible
Plural "Gods" = אֱלֹהִים. This word was recorded 2,492 times for "True and Living Gods"; and 220 times for "pagan gods."

[Б] Gen 14.19 The Parallel Bible
This is Singular "God" with the preposition "L"; meaning, "to." LAL = "to God" (singular; recorded 395 times).

[C] Deut 6.4 The Parallel Bible
This is a "fake" letter "D"; resembling a "number 7." D(CH)A = "one." But the horizontal top line is above the top of the other letters. The vertical stem is below the bottom of the other letters.

[D] Deut 6.7 The Parallel Bible
This is a "real" letter "K." KTBSB. The top bar is not higher than the other letters; as the "fake D" was. The vertical stem is lower than the other letters; as the "fake D" was.
[E] Deut 6.19 The Parallel Bible
This is a "real" letter "D." RBD. The top bar is not higher than the other letters, and the "vertical stem" is not lower than the other letters.

[F] Deut 6.3 Biblia Hebraica
Here is another "real" letter "D." RBD. The top bar is not higher than the other letters, and the "vertical stem" is not lower than the other letters. Compare the "fake" letter "D" in Deuteronomy 6.4.

[G] Deut 6.5 Biblia Hebraica
This is plural "Gods" (אלוהים) modified with the suffix "K"; meaning, "Gods of you." Note the "vertical stem" of the "K" extending below the bottom of the other letters. The "fake" letter "D" also had the vertical stem below other letters.
7. Summary of Photographs

[A] This is the noun, "Gods" (plural; אלהים), which was recorded 2,493 times.

[B] This is the noun, "God" (singular; la), with the prefix "of" (l), producing, "lal" "God" (singular; la) was recorded 395 times. 83.4 percent of the records were "Gods" (plural; אלהים).

NOTE: Notice the unmistakable difference between "Gods" (plural; אלהים) and "God" (singular; la). Remember that the Jews translated " אלהים " as "Gods" (plural) when it described pagan gods. See: Judges 10.6.

[C] Deuteronomy 6.4 shows that the final letter "K" had been written over to change it to a letter "D." "$xa" is translated, "Brother (xa) of you ($)." The word "one" is spelled "dxa." But then, this letter "d" is a fake. The vertical stem continues below the bottom of the other letters. In Hebrew, the letters "K" and "N" have a vertical stem lower than the other letters. Compare "D" and "G" which are legal letters "K."

[D] Last letter, on the left, is a legal letter "K."

[E] This is a "legal" letter "D" on the right. Notice the vertical stem does not extend below the other letters. Now, look again at the "fake" letter "D" in "C."

[F] This is a "legal" letter "D" from another book.

[G] This is a "legal" letter "K" on the left. Notice the vertical stem line extends below the other letters.

[H] This is the "fake" letter "D" shown in "C." The vertical stem line extends below the other letters like a letter "K" but not like a "legal" letter "D" (E) and (F).

Deut 6.4: "Hearing Israel! 'He Is Gods' (ynyhla) of us, 'He Is' Brother (xa; #251) of You [$ = Israel].

Note: #251: xa = brother 604 times.

The Antichrist Jews "tampered" with the manuscripts, writing the letter "D" over the letter "K"; changing "Brother of you" to "one" (dxa). This was very clumsy work, the "tampered" letter being twice as thick as any other letter on the page.