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Let's
Study
Revelation

Σ. G. Cook

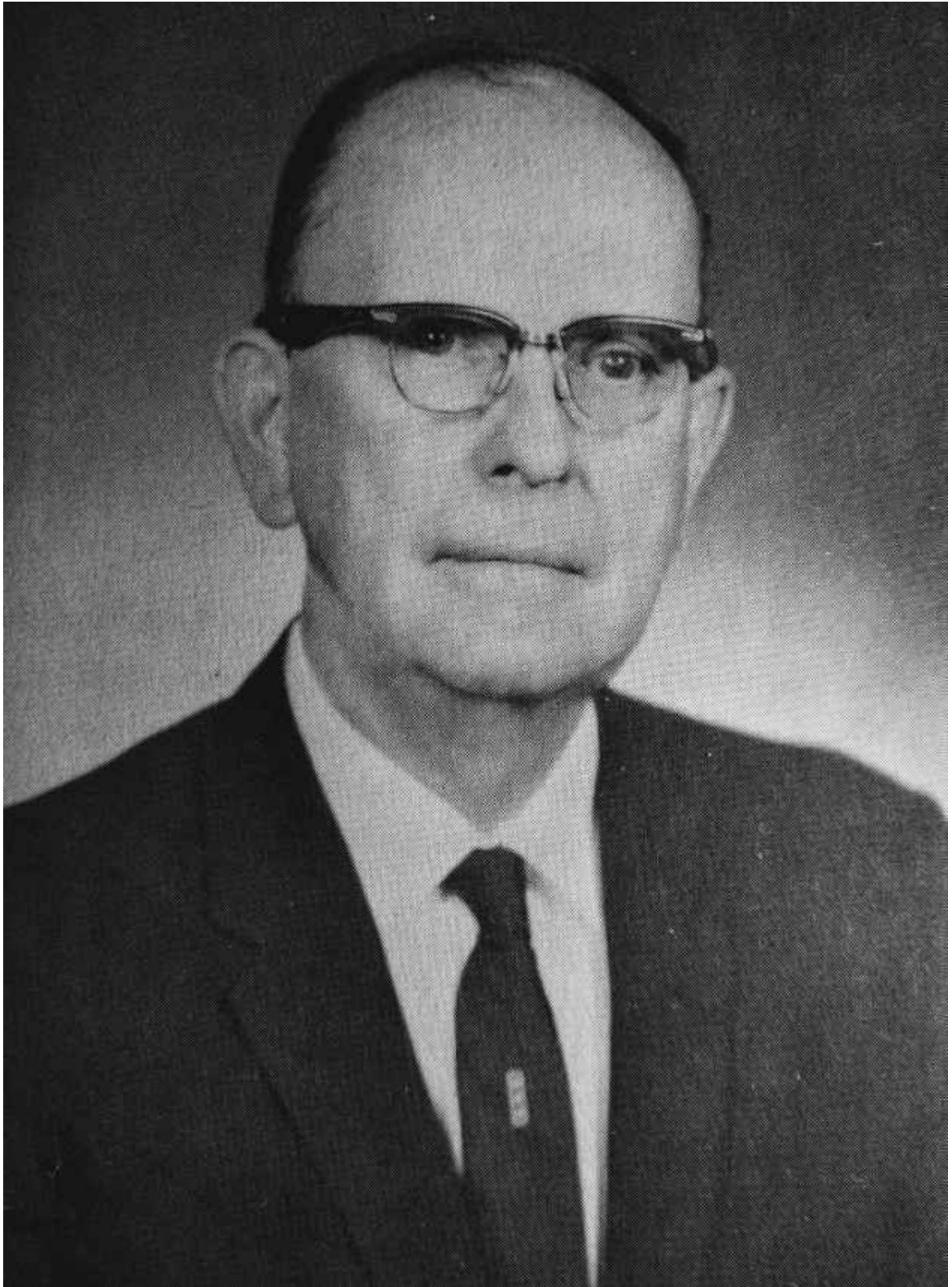


**LET'S
STUDY
REVELATION**

**An Exhaustive
Study Of
A Most Controversial
Book**

by

E. G. Cook



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Conversion Notes

The text of this eBook is essentially the same as found in the 1970 edition printed by Economy Printers in Ashland, KY.

I have corrected some obvious punctuation and spelling errors.

I have attempted to consistently make the following formatting changes.

1.) All abbreviations of Scripture references have been changed to the full book name and appear in **bold face**.

2. Scripture quotes or partial quotes are enclosed in “quotation marks” and appear in **bold face** type. (In a work of this magnitude I may very well have missed some partial Scripture quotes. If the reader finds that to be the case I would greatly appreciate your bringing it to my attention so that I may correct the oversight.)

3.) The 1970 printed edition used *italics font* for many partial or complete Scripture quotes. In so doing (italicizing the entire Scripture quote or a portion of it) the importance of the use of *italics font* in the King James Version to denote those words added by the Translators is lost to the reader. Therefore I have changed all partial or complete Scripture quotes to the form found in the current (1769) edition of the King James Bible to reflect those words added by the Translators.

If any errors varying from the original text are found you may contact me and I will correct them and publish a new eBook edition.

James L. Reynolds
Cornersville, TN
December 12, 2017

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To any and all others who have encouraged me and have helped me in different ways that this my feeble effort in the matter of teaching the wonderful Book of **Revelation** might go forth to those who may desire it.

DEDICATIONS

First of all to Him who gave us the wonderful Book of **Revelation**, and to whom I have had to continually go to for help in the interpretation of these precious Scriptures.

Then to my wife who has spent countless lonely hours through the years while I have studied and written in the hope that her dear Lord and mine might be glorified, and that some of His precious saints might be helped at least to some extent along this pilgrim pathway.

FORWARD

Through the years, I have said, “The Bible was written by Baptists, about Baptists, for Baptists, and to make Baptists.”

It is with this thought in mind that Brother Cook has written this commentary on the Book of **Revelation**, and all true Baptists, on reading this book, will readily admit that he has done a good job in this respect.

It is such a good job he has done, that I predict his book will not be a “best seller.” However, when all religious irregularities, Biblical heresies, and doctrinal untruths are swept into oblivion at the judgment bar of Christ, this book with its teachings, will stand. In fact, it will stand the test of Biblical criticism today, and, at the judgment bar of God, will stand the test to which it shall be subjected then.

May God bless Brother Cook for his untiring efforts in the production of this book and may God bless the many sound Baptists who buy and read it, that it may make them even sounder.

John R. Gilpin, Editor
THE BAPTIST EXAMINER
Ashland, Kentucky
February 25, 1970

INTRODUCTION

“And He said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand” (Revelation 22:10).

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written there in: for the time is at hand.”(Revelation 1:3).

How these two verses do refute the idea that is so prevalent among the churches in the world today. People are being told that the Book of **Revelation** is a sealed book; that it is full of weird, mysterious sayings and symbols that no one can understand. It is amazing to see the great number of church members, some of them for half a century, who have never heard a sermon preached on the great and profound truths found in this wonderful book. And it is even more amazing to hear so many church members, even Baptists, admit they have never read a chapter in this book. It causes heart-ache when a mortal man writes something that he hopes will be a blessing to some of our Lord’s saints, and then finds that very few of them even read it. That being true, how do you suppose our Lord feels when so many of His own people refuse to read the only book in His Bible which He has given us a written guarantee that it will be a blessing to us, and to which He has actually affixed His own name, **Revelation 22:16**?

John is not the author of this book by any stretch of the imagination. He is what the theologian calls an amanuensis, but you and I would probably understand it better if we say he was our Lord’s secretary. The secretary is not the author of the letter she types and mails. She merely types and mails what the boss dictates. That was the case in the writing of the Book of **Revelation**. The boss, our precious Lord, dictated it to John; he in turn wrote it down for us. Since that is true, do you not wonder why so many of our Lord’s people shy away from this book as if it were a rattle snake with the small pox?

The best of us will have to admit that the old devil, not as such, but, as **“an angel of light”**, influences our lives in so many ways. It is not that we

want it so, but he has a way of putting his arm about us so tenderly that, unless we are very careful, we will think we are leaning on the everlasting arm. Satan hates the Word of God wherever he finds it, but that which he finds in **Genesis** and **Revelation** he hates with a passion. Several reasons may be suggested for this. In **Genesis** we have the story of the creation and the fall of man.

If he can get us to believe that we have evolved up from the lower creatures which, in turn, have evolved up from some unknown source, that will leave God out of the picture completely. And, if he can get us to believe that we have been getting better and better all the time that will do away with the doctrine of the fall of man. If he can get us to believe those two things, the curse placed upon him in **Genesis 3:14-15** will be nullified in our thinking. If there was no fall, there was no occasion for the curse. So he goes to great lengths to get us to believe that **Genesis** is just a book of myths and fables. Then, when it comes to **Revelation**, he especially hates it because it has our Lord's name affixed to it. He also hates this book with a great hatred because it not only sets forth his own ruin and degradation, but it also tells of the utter destruction of his precious religious system (mystery Babylon, alias, the Catholic Church) by which he has deceived millions, yea even billions of people. So he goes all out to get us to believe we cannot understand this book, so why read it?

In our study of this book let us think of the Bible, God's precious Word, as a great pyramid of truth with the five books of Moses as a great and sure foundation. Upon this sure foundation we see the great historical books. And resting upon them, we gaze with delight at the lovely poetical books. Then upon these we see finishing out the Old Testament structure, the wonderful prophetic books. And upon this marvelous and massive structure, we see the New Testament books built up in perfect harmony and symmetry. First, there come the four Gospels, and upon them rests the book of Acts. Resting upon the book of Acts we see the precious Epistles. Then, the crowning glory of the entire pyramid of truth, the wonderful Book of **Revelation**, the consummation of all prophecy shedding forth its glorious light upon the rest of the pyramid. The Book of **Daniel** was a sealed book until the time of the end (**Daniel 12:9**). But when **Revelation** was written and began to shed forth

its light, we find the Book of **Daniel** opening up like the spring flowers in response to the warm sunshine.

Let us pray earnestly that our dear Lord may open up the precious Scriptures to us and then give us seeing eyes, hearing ears, and understanding hearts as we study the precious Book of **Revelation** together.

CHAPTER ONE

It is pathetic indeed to see the great number of our Lord's saints who deprive themselves of such wonderful blessings by ignoring the book of **Revelation**. If you wish to see the real picture of our Lord, look in this book rather than upon the walls of many homes and churches. If you desire to know just what man is, stand him up beside the one you see in this book. You will come to see very soon just how little and insignificant we mortals be. Even the title which the King James translators gave to this marvelous book sets forth before our very eyes the frailty and fallibility of man. Had they considered carefully the first phrase in the book, they would have never called it "The Revelation of St. John the Divine." Certainly John was a saint just as you are a saint if you have been saved by the grace of God. To affix the title "saint" before his name, however, is a hang-over from Roman Catholicism just as it is in the titles of the four gospels, Matthew, Mark, Luke, and John. But when they attribute Divinity to John, or any other mortal man, they come awfully close to blasphemy.

Different translators use different titles for the book. Some of them simply call it "The Revelation." Others call it "The Revelation to John." Still others call it "The Revelation of Jesus Christ." While still others who are afraid to get too far away from the King James translators call it "The Revelation of John." It is true that John is revealed in a sense in this book. When the fall of the year comes around and the major league ball teams are in their final games to determine what team will be the world champion, the ball fans appreciate the fact that the announcer, or sports commentator is there to tell them over their television or radio just what is going on down on the playing field, but their interest is in the game, not in the announcer. John, here in this book of **Revelation**, is revealed as the announcer of the coming events. And while we appreciate the beloved John very much, still here in this book our interest is in the events that John tells us will soon come to pass. Jesus Christ is also revealed in this book. He is the One who brings to pass the events that John announces. But still, the main object of this book is to reveal the things that must shortly come to pass. So if I were going to give this wonderful book a short, concise title, I would call it "A Revelation of the Things That Must Shortly Come to Pass." This, in essence, is the title the

Lord, Jesus Christ gave to the book in the very first sentence in it. Why then should man show his ignorance by trying to improve on what God has done?

The word “**Revelation**” comes from the Greek word **APOKALUPSIS** which means to unveil, or uncover something. It means that the thing under consideration is being uncovered in order that it may be seen. If our Lord had used the word **APOKRUPSIS** which means to hide, to veil, or to cover, we could understand why so many of His people ignore this book. It is to be noted that this book, in revealing the One who brings the events to pass, is not just a revelation of Jesus. Neither is it just a revelation of Christ. It is a revelation of Jesus Christ. Jesus is His name as God who was made in the likeness of man, that is, it is His human name. This name Jesus means “Saviour,” and it was given to Him even before He was born. “**Thou shalt call His name JESUS: for He shall save His people from their sins**” **Matthew 1:21**. The name “Christ” means “anointed.” So, Jesus Christ really means “The anointed Saviour.” In **Acts 10:38** we are told that “**God anointed Jesus of Nazareth with the Holy Spirit.**” So when He was baptized by John in Jordan we see the Holy Spirit descending from heaven like a dove and lighting upon Him. So, Jesus is His name and Christ is His title.

God gave this revelation to Jesus Christ. This may pose a question as to why God would need to give this revelation to our Lord since He is as much God as the Father is God. To guess on this subject, or any other subject in God’s precious Word is not only a waste of time, it is dangerous as well. While the one who is doing the guessing may realize that he is guessing, others may be misled by it. Let us all pray that we may not be guilty of misleading anyone by a wild guess. **John 2:24-25** sets forth the fact that even while here in His earthly ministry, our Lord had full knowledge concerning man. However, **Mark 13:32** makes it very clear that during that time when He had taken upon Himself a body like unto His brethren, there was some limitation to His knowledge concerning at least the time of His return to this earth. Now, that He has put off all human limitations forever and the Father has given Him this revelation, there is no more limitation. What one of them knows, the other knows. The teaching that He could know, but does not choose to know everything is certainly not befitting Him who is “**Alpha and**

Omega”, and whose eyes John saw “**as a flame of fire**”. He is omnipotent (all powerful) and omniscient (knows everything), else how could He command the worship and adoration of those who are not omnipotent and omniscient? To attribute anything less than full and complete knowledge to Him today is, in my opinion, very close to blasphemy. We may make plans to do a certain thing at a set time, and then find that some unforeseen thing has appeared on the scene which makes it utterly impossible for us to do that which we had planned to do. But who wants a God who could be thwarted in His plans by some unforeseen thing? The one true God knows the end from the beginning, not just in regard to one thing, but in regard to everything.

When He had received this wonderful revelation, He in turn showed it to His servants (literally bond slaves). It is concerning things **which must shortly come to pass**, or better, things which must come to pass quickly when their time comes. And how quickly these things are coming to pass before our very eyes today. He sign-i-fied it to John. Usually this word is signified, but here it is sign-i-fied denoting that it was by signs that He showed it to John and through him to us. These signs, like the parables, **Matthew 13:10-11**, are not for the world, but for us. The Book of **Revelation** was not written for the lost world to understand. He did all this by, or through His angel. There are those who spend a lot of time speculating as to who this angel was. But if our Lord had wanted us to know who this angel was, He would have told us. So let us do less speculating and more propagating.

Both, **Revelation** and **Daniel** were given to us through men who were outstanding as to their faithfulness. Here John is set forth as one who bore “**record of the Word of God; and of the testimony of Jesus Christ, and of things he saw.**” “**It is required in stewards, that a man be found faithful**”, and John was found faithful. Therefore he was blessed in that he was given to see the marvelous things found in this revelation. Moreover, we too, are promised a blessing if we read, or hear and keep (guard as a treasure) the words of this prophecy. It is pitiful indeed to see people trying to make of this book of prophecy a mere book of history. Once here in verse **3** and four times in chapter **22**, verses **7, 10, 18** and **19** our Lord calls it “**prophecy**”.

That makes five times in all and five is the number of grace. It is only by grace that we have this precious book and all the blessings that go with it.

Then He says “**for the time is at hand.**” This is an expression that is peculiar to this dispensation. It would not be fitting in any other dispensation. In **Daniel 12:9** Daniel was told that his book was closed up and sealed until the time of the end. But here we are to be blessed in the study of this book for, or because “**the time is at hand.**”

In the **22nd** chapter of this book and verse **10** John is told not to seal this book for “**the time is at hand**”. The phrase “**at hand**” is the same as “**near, even at the doors**” in **Matthew 24:33**. Precious indeed is the promise of blessing here, but this blessing is not for the sluggard, or the slothful, but for the “**workman that needeth not to be ashamed.**”

We are admonished in **Philippians 2:12** to work out our “**own salvation with fear and trembling.**” Please note that it does not say “work for” your salvation. Our salvation is a free gift of God but if we would reap the fruit of it here in this life, we must cultivate it. If someone should give you a garden plot and say, “Work it out”, you might do as he said and thereby reap fresh, delicious vegetables for your labor. On the other hand, you might neglect it and reap cockleburs and jimson weeds to your shame. So it is with the book before us. We can receive the blessing for faithfully studying and guarding the rich contents of the book, or we can ignore it to our shame.

Just why did our Lord write letters to only seven churches in Asia when we know there were at least ten? **Colossians 1:12** speaks of one at Colosse which was some 15 miles southeast of Laodicea. **Colossians 4:13** tells of one at Hierapolis some 5 miles north east of Laodicea. And **Acts 20:6-7** speaks of a church at Troas some 100 miles north of Smyrna. There were probably many others. Then why were there letters to just seven of them? These churches were actual local bodies that existed at that time to be sure. And every one of them was a church of the Lord Jesus Christ. All seven of them were what we would call today Baptist Churches. But let us remember that the Book of **Revelation** is emphatically a book of prophecy. Our Lord calls it that five times. That should convince the most critical of His saints.

Then the number seven in Scripture is the number of completion, or perfection. God completed His creative work on the seventh day and rested. So the letters to the seven churches in Asia sets forth the complete prophecy concerning this entire church age. Else we make of **Revelation 2** and **3** just plain history.

Asia here is neither the continent of Asia nor Asia Minor, but rather it is the province of Asia which was an outlying district of the Roman Empire. On your map today it is the western portion of Turkey bordering on the Aegean Sea. “**Grace *be* unto you and peace.**” Please note that everywhere you see these two wonderful things mentioned in Scripture, grace always comes before peace. There can be no peace in our hearts and minds until the grace of God has been shed abroad in our hearts and minds. This grace and peace comes “**from Him which is, which was, and which is to come; and from the seven Spirits which are before His throne.**” The One who is to come can be none other than the blessed Son of God who is to return to this earth and reign for one thousand years. The expression “**the seven Spirits**” does not mean there are seven individual Holy Spirits. It is speaking concerning the seven-fold function, or work of the Holy Spirit. Some try to find all seven of these functions in **Isaiah 11:2**. But a close look at this verse will reveal only six of them here. Let us not forget, however, that all of God’s Word makes one Bible. These seven functions of the Holy Spirit do not have to be grouped together. We are to search the Scriptures. We are to study to show ourselves “**approved unto God**”. So, if we search we shall find in **John 16:8** that He (the Holy Spirit) is to reprove, or convict the world. So along with the six functions in **Isaiah 11:2** we find here that He is the Spirit of reproof, or conviction. Thus, we see the seven-fold work of the Holy Spirit.

Then we have the added explanation that this grace and peace comes from Jesus Christ “***who is the faithful witness***”. Certainly He was faithful in giving us all that the Father had given Him, not only the good things to usward, but also the terrible judgments that are to come upon the world of the ungodly. His faithfulness brought on the hatred of the world, **John 7:7**. If our testimony is popular with the religious world, we should re-evaluate it. “**The first begotten of (from among) the dead.**” This may confuse the thinking of some since others had been raised from the dead. But we must remember that

all the others died again. But our Lord was born from among the dead never to die again. When He comes for His saints who have died in the Lord they too shall be born from among the dead. And it will be as impossible for them to die again as it is for a man to re-enter his mother's womb from which he was born. Our translators fail us again when they call our Lord "**the prince of the kings of the earth.**" The word prince permits some people to classify our Lord as the most important, or the most outstanding ruler. But in the original and in other translations it is "**sovereign**", or "**ruler**". It means He is the sovereign ruler over the kings of the earth, **Proverbs 21:1**. Sometimes a wicked king, or ruler may seem to be running the show, but if God gives him rope enough to hang himself with, that is God's business. He tells us that "**He doeth as He will in the armies of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, what doest thou?**" **Daniel 4:35**. He is not a ruler among the rulers of the earth, but He is the ruler over the rulers of the earth.

"And washed us from our sins in His own blood."

The person who does a little painting around the house and gets paint all over himself, as most amateur painters will and then tries to wash the paint off with ordinary soap soon finds that the more he washes, the brighter the paint shines. But if someone comes along and says, I have something here that will cut the paint in a hurry, he applies it, and the paint disappears. So it is with the lost person's sins. The more he tries to remove them by his own good works, the brighter they shine in the eyes of God. But, when our Lord applies His own blood to those sins, they disappear in a hurry. Absolutely nothing else will cut our sins loose from us save the blood of Jesus Christ. And He applies His blood to our sins for His own sake.

"And hath made us kings and priests unto God."

The word "**kings**" is singular in the original. It really means that God hath made us a kingdom of priests unto Himself. Every born again person is a priest. And each one of us is admonished to "**come boldly to the throne of grace**". Please note that it is God Himself who makes of us a kingdom of priests just as it is He Himself who will set up His earthly kingdom when He

comes back, **Daniel 2:44**. We Baptists ought to get out of the kingdom building business. We are just making a mess of it. Our job is to propagate the gospel, baptize the believers, and teach them all things which our Lord has commanded us.

In verse 7 John seems to be in a state of ecstasy. He is beside himself with joy as we hear him say:

“Behold [look] He comes with clouds; and every eye shall see Him”

Here we see the fulfillment of the promise made to the disciples in **Acts 1:11**. In verse 9 they had seen our Lord as He ascended back to heaven. And after the cloud (His royal carriage) had received Him out of their sight, they were still gazing into the heavens. They had seen Him go up into the heavens with His body of flesh and bones (**Luke 24:39**). In verse 11 they are told that He will come back the same way. This teaching concerning His bodily return is becoming more and more offensive to the religious world in these last days. But that is all the more reason why we should believe it. This is the second phase of His second coming. It is the time spoken of in **Zechariah 14:4** when His feet shall stand upon the Mount of Olives. But before His feet come to rest upon the mount, every eye must see Him coming. If you have trouble seeing how people in California can see Him coming down on the other side of the earth, just remember that His ways are past finding out, **Romans 11:33**. If you still have trouble, break loose and sing “How Great Thou Art” for awhile. You just might come to believe what you are singing.

There will be no wailing and mourning when our Lord comes into the air for His saints, **I Thessalonians 4:16-17**. But here we see Him coming down to the earth with His saints, **I Thessalonians 3:13**. This is the time spoken of in **Zechariah 12:10**, and it seems that the mourning is brought on by the Jews seeing the One whom they have pierced. “**All kindreds of the earth**” should read “**All tribes of the earth.**” Many have taken the kindreds of the earth to mean everybody, Jews and Gentiles. But when our Lord speaks to the Gentiles, they are the nations. The Jews are the tribes. And the Greek word **PHULE** used here means a people united by kinship. So, it

should read, “**All tribes of the earth**”, meaning the Jews. When our Lord came the first time the Jews as a nation rejected Him, and through the Roman soldiers they crucified Him. Now they see their great error. They come to see that this is our God (**Isaiah 25:9**), and their hearts burst out in penitential grief and mourning. **Matthew 24:29-30** says this takes place immediately after the tribulation. He tells us there will be a time of total darkness just before the Son of man comes with power and great glory. It is said the darkest hour of the night is just before the dawn. So it is in this case, but how bright that dawn will be. The moon will shine as brightly as the sun, and the sun will be seven times as bright as it normally is, **Isaiah 30:2**. What a wonderful time it will be when even the trees of the forest shall clap their hands for joy, **Isaiah 55:12**. “**Even so, Amen.**” “**Even so**” is from the Greek word **NAI** which means yea, or yes. And **AMEN** means “be it done”, or “let it be.” “**Even so Amen**” means yes, let it be. So, let us join in with the beloved John and say, Yes, let it be.

In verse **8** our Lord says, “**I am Alpha and Omega, the beginning and the ending**”; Alpha is the first letter in the Greek alphabet and Omega is the last. So that is like saying I am A and Z in our English language. He did not come into existence when He was born of the virgin Mary. But by this means He took on a different form, **Hebrews 10:5**. In the very beginning he was already here, and when the end of all things that He wants ended comes, He will still be here. And we must meet Him either at Calvary or at the great white throne judgment. He is not only the One “**which is and which was**”, but He is the One who is to come, the “**Almighty**”. In the Old Testament we see the mighty God in creation and in the deliverance and sustenance of His people. But here in **Revelation** as He comes to judge His enemies He is the “**Almighty**” one, **Revelation 16:13-14**. Let us remember that this “**Almighty God**” who will become furious (**Ezekiel 38:18**) and send the blood of His enemies flowing to the horses bridles for 200 miles (**Revelation 14:20**) is the same “**Jesus of Nazareth**” who went about doing good. The modernist infidels who are setting Him forth today as the son of Joseph, or of some German soldier have a terrible shock coming their way when they meet this great “**God Almighty**”.

John identifies himself as a brother to the saints in tribulation, in the kingdom and in the patient endurance of Jesus. He also tells us that He was on the isle of Patmos because of his preaching the word of God and testifying of Jesus Christ. John had been banished from his place, probably as pastor of the church at Ephesus to the little island of Patmos some fifty miles Southwest of Ephesus. This was done because of his faithfulness to our Lord and to His Word.

“I was in the Spirit on the Lord’s day.”

There are many conflicting ideas as to **“the Lord’s day”** here in this verse. Some wonderful Bible scholars feel that John could not have had time to see all that he saw in this marvelous vision in just one day. So they turn the expression around and have John seeing this vision in the day of the Lord (the seven years of tribulation). But as I see it at this present time John was in a highly meditative state of mind on the first day of the week as he thought of his precious little flock over in Ephesus some fifty miles across the blue waters of the Mediterranean as they were coming together for their worship service. How he did long to be there with those who were so dear to him in the Lord. It seems that I can just see him as he prays so fervently for his beloved people. And while he was in this state of fervent prayer and worship with his mind occupied with those dear saints who were so near, and yet so far away, his precious Lord drew so near to him that he heard His voice as a trumpet.

“What thou seest, write in a book and send *it* unto the seven churches which are in Asia.”

These letters were not to be something private, only for the church to which it was addressed, but rather the seven letters were to be combined into a book and all the churches were to receive the benefit of all the letters. We shall discuss the names of the individual churches when we come to chapters **2** and **8**. Suffice it to say that these churches were independent, local bodies. Our Lord used the word **“church”** some twenty two times in the gospels and in **Revelation**. Twenty-one of those times no one can deny that He means a local church. Twenty-one may be expressed as three times seven. Seven is

the number of completion and three is the number of Deity. So here we have Deity times completion and that's enough for me. And in the light of all that, I would be foolish indeed to say that our Lord means something altogether different from a local body in **Matthew 16:18**. Some will say, "How many bodies do you think our Lord can have?" He can have bodies as the sand of the sea, or as the stars of the heavens if He chooses to do so. We have many bodies ourselves. We once had two legislative bodies in Washington. Now we have more than that. Then we have two legislative bodies in our state capital, one in the county and one in our city, or town. You see the word "body" like most other words has more than one meaning. So it behooves us to start asking our Lord what His words mean instead of telling Him. In **I Corinthians 12:27** it should read, "**Now ye are a body of Christ.**" The church at Corinth was not "the" body of Christ as if He had but the one body but rather it was a body of Christ. Every New Testament church is a body of Christ, or a body of people belonging to Christ.

"And being turned, I saw seven golden candlesticks" [should be lamp stands].

In verse **20** we learn that these lamp stands represent the seven churches. And in the midst of these churches, John saw the One upon whose breast he had leaned, **John 13:23**. How we do need to see to it that our Lord has His rightful place, that is, right in the middle of everything we do and are, not only as churches but as individual saints. His garment down to the foot is the high priestly robe, but the girdle about the breast is the girdle of a judge, or magistrate. The servant's girdle is about the waist, but here it is about the breast. And it is high time for saint and sinner to beware when He puts His girdle about His breast. Even we (the saved) must all stand before the judgment seat of Christ, **II Corinthians 5:10**, **I Corinthians 3:11-15** and they (the lost) must stand before Him at the great white throne judgment, **Revelation 20:11-15**. The gold here speaks of His divine glory. And the white head and hair is not the result of old age, for this one never grows old. It is rather the emblem of purity, holiness, and wisdom and it ties the Son of man as we see Him here in with the "**Ancient of days**" in **Daniel 7:9-13**. They are one and the same. We see His eyes as, or like a flame of fire and this speaks of the eyes that see the hidden things. Nothing can hide from those

eyes. His feet like brass glowing in a furnace speak of judgment. And how terrible is that judgment that His enemies must face. As the noise of many waters drowns out the voice of man so will it be when our Lord speaks. All men must be silent when **“the Lord of glory”** opens His mouth.

“He had in His right hand seven stars.”

In verse **20** we are told that **“the seven stars are the angels of the seven churches.”** Our Lord gave us verse **20** as a commentary on verses **12-16**, but it would seem that our translators have muddied the waters somewhat. What should be perfectly clear to the saints is made to sound mysterious by their use of the word **“angels”** here in this particular place. We think of angels as being heavenly creatures, and rightly so. But, while the Greek word **“ANGELOS”** is rightly translated **“angels”** in **Hebrews 2:7, 1 Peter 1:12** and **Revelation 20:1**, it is also rightly translated **“messenger”** in **Matthew 11:10, Mark 1:2, Luke 7:27** and also in **Luke 7:24** speaking of John’s messengers which he sent to Jesus. Please remember that in all of these Scriptures mentioned, the word **“angel”** and the word **“messenger”** come from the same Greek word **“ANGELOS.”** Had the translators used the word messenger here in **Revelation 1:20** just as they did in **Luke 7:27** you and I would have been able to see immediately that our Lord meant that the seven stars were the pastors of these seven churches.

We see these pastors in our Lord’s right hand. The right hand speaks of their being in His power and under His authority. And woe to the pastor who fits the Bible to his teaching rather than fitting his teaching to the Bible. **“Out of His mouth went a sharp twoedged sword.”** There is nothing said here about our Lord using this sword. During this church age He is not the one who is wielding the sword. In **John 16:13** Jesus said that when the Spirit of truth is come He shall speak whatsoever He has heard. And in **Ephesians 6:17** we are told plainly that the sword of the Spirit is the Word of God. The Holy Spirit is the one who wields this sword today, but after the rapture of the saints, **“the Lord of glory”** will take up the sword that proceeds out of His mouth. This sword is powerful and full of majesty, **Psalms 29:4**. And with it He will smite the nations, **Revelation 19:15** and will slay the remnant, **Revelation 19:21**. This teaching that the sword here in **Revelation**

1:16 is not the same as the sword of the Spirit is foreign to my conception of the Scriptures They are both the Word of God which is quick and powerful, **Hebrews 4:12** and therefore they are one and the same.

“I fell at his feet as dead.”

Neither Moses on Mt. Sinai, Daniel by the river Hiddekel, Peter, James, and John on the mount of transfiguration, Paul on the road to Damascus nor John here at the feet of his Lord would ever make popular seminary professors today. They could never deny the deity of our Lord. And I am persuaded that these professors will never deny His deity again after they once meet Him, which may very well be at the great white throne judgment. **“He laid His right hand upon me, saying fear not.”** The right hand speaks of strength. So strength was imparted to John in order that he might not fear. **“I am He that liveth, and was dead.”** His being dead speaks of the time in which His Spirit and body were separated, that is, while His body lay in Joseph’s new tomb. But now He says, **“I am alive for evermore”** which is definite proof of His resurrection. We are alive only when body and spirit are together whether that be before our death, or after our resurrection. **“And have the keys of hell (Hades) and death.”** In Old Testament times Hades held the spirits of God’s people who had died. The price of their redemption had not been paid. So, they had been purchased, shall we say, on the “lay-away plan”. And just as the merchant has a certain place in which to keep the articles that are on lay-away until the price has been paid, so there was a compartment in Hades called Paradise where spirits were kept until the purchase price had been paid. In **Luke 23:43** we hear our Lord as He tells the thief on the cross that he would be in Paradise with Him that day. But, when the price had been fully paid for their redemption we read, **“When He ascended up on high, He led captivity captive,” Ephesians 4:8.** The spirits that were in Paradise were carried into heaven by our Lord when He ascended back to the Father. Now, when a saint dies, his, or her spirit goes immediately to be with the Lord, **Philippians 1:23.** Death, however, still holds the bodies of the saints, but in His own good time at the resurrection, death will give up the bodies just as Paradise has already given up the spirits.

Many preachers and teachers spend a lot of valuable time trying to figure out an outline of the different books of the Bible, and, no doubt, much of this time thus spent is pure waste. But here in verse **19** we see the only outline our Lord has seen fit to give us of any of His books. He told John to **“write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”** The things that John had seen are the things found in Chapter One of this book. He had seen **“the Lord of glory”** and His churches (not His church, but His churches). And though we see no more of the churches, as such, after chapter **3**, if we do not see **“the Lord of glory”** in every chapter, we have just not looked very closely. **“The things which are”** can only be speaking of this church age which is represented by the letters to the seven churches in chapters **2** and **3**. Then, **“The things which shall be hereafter”** begins with chapter **4** and ends with chapter **22**. The word **“hereafter”** should read **“after these things”**. Therefore **“hereafter”** is not a literal translation of the Greek phrase **“meta tauta”** which is used here. The people who will actually experience the terrible judgments found in chapters **6-19** are people who are living in the flesh just as you and I are today. The last part of our Lord’s outline should read, **“And the things which shall be after these things”**, that is, after what John saw in chapter **1**, and after the church age in chapters **2** and **3**.

“The mystery of the seven stars.”

The English word **“mystery”** speaks of something mysterious. It speaks of knowledge withheld, but the Greek word **“musterion”** which is translated **“mystery”** here signifies truth revealed. It is something understood because it has been revealed. Verse **20** is a revelation of verses **12-16** and it needs no further illumination in order for our Lord’s people to understand it.

CHAPTER TWO

In chapters **2** and **3** we see John as he is permitted to look forward through the centuries of this church age. He was not only permitted to see the conditions that would prevail in the churches during these hundreds of years, he was commanded to write these things in a book that we might have this prophecy. Let us remember this book is not an historical book. Our Lord calls it a book of prophecy and I dare not deal with it in any other way. I have no intention, however, of parroting anyone in dealing with these churches which we have before us. My whole desire is that I may lean heavily upon the leadership of the Holy Spirit for only in that way will my Lord be satisfied with what I have to say concerning His churches that are so dear to Him, **Ephesians 5:25**. Certainly the names of these churches are significant, and the meaning of these names should help us to understand the prophecy connected with them.

EPHESUS

The first letter is addressed to the church at Ephesus, and the name Ephesus means “beloved,” or “desired”. Most assuredly the first church age in which our Lord and His apostles labored was greatly loved, and much desired. Some say the Ephesus church age covered the first century, but let us say it takes in that period of time in which the churches were suffering at the hand of the Jew’s religion. The persecution by Saul of Tarsus is a good example of what I mean.

We see in verses **2-3** that our Lord knows what goes on in His churches. How this should bear upon our conduct in His churches. In verse **4** He accuses them of having left their first love. The fact that the saints who had walked and talked with the apostles, and some of them with our Lord Himself had left their first love should give us some idea of the power of the claims which this old wicked world lays upon our devotion. When we are first born into God’s family we feel that we will never allow anything, or anybody to come between us and our precious Lord, but so soon we find that we are human. How consoling it is to know that He remembers that we are dust.

This church is commanded to repent (change their minds) concerning this matter or else He will remove their “**candlestick**”. In verse **20** of chapter **1** we saw that the “**candlestick**” represented the church itself. Only our Lord knows how many of His churches have become mere empty hulls through the centuries because He has removed their “**candlestick**”. This does not mean that He drags His people out and leaves just the building, but rather He removes His affiliation with that church. He no longer owns it as His own, and no longer works through it. How pathetic it is to see some of His precious blood bought saints become so enthralled with the things the world has to offer that they do not seem to miss the presence of Him who should be the head of their church. Certainly it becomes “their” church when He removes the “**candlestick**”.

We find that before the churches represented by the church at Ephesus merged into the churches represented by the church at Smyrna, the Nicolaitanes were performing their deeds in the church. These deeds in the first church age became a hated doctrine in the churches represented by the Pergamos church. We shall deal with this hated doctrine and its consequences when we come to the letter to the church at Pergamos. In verse **7** those who have an ear are told to “**hear what the Spirit saith unto the churches.**” Some may say that everyone has an ear, but only those who have been born of the Spirit have a spiritual ear. And only the spiritual ear can hear and understand what the Spirit says, **I Corinthians 2:14**.

This letter ends with a wonderful promise to those who “**overcome**”. We should not be afraid of this word “**overcome**”. Certainly no one will ever eat of the tree of life who has not “**overcome**”. There are those, however, who have given this wonderful word a meaning that is completely foreign to our Lord’s definition of it. This they do in order to make it fit their pet theology, but if we allow our Lord to define it, their pet theology takes a tumble like Humpty Dumpty on the wall. **I John 5:5** says, “**Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?**” Those who “**overcome**” are those who believe that Jesus is the Son of God, and those who believe that Jesus is the Son of God are already born again ones. **Romans 10:11** tells us that those who believe on Him shall not be ashamed. Verse **13** says, “**Whosoever shall call upon the name of the**

Lord shall be saved.” Let us be very careful that we do not jump the track at this point. We must remember that the old devil himself can call upon the name of the Lord in an intellectual sense. Verse **14** says, “**How then shall they call upon Him in whom they have not believed?**” And in verse **10** we are told that it is “**with the heart that man believeth unto righteousness.**” Just believing in an intellectual sense is not enough. “**The devils** (should be demons), **also believe and tremble,**” **James 2:19**. By accepting those who have only an intellectual belief in Jesus Christ, the churches are getting an oversupply of these demons as a sort of bonus, since as a rule, these intellectual believers are demon possessed. We shall endeavor to deal with the tree of life when we come to chapter **22**.

May we study these letters to the seven churches with an open mind. Too often, it is to be feared, all of us approach a certain Scripture with a fixed opinion feeling that for us to admit that we have been wrong is beneath our dignity. But let us remember it is the open mind, and only the open mind, that the Holy Spirit will lead, guide and direct.

SMYRNA

Beginning with verse **8** we have the letter that was written to the church at Smyrna. The word “Smyrna” means myrrh, and myrrh is a substance obtained from the stems of Commiphora Abyssinica, a tree that grows in the desert lands of Arabia and Abyssinia. This myrrh was used by the ancients as a perfume in the embalming of the dead. We are told that the more this substance was beaten and crushed the sweeter the fragrance. And certainly the beating and the crushing at the hands of Rome (first political Rome and later religious Rome) caused the Smyrna churches to send up a sweet smelling savor to our Lord. The Ephesus type churches merged into the Smyrna type churches, but let us remember that the Smyrna type churches did not merge into the Pergamos type churches. Rather the Smyrna type churches represents the suffering, true churches of our Lord from the time His churches were forced to withdraw fellowship from the apostate Pergamos type churches until Rome was forced to let up on her persecution by world opinion. This was one of the fruits of the so-called reformation.

This persecution by Rome had already begun when the Book of **Revelation** was written. John was an exile on the isle of Patmos at the hand of Rome at that time. The Smyrna type churches suffered the most ruthless and heartless persecution during the “dark ages” at the hand of the Thyatira Church that this old world has ever witnessed. Thousands, yea millions of our Lord’s saints who were members of the Smyrna type churches were beheaded, burned at the stake, thrown to hungry lions, or buried alive by the Thyatira (Roman Catholic) Church. In 1550 A. D. this monstrosity passed a law which said that if anyone was accused of being a heretic (all members of the Smyrna type churches were heretics in her eye) and refused to confess, that person was to be burned at the stake, but if they did confess it was different. If it was a man who confessed to being a heretic, he was beheaded, but in the case of a woman they were more lenient. They just buried her alive. For us to say that all churches during the “dark ages” were Thyatira Churches would be to have Thyatira killing Thyatira which would make us rather inconsistent. The Catholic Church admits that she killed so many heretics in Spain that the number could not be calculated, *Catholic Encyclopedia* volume 8, and page 37. While Thyatira has always been, and will always be a bloodthirsty monstrosity, the true churches of our Lord have never had the least desire to kill those who refuse to believe the great truths which have been committed unto them. We pity the religionist, and would do anything in our power to get the truth of the gospel of grace over to him, but we would never touch a hair of his head in judgment upon him. Our Lord has not committed that type of judgment to His churches as yet. Since Thyatira has ever been a murderous thing, there was never a time when all the churches were Thyatira Churches. Therefore, we contend that Smyrna type churches existed all through the “dark ages” and that they blended into the Philadelphia type churches of modern times.

In verse **9** our Lord says, **“I know thy works, and tribulation, and poverty, (but thou art rich).”** Here we have a seeming contradiction, but there is no such thing as a contradiction in the precious Word. He says He knows their poverty and then assures them that they are rich. Someone may say, how could both be true? In this world’s goods, and as the world reckons wealth, they were paupers. They had to hide in the dens and caves of the mountains for fear of the great monster, Thyatira. You see these seven

churches represent the whole of Christendom, not just true Christianity. But in spite of all the material poverty of the Smyrna type churches they were millionaires in the Spiritual blessings in Christ Jesus. Should the Fords and the Rockefellers offer me their combined wealth in exchange for my resources in the Bank of Heaven, I would laugh in their faces. Then our Lord went on to say that He knew of those among the Smyrna churches who claimed to be Jews, that is, Spiritual Jews, or saints “**and are not, but are of the synagogue of Satan.**” I am fully convinced that we see here the beginning of the Pergamos Church which later developed into the Thyatira Church. The Smyrna churches were forced to withdraw fellowship from some of the churches because of their heretical teaching and practices. This first division, or split in the churches took place in 251 A.D., and I believe these heretical churches were the synagogues of Satan to our Lord.

How comforting it is to hear Him saying, “**Fear none of those things which thou shalt suffer.**” These are, no doubt, the words that gave the saints in the Smyrna churches the strength to face the axe-man, the fireman, the hungry lions, or the open grave in such a way as to astonish the old monster, Thyatira. And then how precious it is to hear Him say, “**Be thou faithful unto death** (that is, though it cause your death), **and I will give thee a crown of life.**” The crown of life is not eternal life any more than queen Elizabeth’s crown is the queen. The crown is something extra that goes with being queen. Our crown of life is the reward a saint will get for being faithful even though that faithfulness may cause his death. Too many people are trying to work for a reward instead of being faithful for one. His saying, “**He that overcometh shall not be hurt of the second death**” is another way of saying that those who believe that Jesus is the Son of God shall never suffer hell.

PERGAMOS

What a striking change in the tone and tenor of our Lord’s words when He comes to His letter to the Pergamos Church. In His letter to the church at Ephesus He is the one who holds the pastors in His right hand (the place of power and honor), and the One who walks in the midst of His churches. In His Smyrna letter He is the One who was dead but is now alive. How comforting and precious are those salutations. But to the church at Pergamos

He is the One who has, or the one who is wielding the sharp, double-edged sword. There is no comfort in this salutation. This striking change was brought on by the striking change in the tenor of the church itself.

The word “Pergamos” means “exalted through marriage.” How well this speaks of the conditions that existed in the churches from which the true churches had been forced to withdraw fellowship in A.D. 251. While the true, New Testament churches were suffering great persecution at the hands of the Roman government, these compromising churches became the government’s pride and joy, and while our Lord’s true churches were forced to worship in dens and caves for fear of the Roman government, these churches were protected and supported by the government. With the so-called conversion of the Roman emperor, Constantine the Great about 313 A.D., these churches became married to the state. They were highly exalted in the eyes of the world through this union of church and state.

When we try to compare verse **13** with verses **2** and **9** we run into great difficulty. You just cannot compare two different things unless you can find where they are alike in some way. Our Authorized version of the Bible says, **“I know thy works, and where thou dwellest, even where Satan’s seat is.”** But the Greek does not give these churches credit for having any works. It merely says, **“I know where you dwell, where Satan’s throne is.”** Our Authorized version says, **“Satan’s seat”** which might lead some to think that old Satan had come in to visit this church and that he had taken a seat in the congregation. But the word **“seat”** comes from the Greek word **“THRONOS”** which literally means a throne, or seat of authority. In His letter to the church at Ephesus we see our precious Lord walking in the midst of His churches, but here we see the old devil himself on his throne in the Pergamos Church. What a contrast!

Even in our day the most heretical church groups in the world cling to the name of our Lord for dear life. That is all they want of Him, but they would never be able to fool the people without it. So here our Lord merely admits that the Pergamos Church is holding fast His name. Even the infamous National Council of Churches, although they hate the ground our precious Lord once walked upon, would not dare to turn loose His name. So they

boast of being “The National Council of the Churches of Jesus Christ.” Neither did the Pergamos Church renounce their faith in Him (that is, openly) even though they killed His faithful servant Antipas in their midst, even “**where Satan dwelleth.**” This word “**dwelleth**” comes from **KATOIKEO** which means to just settle down and be at home. This same word is used in **Ephesians 3:17** speaking of Christ’s dwelling in our hearts. Here it speaks of Satan’s being settled down and at home in the Pergamos churches. These churches were the forerunner of the Thyatira churches. So we might say they were the embryo of the Catholic Church.

THYATIRA

As we approach the letter to Thyatira we are immediately confronted with the blunt statement “**These things saith the Son of God.**” There is most certainly a need for our Lord to tell this church in no uncertain terms that He is “**the Son of God**”. We have already said that the Pergamos churches were the ones from which the true churches were forced to withdraw fellowship because of their heretical teaching and practices. We also said that the Pergamos churches might be considered the Thyatira (Catholic) Church in embryo. But in another sense we might very well consider the Thyatira Church as a child, or offspring of the union of the Pergamos Church and the political world. We might say that the church that is prophetically set forth in the letter to Thyatira came into being with absolutely no conception of Jesus being the Son of God. Neither does she yet have any conception of it. A little serious study on the matter should readily convince any fair minded student of history that the Mary and Jesus that Catholics hold so dear are none other than Semiramis, the original mythical queen of heaven, and her son who were brought over from Babylonian Mysticism and given Christian names. Then since their Jesus is not the “**Jesus of Nazareth**” who was, and is in very truth, the Son of God, it was needful that this church be told bluntly that the writer of this letter is “**the Son of God**”.

“**His eyes like unto a flame of fire**” tells us that He sees through all their mysterious doings. The Catholic people are held in awe by the mystic rites and ceremonies of their church. They have no idea that “Pontifex Maximus” the formal title of their pope was a formal title of the chief priest

in the Babylonian Mysticism. They have no idea that their pope whom they almost reverence as God is nothing more than the chief priest of this Babylonian Mysticism. They have no idea that their church admits behind their backs that what is taught and practiced in their church is contrary to the Bible. (See *“The Death Of The Pope And What He Has Learned”* by John R. Gilpin, page 22.) They have no idea of all these things, but our Lord sees through it all.

“His feet are like fine brass.”

Brass in Scripture speaks of judgment. So He not only sees through all their mystic doings, but He will, in due time, judge it. Our Lord gives this church credit for her charitable works. We must admit that Catholics do much charitable work. Others throw it up to us Baptists, and justly so, that Catholics are more reverent in their place of worship than we are. We should hang our head in shame at the very thought of it.

Beginning with verse **20** our Lord lays bare the evil that is found in this church. First, she, **“suffers that woman Jezebel which calleth herself a prophetess, to teach and to seduce.”** There are different theories as to who Jezebel is, but this is one thing that seems to be as clear as the noonday sun. The Catholic Church says openly that she alone has the right and the authority to interpret the Scriptures. I am unable to see how anyone can fail to see that this **“Jezebel which calleth herself a prophetess”** is none other than the Catholic Church which says no one but her can interpret the Scriptures. They are one and the same. Old Jezebel is the woman who hid the leaven in the meal in **Matthew 13:33**. She is the old whore sitting upon (dictating to) the scarlet colored beast in **Revelation 17:3** and she is the old whore who is to be utterly destroyed in **Revelation 17:16**.

In verse **23** her children are to be killed with death. The Catholic Church calls the members of her church her children, but this is a misnomer since her members are always an integral part of the church. A child is born out of the mother and becomes a separate, independent creature, and is no longer an integral part of the mother. In **Revelation 17:5** this old whore is spoken of as the mother of harlots. So it is only logical to say that the

children who are to be killed with death are the churches that have come out of her and have become separate from her and independent of her. Verse 24 seems to indicate that there was a time when there were at least a few true saints in this church who did not hold to the false doctrine of the church. It is hard to see how that could be today, however. They certainly could not openly refuse to hold the church's doctrine and remain a part of her in our day.

As the name Pergamos means exalted through marriage, so the name Thyatira means a continual sacrifice. The Catholic Church knows absolutely nothing about the Son of God's once for all sacrifice of Himself on the Cross of Calvary. She knows nothing of the sufficiency of that sacrifice. So she sacrifices her Jesus daily. In fact, their Jesus is being butchered every hour of the day somewhere around the globe as the priests celebrate their Mass. Are you not glad that our Jesus, "**the Lord of glory**", has been raised from the dead and has been set at the right hand of the Father, and that He is alive forever more? It is someone else whom the Catholics sacrifice continually, thanks to our God.

As we study the letter to the Thyatira Church let us not lose sight of two very important facts relative to this church age. One is that our Lord's true churches have been in existence at all times since His earthly ministry, and they will continue to be in existence until **I Thessalonians 4:16-17**. To say that the true church was embodied in the Catholic Church for hundreds of years is pure unmitigated blasphemy. The other fact to be remembered is that the other fellow's churches have come about by gradual development. The Catholic Church claims she has not changed in all the centuries of her existence, but history proves her a liar. For instance, the worship of Mary had its beginning as a church dogma in 451 A.D., even before this false church became Catholic (universal) which she did in 606 A.D. when Phocas, the cutthroat Roman Emperor, appointed Boniface III the universal bishop of all Christendom. But, after she assumed her catholic, or universal status she has continually added one dogma after another. In the sixth century it was indulgences. But, since these indulgences did not sell too well without a purgatory, the Catholic Church invented a purgatory in the seventh century. Then in order to make their church a more lucrative business, she invented

saint and image worship in the eighth century. Now Catholics could worship their idols to their hearts content. With this dogma Jezebel had a field day seducing unsuspecting people to commit Spiritual fornication. Her field day is still going strong. In the twelfth century this heinous Jezebel (false religious system) not being content with her Spiritual fornication, invented celibacy and went into the physical fornication business in a big way. Now the beautiful young women who were being enticed to become nuns were not permitted to marry and live normal lives. The priests were not permitted to marry and live normally. Old Jezebel brought them together and nature took its course. When once all moral and Spiritual restraint has been cast to the wind, the fleshly lust knows no limitation. So in the next century Jezebel came up with another monstrous invention. This time it was auricular confession. By means of this all faithful Catholics must come to the appropriate place, that is, for the priest, and confess all their sins to him. In this way not only the nuns, but all the desirable women in his church are brought into the unscrupulous grasp of this insatiable monster. Should some young woman whom he desires attempt to defend her character, she soon learns to her dismay that she may have already unwittingly given him all the information he needs with which to black mail her from now on. This he readily threatens to do, not with a clear conscience, but without a conscience. If you find it hard to believe this, read "*Fifty Years In The Church of Rome*" by Charles Chiniquy, or some of the writings by other men who have come out of the Catholic Church.

The pope loves to boast of his antiquity. He boasts of being successor to Peter, but since Peter was not in the pope's line of descent there is no connection at all whatever between them. If he were not afraid for his people to know it, he could rightfully claim to be a successor to old Nimrod, the great grandson of Noah, who along with his followers really said, "Come, let us make us a way to God." This new way to God known as Babylonian Mysticism wears the name "church" in this age in order to fool more people.

CHAPTER THREE

We who are living in the very last days of this church age have a great advantage over our forefathers in the matter of interpreting the prophecy concerning the church. When prophecy has become history, that is, when the prophecy has been fulfilled before our very eyes, it is easy to see what was meant by the prophecy. It should be easy for any student of history who has an open mind to see that the churches who were holding to the heretical doctrines and practices in the third century were the ones who were exalted (in the eyes of the world) by their marriage to the world in the fourth century. In **Philippians 4:19** Paul told the Philippian Church that, “**My God shall supply all your need**”, but here we see the world taking over that responsibility. Upon the so-called conversion of the Roman Emperor Constantine the Great the world assumed all the financial responsibilities of these churches, and even kept them supplied with doctrines.

If we follow the clear trail of these churches it should be easy for us to see that these churches became the Catholic (universal) Church upon the appointment of Boniface III as the first pope in the seventh century. And it certainly should be easy for us to trail the Catholic Church through the thousand years of the “dark ages”, which are so characteristic of Catholicism, by the suffering and bloodshed which she inflicted upon the saints.

But let us not for one fleeting moment forget the fact that our Lord’s true churches, the Smyrna type churches were scattered here and there throughout this entire time. In **Revelation 2:10** we read, “**Ye shall have tribulation ten days**”, and in **II Peter 3:8** we read, “**One day is with the Lord as a thousand years.**” Since our Lord can look upon a thousand years as a day, could He not do the same for a hundred years? If so, could not the ten days of tribulation in **Revelation 2:10** speak of the terrible slaughter of the Smyrna saints during the ten centuries in which darkness and ignorance fostered by the Catholic Church hovered over the earth like a heavy fog?

Finally, after the centuries of darkness, ignorance and slaughter we can see an altogether new kind of churches coming out of the monstrous Catholic

Church. And though these new churches were very different from their mother, the old Babylonish whore, in many respects, still the resemblance was so striking it was easy to tell from whence they came. For instance, their man-made, God dishonoring baptism stood out like a Roman nose. And their robes and heathen gods which they brought along with them were, and still are, an abomination in the sight of “**Almighty God**”. Their doctrines were many and varied, some of them bordering on truth, but their practices are still nothing more than Baalism and Nicolaitanism, both of which God hates. They came out of the Catholic Church, but they did not even consider coming into our Lord’s churches that were in the world at that time.

SARDIS

And since the name Sardis means one who comes out, or separation, it is easy to see that these Protestant churches that came out of the Catholic Church are the Sardis type churches. Even the Protestant writers readily admit it. Surely no one who is familiar with church history (which is fulfilled church prophecy) can deny it.

In the letter to the church at Sardis we read, “**These things saith He that hath the seven Spirits of God**”. Surely no one would dare say there are seven different Holy Spirits. The Holy Spirit is just One of the members of the Trinity, so the expression here in **Revelation 3:1** must of necessity mean the sevenfold Spirit of God. In **Isaiah 11:2** we find six of the seven functions of the Holy Spirit, and in **John 16:8** we find the seventh one. Then our Lord says, “**Thou hast a name that thou livest, and art dead**”. When these churches came out of this monster it seemed to signify that there was Spiritual life there. It was the natural thing to say that because they came out of the Catholic Church, they had Spiritual life. But the natural thing is always wrong, **Isaiah 55:8**. It was wonderful to see them come out of this terrible thing, but they did not come out far enough. So, our Lord still tells them that they are dead. If they had left all the old heathen doctrines and practices in the Catholic Church, where they belonged, and had taken their Bible as their sole source of faith and practice, they would not have stopped until they had been baptized into one of those hated Anabaptist churches of that day. But, as the Israelites came out of Egypt dragging those old Egyptian gods along with

them, so the Protestants came out of the Catholic Church dragging a lot of heathenism along with them. We hear a lot of squawk out of these new church founders on the subject of justification by faith, but never a tiny squeak on the subject of our identification with Christ in His death, burial, resurrection, and ascension. We see a lot of baptizing being done by them, but never much water.

In the Amplified version we read in verse 2, **“I have not found a thing that you have done [any work of yours] meeting the requirements of my God or perfect in His sight.”** They made a wonderful start when they came out of the Catholic Church, but they never finished anything they started. Their works do not meet our Lord’s requirements, therefore they are “rejects.” **“Be watchful, and strengthen the things which remain,”** that is, go on and finish what you started. **“If therefore thou shalt not watch, I will come on thee as a thief.”** The true saints are not to be overtaken as a thief, **I Thessalonians 5:4**. The reason is that the true saints are watching for Him expectantly. But the vast majority in Christendom are not looking for Him at all. Of the young preachers in the seminaries today 56 percent of them do not believe in the Virgin Birth, 71 percent of them do not believe in a real heaven and a real Hell, 98 percent of them do not believe in the immortality of the soul and 99 percent of them do not believe that our Lord is coming back to the earth, (REDBOOK, Aug. 1961). **“Unto them that look for Him shall He appear the second time.” Hebrews 9:28.**

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white.” This should prove to everyone for all time that salvation is not in the church. Our Lord says these churches are dead, but He goes on to say that He has a few saints even in these dead churches. And even though these few saints are in these dead churches He says, **“I will not blot out his name out of the book of life.”** How comforting it is to know that our names are never to be blotted out of the book of life.

PHILADELPHIA

One can hardly refrain from feeling sorry for our Protestant friends as they grope for a way out when they come to this precious letter to the church at Philadelphia. This letter prophetically sets forth our Lord's true, New Testament churches in our day. And even with their warped conception of what a New Testament church is, their writers are forced to admit that the dead Sardis church sets forth prophetically the Protestant churches. H. A. Ironside, one of their truly great, and one from whom this writer has received much valuable help says, "Following the Reformation there came a time when a cold, lifeless formalism seemed to settle down over all Protestant Christendom." There are your Sardis churches, "cold, lifeless formalism." Then not being able to lay any claim on the Philadelphia church which our Lord loves so much, he says, "For any particular company to claim to be Philadelphia is but detestable ecclesiastical pretension." This dear Brother is unintentionally trying to explain away these churches that are so precious to our Lord simply because he could not, or would not see them. To him, Philadelphia consists of those protestants who, as he says. "Emphasize the authority of the Word of God, and the preciousness of the name of Christ." If these people cannot see our Lord's true churches in the world today, they are most pitiable. On the other hand, if they just refuse to see them, they are detestable.

Our Lord has at all times in this church age had His churches who emphasize the authority of His Word and the preciousness of His name, and He will continue to have them until He comes back for them. They have never been, they are not now, and they never will be any part of Protestantism. The Ephesus type churches, the Smyrna type churches, and now the Philadelphia type churches are intricately woven together to form a continuous chain of churches who are true to our Lord and to His Word from the time of the little group who walked the Judean hills with our Lord until the time of His return in the air for them, **I Thessalonians 4:16-17**. Our Protestant brethren's mouths may water for the precious things found in the Philadelphian churches, but before they can enjoy them they must come out of the dead Protestant churches and be baptized into one of these churches. These churches may be small, insignificant, and even contemptible in the eyes of the religious world, and so much better if they are, for "**The friendship of the world is enmity with God.**" **James 4:4**.

To this church our Lord is **“He that is holy, He that is true”**. He would have His true churches to be ever mindful of the fact that their head is one who is not only holy, but also true. Then He informs His churches that He has **“the key of David”** and that **“He opens and no man shuts”**. In **Isaiah 22:22** we see the key of the house of David being laid upon the shoulder of Eliakim, and in **II Kings 18:18** we find that Eliakim was over the house of David. Eliakim, over the house of David, is a type of Jesus Christ over, that is, head of the house of God (His churches). And as Eliakim had the key, so does our Lord have the key. **“He opens and no man shuts.”** At the turn of this century the door to practically every country in the world was open to our missionaries. But we also note that He says, **“He shuts and no man opens”**. Today many of these doors are being shut, and they are not being shut against His will, but because of it. **“Thou hast a little strength.”** This does not sound too complimentary until you look at it in the light of verse **1** where our Lord tells the Sardis churches that they are dead. A dead church does not have any strength at all. So, when we see that, we are made to say, “Thank you Lord for a little strength.” We must remember that He is the one who has **“all power”**, **Matthew 28:18**. And when He imparts a little of it to us we should hasten to say, “Thank you Lord for a little strength.”

In verse **9** we see those who lie, in that they claim to be the church when they are not, being forced to bow down and worship at the feet of those who make up the Philadelphian churches. He will make them to know that it is His true churches that He loves. It is easy for us to say that He is talking about professing Christians here, and let it go at that. But it would seem that having to worship at the feet of those who make up His true churches would be such an infinitesimal part of their suffering that it would hardly be worth mentioning. So, could it be that our Lord is warning his blood bought saints who remain in all these other churches of what they can expect? Could it be that He is saying this to show these saints of His that it is better to suffer with Him in His despised churches than it is to be popular with the religious world in churches that are a stench in His nostrils?

What a striking comparison we see here between those who will be His heavenly people and those in **Isaiah 60:14** who will be His earthly people. **“Because thou hast kept the word of my patience, I also will keep thee**

from the hour of temptation, which shall come upon all the world”, Revelation 3:10, or as Phillips translates it **“I will keep you safe from the hour of trial which is to come upon the whole world”**. Since this trial is to come upon the whole world, it can be none other than the seven years of the great Tribulation. The word **“from”** here in this Scripture does not come from the preposition **“EIS”** but rather from **EK**, which really means **“out of”**. So, our Lord is going to keep these churches out of the great Tribulation. They will be raptured out of the world before that time comes.

“Behold I come quickly: hold that fast which thou hast, that no man take thy crown”, Revelation 3:11. Surely no one would be so foolish as to call this crown our eternal life. How would a man go about taking our eternal life from us? But we can forfeit our reward to someone else by our unfaithfulness.

LAODICEA

In the letter to the church at Laodicea I find three things that lead me to believe that the churches represented by this church are some of our Lord’s own churches. In the first place He is to spue them out of His mouth. I am persuaded that none of the man-made churches have ever been in His mouth. Then He speaks of chastening these churches. He chastens only His own. Others await judgment. My third, and final reason is that He is standing at the door knocking. We see no sign of His knocking at the door of the dead Sardis church which represents the Protestant churches, the work of man’s hands. Neither do we see Him knocking at the door of Thyatira which represents the Catholic Church, the arch-enemy of His true churches. But here we see Him knocking at the door of Laodicea. I also have two reasons for believing that Laodicea represents a segment of the Baptist churches. First, I believe that all the other church groups are represented by other churches here in **Revelation 2 and 3**. Then I believe that the Baptist churches, and only the Baptist churches, are the churches of our Lord and Saviour Jesus Christ. I do not mean by this that there are no saved people in the man-made churches. Our Lord says He has a few even in Sardis. What I do mean is that only the Baptist churches can be the churches which had their beginning in the days of our Lord’s personal ministry.

I trust that no individual group of Baptists will get the idea that I have only them in mind. I'm talking about Baptists in all the different groups. I'm sure there are some Northern, or American Baptist churches in which the truth is preached. Then I am also sure that the truth is preached in some Southern Baptist churches. And I am fully convinced that the stuff that is preached in some Independent Baptist pulpits is not fit to feed the pigs, much less the sheep. And furthermore, I wish to say in the beginning that if any Baptist no matter what group he may be in, feels that I have misrepresented the facts relative to his particular group, I will recant before the sun goes down, if he will, in the spirit of Christian love, show me wherein I have done so.

In the first part of this letter the Author, the Lord Jesus Christ, assures this church, and the churches which she represents, that He is a **“faithful and true witness”**. By this our Lord is simply saying that what He has told us in His Word is true. But why should He need to tell His own churches that what He says is true? We can rest assured there is a need for it. He never puts anything in His book just to fill up space and make His Book larger. Just what then is the reason for His telling us that

He is a **“true witness”**?

Some of you may recall that Harry Emerson Fosdick, who was at that time pastor of a large Baptist church in New York City, said that he did not believe in the Virgin Birth of Jesus Christ, and that he did not know a Bible believing preacher who did. He denied Scripture like **Isaiah 7:14**, **Matthew 1:13**, **Luke 1:35** and others. Then Nels Ferre who is a professor in Andover-Newton College, a Baptist school, tells us that Jesus must have been the child of a German soldier who was stationed near Nazareth at that time. This infidel Baptist further says, “The very conception of an eternal hell is monstrous and an insult to the conception of last things in other religions, not to mention the Christian doctrine of God’s sovereign love.” May I ask, what have we to do with these other religions in the first place? He then goes on to say that such a doctrine would make God a tyrant. Does this Baptist not deny God’s precious Word?

But it may be that someone is saying that these men are Northern Baptists, and that they are not our kind. So, let us come closer to home and see if we can find a reason why our Lord should say He is a **true witness**. E. C. Rust, a professor at the Louisville Baptist Seminary, says on page 195 of his book "*Nature and Man in Biblical Thought* " that he rejects the miracle of our Lord's turning the water into wine. In a tape recorded lecture to his class of young Baptist preachers, Frank Stagg, a professor in the New Orleans Baptist Seminary denied four times that Jesus is our mediator. Stagg is now at the Louisville Seminary. Harold W. Tribble, president of Wake Forest College, a Baptist school, swore on the stand in court that he believed that Jesus had a human father (Pages 932-938 of stenographic report of the North Rocky Mount Church case in Rocky Mount, N. C.) Theodore Clark who was a professor at the New Orleans Seminary for ten years says on page 130 of his book "*Saved By His Life* ," "The Scriptures do not have, and never did have any authority in themselves." And on page 176 he says "For God to torture men eternally for finite offenses would be injustice indeed." He goes on to say "The idea of the immortality of the soul is a Greek teaching based upon a dualistic conception of man's make-up."

Some of the Independent Baptist professors and leaders are as bad in our Lord's sight as the ones we have mentioned in other groups. I heard an Independent Baptist professor speak at a Bible Conference not too long ago who was just about as offensive as E. C. Rust, or Nels Ferre. And it is needless to say that all this infidelism is not leaking over, it is literally flowing over into the Baptist pulpits of our land and country like water over Niagara Falls. In spite of that, we still have a few preachers who expound the Scriptures. But as a result of that, many preachers today merely mention the Scriptures, others ignore the Scriptures, and still others outright deny them. Do you not see then why our Lord says He is a **faithful and true witness**?

Next in this letter to Laodicea our Lord says He is, "**The beginning of the creation of God.**" The Amplified version says, "**The Origin and Beginning and Author of God's creation.**" But in spite of that E. C. Rust says on page 20 of the book already mentioned that, "The Old Testament begins with two myths of creation." He considers the Bible story of the

creation of the heavens and the earth and of the creation of man in **Genesis 1** as just imaginary stories. How can our Lord's blood bought saints continue to support a man who calls God's precious Word a myth? He is not the only Baptist who does this. The atheistic, Bible denying theory of evolution is taught in almost all Baptist schools as if it were a proven scientific fact. In fact it is called a proven scientific fact by some of the Baptist professors. There was never a greater lie spoken by anyone, not even the old devil himself. The only proven fact about evolution is the fact that there are a lot of people, and many of them who call themselves Baptists who hate God's precious Word, and flatly refuse to believe it. It is bad enough to see others denying His Word and teaching things contrary to it, but when we see Baptists doing this, it is heartbreaking indeed.

Then our Lord tells this church that she is lukewarm, neither cold nor hot. The Sardis church should certainly be called a cold church for our Lord says she is dead. But there is still enough Spiritual life in this church at Laodicea to keep her from being cold in death. Still on the other hand, there is not enough of this Spiritual life manifested in this church to keep her temperature up to normal. To stand up for the truth of God's Word, that is, to contend earnestly "**for the faith which was once delivered unto the saints**" has become an abomination in the eyes of many Baptist churches in our day. If a member of one of these churches stands firmly for the truth as it is in Christ Jesus, he is labeled a fanatic troublemaker. I ought to know. The compromising, tolerant spirit has become so prevalent in many of our Baptist churches that a Protestant who decides that the fried chicken and the broiled steaks at the Baptist church tastes better than they do at his church, or that the Baptist softball team offers his child a better opportunity to achieve popularity, he can join up with the Baptists without even being baptized and very soon finds himself teaching a Baptist Sunday School class. The Spiritual pulse in these churches is so weak it would take a real expert to find it. No wonder our Lord says, "**I will spue thee out of my mouth.**" If you notice carefully here you will see another reason for our Lord's spuing these churches out of His mouth. One reason is that they are lukewarm, "**neither cold nor hot.**" But, in His next statement He says, "**Because thou sayest, I am rich, and increased with goods, and have need of nothing.**" The New English version says, "**How rich I am! And how well I have done! I have**

everything I want in the world.” It is really amazing to see the enormous wealth that some Baptist churches have amassed. And if the pastors of these churches want to build a reputation for themselves they must keep the money flowing freely and the church plant growing rapidly. For some of these churches a city block is just too small. They find themselves having to decide whether to tunnel under the adjoining street, or to build over it. I heard a Baptist pastor say to his people that the Lord has blessed us so greatly that we can buy anything we need, or anything we want. That sounded so much like **Revelation 3:17** that I could not help but finish the quotation for him as I said to myself, “**And knowest not that thou art wretched, and miserable, and poor, and blind and naked.**” A deacon in this same church was heard to remark, “I have never seen this church so cold Spiritually, nor so hot financially.”

But our Lord says to this church, and to the churches of today whom she represents, “**Anoint thine eyes with eyesalve, that thou mayest see.**” What other eyesalve can there be, Spiritually speaking, but the precious Word? But the Word must be applied. He says, “**anoint thine eyes with eyesalve.**” This simply means for us to prayerfully study the Word in the light of the Holy Spirit. To do this will always cause us to see. We will see many things as a result of sincere Bible study. And one of the things that we will see is that our Lord is being crowded out of His own churches by the experts at headquarters. That is why serious Bible study is frowned upon in many Baptist churches today. I heard a Baptist preacher say while teaching a Sunday School training course that the only qualifications you need to teach a Sunday School class is to be willing to teach. And if you look around a little, you will see that this is the only qualification the great majority of Baptist Sunday School teachers of today have. But, please remember, our dear Lord is still saying, “**Anoint thine eyes with eyesalve, that thou mayest see.**” He wants us to see whether the Baptist leaders do or do not.

Our Lord goes on to tell these churches that He chastens those He loves. This certainly indicates that these churches are His. But one of the saddest pictures you and I will ever see in this old world is that of our Lord being left out of His own churches. Here we see Him knocking at the door. And please remember that the subject here is churches. For a preacher to take this

out of its context and tell lost sinners that the Lord is knocking at their heart's door is just about as Scriptural as Santa Claus. These churches had no desire, nor any intention of leaving “**the Lord of glory**” out of their activities, and 99 per cent of them would flatly deny that they have done so. They are just having so much fun they have not so much as missed Him.

In **Ephesians 1:22** we are told that He is head over all things to the church. That means that He should have the say so in the little things in the church as well as the big ones. If we are going to look upon Him as the head of our church, we should consult and look to Him to guide us in all the church's activities. He guides us by means of His Word, but unless we are very careful we will do as so many Baptists are doing today. We will ask the Lord to guide us and then turn around and follow our own feelings, not being mindful of the fact that the old devil has a huge bag full of feelings that he gives out to God's unsuspecting people just as his Santa gives candy to the kiddies. In **I Corinthians 11:22** our Lord asks the Corinthian church, and likewise all His churches, if they do not have houses of their own in which to eat and drink. But still one of the most popular activities of many Baptist churches of our time is eating and drinking, and then more eating and drinking. They completely ignore the precious Word and follow their feelings. A Baptist church with just one kitchen is a back number, and the Baptist church without a kitchen is a bunch of fanatics in the eyes of Christendom today. A member of one of the largest Baptist churches in Alabama told me recently that in his church there are three well equipped kitchens, one of which is as elaborately furnished as any of our better restaurants in Birmingham, and that they were building a fourth one. They are so busy building kitchens and eating they do not have time to read something like **I Corinthians 11:22**.

Modern schemes and methods have filled many of these churches so full of lost church members that a lot of this old evil world must be dragged into the church to keep them happy, and the money flowing freely. In many of these churches there are so many of the flesh pots of Egypt that it would be hard to find a place to sit down at the feet of Jesus and listen to His Words, IF HE WERE THERE.

Space will not permit my giving all the phases of church activities that our Lord has been completely left out of, even if I could do that, but I will present just a few of them and challenge you to think on these things. Several years ago I helped to organize a Baptist Brotherhood in the church of which I was a member. For some two or three years I enjoyed it very much. We planned our own programs which were usually centered around Scriptures that would help us in our witnessing to the lost about us. But, as time went on some of our leaders happened to notice that we were not conducting our programs just exactly like the other Brotherhoods were conducted. So they ordered Brotherhood Journals for everyone from headquarters in Memphis. Very soon we had a genuine standard Brotherhood. No longer did we have to go to the trouble of asking the Lord to guide us in planning our programs. They were already planned for us by the experts in Memphis. These experts even gave us the official line of teaching connected with these programs. And before very long it became very clear that anyone who dared to differ with the official teaching out of Memphis was just not a very good Baptist. The time had come when all we needed the Lord to do for us was to bless what we were going to do anyway. He became unemployed so far as our Brotherhood was concerned. I lost interest real quick.

I am a great believer in the teaching ministry of the church. But I had been a Baptist for a third of a century, most of which time I had been a teacher in the church before I woke up to the fact that I had never had any occasion to join with the other members of my church in asking our Lord to guide us as to what Scriptures we should study next. Since the church is His, and since the Scriptures are His, and since He is the head of the church, who else, may I ask, has any right under heaven to tell us what we should study? I must admit that it was heart-breaking to learn that we had completely left our Lord out of this very important part of our church life. We had done it unintentionally, but we had done it just the same. But, what really made me sick at my stomach was to learn who was doing that which only “**the Lord of glory**” had a right to do. I dare say there would be a lot of other Baptists sick at their stomach too if they knew that the Communistic, Bible denying and Christ hating National Council of Churches was telling them what Scriptures to study each Sunday. When you come to see that this monstrous organization has been usurping our dear Lord’s rights, and that you have been helping to

pay them \$269.23 per Sunday, or \$14,000 per year for doing it, it almost makes you want to vomit up your toe nails.

In case any Baptist who uses the International Uniform Sunday School lesson outlines, no matter what group he may be in, feels that I am misrepresenting the facts in this matter, I have a copy of a letter from the National Council of Churches signed by Gerald E. Knoff, Executive Secretary under date of September 29, 1960, and a copy of a telegram under date of October 26, 1964 from Gerald E. Knoff confirming my statement that they are the ones who sell these outlines. In his telegram Knoff says they are serving more than one hundred denominations. He further states that the present chairman of their committee that selects these lessons is Clifton Allen. Mr. Allen is a Southern Baptist who is currently writing the comments on these lessons in the Southern Baptist papers. The old Devil had rather have a Baptist leading his committees than to have all the gold we once had in Fort Knox. It gives him a lot of prestige, and he really loves it.

You have heard the expression, give such and such a fellow an inch and he will take a mile. The old devil will do still better than that. Give him an inch and he will take the whole thing. Baptists have permitted the experts in Nashville, Memphis, Richmond, and Atlanta to plan the church activities for them, and the experts in New York (N.C.C.) to plan their Sunday School lessons for them, but still the comments on these lessons are written by supposedly good Baptists. This should be a consolation to Baptists. but if you will look on page 38 of the Southern Baptist Sunday School quarterly for April, May and June, 1964, you will see that not only has our Lord been left out of the planning of the church activities and the planning of her Sunday lessons, but He has been completely left out of her salvation so far as her official teaching is concerned. There you can read these words, "Men will be judged by THEIR LIVES and will be separated according unto THEIR ETERNAL DESTINY" (emphasis mine). Look at those awful words as long as you wish. Then if you can find the faintest shadow of the Lord Jesus Christ, or of His Cross on Calvary, the slightest stain of the precious blood of Christ, or the least inkling of his marvelous grace and mercy, please point it out to me. I do not want to misjudge anyone, not even the old devil himself. I know that not all Southern Baptists believe and teach that kind of heresy, but

after all that is their official teaching, and they are paying the Lord's money for it. I hope no one will feel that I am just picking on any one group of Baptists. I do not know of any group that is above reproach. I am not fighting any group of Baptists. I am contending for my Lord's precious Church and for His undeniable rights in His Church. If the truth hurts any Baptist of any group, he should do something about it.

In I **Corinthians 14:34** women are told to “**keep silence in the churches.**” Please notice that it does not say in this church as many Baptists try to make it say. It says “**in the churches.**” Even the Catholic Bible, the Challoner-Rheims version says, “**Thus I likewise teach all the churches of the Saints. Let women keep silence in the churches.**” Every translation I have bears out the fact that every church of the Lord Jesus Christ is included in this Scripture. But in open defiance of this very plain command the pastor of an Independent Baptist church in the Miami area had his own mother to bring the morning message in his church on Mother's Day. And to make it all the more insulting to our Lord, he had upon the front of the building the name “Bible Baptist Church.” Did the Roman soldiers who spat in our Lord's face and plucked out His beard, treat Him any more shamefully than did these Independent Baptists who completely disregarded the plain teaching of the Bible and still called their church the “Bible Baptist Church?” I think not. But it seems that the different groups of Baptists vie with each other to see who can get the greatest distance from the truth. Not willing to let the Independents get ahead of them on this score the Watts Street Baptist Church in Durham, N. C. ordained a woman (Miss Addie Davis) to the ministry. And I presume to make it really official, two professors from the Southeastern Baptist Seminary took part in the ordination service. So, we see the Independents permitting a woman to preach without being ordained. The Southern Baptists come along and ordain a woman And the Northern Baptists, not to be outdone, called this woman (Miss Davis) to pastor one of their churches in Readsburg, Vermont. For you to tell me you are this, or that kind of Baptist does not mean a thing anymore. Tell me what you believe, and what you practice.

Now that we see almost all of the Baptist churches looking to the experts to tell them what to do, when to do it, and how, should it not be easy

for us to see why our precious Lord is knocking at their door? Oh yes! There is always room for Him in any of these churches if He is willing to take a back seat and look on while someone else usurps His rights as “**Head over all things to the church**”. But our Lord will never take a back seat in anybody’s church. If He is not “**Head over all things**” to His church, He will just stand at the door and knock. And in view of the fact that His people called Baptists are, in a sense, treating Him more shamefully than did the Roman soldiers in the long ago, I challenge you to try and fathom His great love that keeps Him knocking. And, with a never dying love for our Lord’s saints in whatever group they may be found, I challenge both the writer and the reader to prayerfully consider our Lord’s headship of His church. If He is in reality the head of His church, then He, and He alone should rule His church in EVERYTHING. We should not so much as permit our much vaunted majority rule to come between our Lord and His leadership of His church. If there are twenty-five members present at a business meeting, please remember the Lord does not lead fifteen of them to vote one way and the other ten to vote another way. At least one group is wrong. So, why not wait and have a prayer meeting or two and give the Lord time to take over. You see He never gets in one of our great rushes. He takes His time and doeth all things well.

If you are happy and contented with your church’s practices, you should stay with it no matter what group it may be in, that is, if you have studied the Word and know what your church should practice. If you do not know what your church should practice, you should anoint your eyes with the eyesalve of God’s precious Word so you can see. On the other hand, if you know the Lord is being left out of your church’s activities, even though it may be unintentional, it’s high time you were looking for another church. And don’t be fooled by a church’s name. Check it by the Book. Remember it’s the Lord who should be pleased in the matter and not we ourselves.

CHAPTER FOUR

In the first Chapter and verse **19** our Lord told John to “**write the things which thou hast seen, and the things which are, and the things which shall be hereafter.**” John wrote what he had seen in Chapter One. Then he wrote the things which are in Chapters Two and Three. Now, beginning with Chapter Four he writes “**the things which shall be**”, not “**hereafter**”, but after these things. The word “**hereafter**” could mean some indefinite time in the future, but the Greek expression **META TAUTA** used here seems to speak of a definite time. John is commanded to write about the things which are to take place, or come to pass after the things which are, that is, after the churches, or the church age. Since “**the Lord of glory**” made these divisions there can be no room for error. Therefore, it would seem to me that the rapture of the saints (**I Thessalonians 4:16-17**) must of necessity take place before the things recorded in Chapters **4** through **22** can begin to come to pass. I see no room for them to run concurrently even for one short hour. If these two overlap, how can one of them be after the other? Furthermore, our finding the expression **META TAUTA** again here at the end of verse **1** seems to me to be proof positive that what takes place from this point on must take place after what had taken place in Chapters **Two** and **Three**. The very first phrase in this chapter, “**After this,**” or better “**After these things I looked**” would seem to prove that all this takes place after the church age has ended with the rapture. If our Lord is not coming for us until the middle, or the end of the great Tribulation, why should I be looking for Him today? I assure you, however, that I am looking for Him today. If he does not come today, let’s look for him tomorrow.

In the latter part of Chapter **Three** we see some of our Lord’s own churches leaving Him completely out of their activities. He is knocking at their door. When this has gone far enough a door is opened in Heaven and all the Saints of all the ages from the death of Abel to that time will hear that glorious shout, “**Come up hither.**” John looked and a door was opened in Heaven. The door did not open as a result of his looking, but he was expecting that door to open, therefore, he was looking. “**Unto them that look for Him shall He appear the second time**” **Hebrews 9:28**. Just as John was called up to heaven here in this chapter before any of the judgments are

recorded, so in like manner I believe the Saints will be raptured before these judgments come upon the earth. Our Lord tells the church at Philadelphia that He will keep them **EK** that is, “**out of**” this terrible time, **Revelation 3:10**.

John says that immediately he was in the Spirit. This reminds us of **1 Corinthians 15:52** where we learn that we who are living when our Lord comes for us will be changed in such a short time that our translators had to just say, “**In the twinkling of an eye.**” The word “**moment**” here in this verse is from **ATOMOS** from which we get our word “atom.” It originally meant a period of time that was so short that it could not be divided. So could not John’s saying, “**Immediately I was in the Spirit**” be a type of our change “**in the twinkling of an eye**” when our Lord comes in the air for us? I believe we shall hear the same words that John heard here in verse **1**. The trumpet like voice here reminds us of our Lord’s loud voice in **John 11:43** when He called Lazarus from the grave. We would not for one moment think that He had to cry with a loud voice in order for Lazarus to hear Him but that is the way He chose to do it.

The first thing that John saw in heaven was a throne upon which One sat. No one should have any trouble recognizing this One who sits upon this throne. He is “**the Lord of glory**”, the judge of all the earth. This reminds us of **Daniel 7:9** where we read, “**As I looked, thrones were placed and One that was ancient of days took His seat**” (R.S.V.) John saw a rainbow round about this throne which was quite different from our rainbows. The ones we see in the heavens are made up of all the basic colors of our light spectrum. But the one he saw here was a light green color. This light green stone, the emerald as we see in **Revelation 21:19** is the fourth stone in the foundation of the wall of the New Jerusalem. The number four is the earth number, and its being mentioned here may very well speak of our Lord’s dealing with the earth in judgment during the awful Tribulation.

In verse **4** we meet the twenty-four elders for the first time. Here John saw twenty-four thrones (not seats), and on these thrones he saw twenty-four elders. For many years I followed the teaching that is so common among Bible commentators on the subject of these elders. This teaching that the elders are representative of all the saints of all ages is firmly supported by

the King James translation. In **Revelation 5:9** these translators have these elders say that God hath redeemed us. Then in verse **10** they have these elders saying that God “**hath made us**” “**kings and priests**” “**and we shall reign on the earth.**” So, it was only natural to say that since these elders had been redeemed and were to reign on the earth that they had to be some of the saints and therefore representative of all the saints. But, since all men are prone to err, we find that these translators made a glaring error in these two verses in that they use the first person where it should be third person. These elders are not saying that God hath redeemed us, but rather that He hath redeemed, that is, His saints. Then in verse **10** where we have “**us**” and “**we**” it should be “**them**” and “**they.**” Since these elders are not among the redeemed and not among those who shall reign on the earth they must, I believe, be an order of created beings who were created for the specific purpose of praising God. Their sitting on thrones and wearing crowns of gold could mean that they are to reign with Christ in Heaven as we, the redeemed, are to reign with Him here on earth.

In **Hebrews 4:16** we are told to “**come boldly unto the throne of grace**”, but here in verse **5** we see no “welcome mat.” What we see here would deter any who might wish to approach this throne. When this time comes the throne of grace to which we are to come boldly is no longer in view. Neither is our Lord’s love, His great mercy nor His long suffering in view at this time. This does not mean that He has changed. It just simply means that He has taken His place on the throne of judgment and is now ready to deal out judgment upon His enemies during what we call the great Tribulation.

Since there is but one Holy Spirit, the “**seven lamps**”, “**which are the seven Spirits of God**” must of necessity mean the sevenfold Spirit, or the seven functions of the Spirit. In **Isaiah 11:2** we find six of these functions. He is the “**Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.**” Then in **John 16:8** He is the Spirit of reproof, or conviction.

In verse **6** the “**sea of glass**” calls to our mind the molten sea in Solomon’s Temple. In **II Chronicles 4** we learn of this great huge vessel that

contained about 24,000 gallons of water. On the right side of this great huge molten sea there were five layers, or basins, and on the left side there were five more layers. It was in these layers, or basins that the slain animals were rinsed before they were burned as the burnt offering. But the molten sea itself was reserved for the priests to wash in. In other words the priests came to this molten sea for their cleansing. Then for us to see what this molten sea typified let us turn to **Psalms 119:9** where we read, “**Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to Thy Word,**” and to **John 15:3** where we are told, “**Now ye are clean through the Word which I have spoken unto you.**” Since the Word of God cleanses His people like water, we should be able to see that this molten sea speaks of the Word.

Here in **Revelation 4:6** this “**sea of glass**” is not occupied so far as we are permitted to see. But, if we turn to the fifteenth chapter and verse two we see our Lord’s martyred saints as they stand on the “**sea of glass**”. Not only is the Word for our cleansing in this life, but it is our firm and steadfast support now and forever more. In **Isaiah 40:8** we are told that “**The Word of our God shall stand for ever.**” There is nothing of a temporary nature about God’s precious Word.

Also in verse **6** we see in the midst of the throne, and round about it the “**four living creatures**”. The Authorized Version calls them “**beasts**”, but other translations call them “**living creatures**” as they should. It is a far cry from these wonderful creatures who praise God day and night to the terrible beasts of **Revelation 13** who labor relentlessly against our Lord and His people. In **Revelation 13** these beasts are **THERION** in the original. This word means wild, untamed beasts, but here in **Revelation 4:6** these creatures are **ZOON** in the original, and this word means living ones, or living creatures. So why not write in your Bible the words “**living creatures**” where you find the word “**beasts**” here in Chapters **Four** and **Five**? To call these wonderful creatures who rest not day nor night from praising God by the name of “**beasts**” is, in view of our present day usage of the term, awfully close to an insult to them. Their being “**full of eyes**” may speak of their being guardians of the throne. Some see them as guardians of the gospel, but be that

as it may, we must admit that they are well equipped for whatever task may be theirs round about that precious throne.

The first one of these wonderful creatures “**was like**”, or in some way resembled “**a lion.**” We believe these “**four living creatures**” set forth the fourfold ministry of our Lord in His earthly ministry. The lion is considered the king of the forest. So this first living creature “**like a lion**” sets forth our Lord’s ministry in the gospel of Matthew. In this book He is set forth as the “**King of the Jews**”. And while there are many truths in Matthew that apply to us, still this book was written primarily to the Jews to show them that this “**Jesus of Nazareth**” was in reality their promised Messiah. The second of these “**living creatures**” was “**like a calf.**” In **Ezekiel 1:10** it is an “**ox.**” The “**ox**” is a beast of burden, a servant of man. So this second living creature sets forth Christ in the book of **Mark**. Here He is the servant. In chapter **10** and verse **45** He says, “**For even the Son of man came not to be ministered unto, but to minister.**” You find no genealogy in Mark, for after all, who is looking for royal blood in a servant? The third “**living creature**” was “**like a man**”, and this sets forth our Lord’s ministry in **Luke**. Here in this book He is “**the man Christ Jesus**”, or the man who was God. The fourth “**living creature was like a flying eagle.**” The eagle is called the bird of heaven because of its living so high above other birds. So this all speaks of our Lord’s ministry in the book of **John** where He is the one who “**came down from Heaven.**” In this book He is God who was man.

These wonderful creatures praise continually “**Him who is and who was and who is to come.**” He was “**from everlasting to everlasting**” without beginning or ending of days. He is today on the right hand of the Father interceding for His people. And He is to come, not only to reign for one thousand years, but **Revelation 21:5** leads me to believe that He will dwell with men on the new earth. Could it be that when all traces of sin have been removed from the earth that Heaven itself will be transferred to the new earth and, instead of our spending eternity in Heaven with our Lord He will spend it here on earth with His people?

“**When these living creatures give glory and honor and thanks to the one who sits on the throne, the one who lives for ever and ever, the**

twenty-four elders fall down before Him and worship.” These elders “**cast their crowns before the throne**”, and worship Him as creator. No one can worship Him as redeemer except those who have been redeemed by the precious blood of the lamb. No one can sing the song of redemption but those who have experienced His wonderful redemption. But every creature whether in Heaven, on the earth, or under the earth will have to worship their creator in that coming day.

“Every knee shall bow to me, and every tongue shall confess to God,” Romans 14:11. Those who hate the ground our Lord walked on, and who hate the ground His saints walk on today will someday bow their knee to Him and confess that He is God.

CHAPTER FIVE

The first thing we see in Chapter Five is the seven sealed book. Our Authorized Version says, “**in the right hand of Him that sat on the throne,**” but the Greek word **EPI** in this expression is their word for “**on**”. So it should read “**on the right hand of Him that sat on the throne.**” This book is being offered freely to anyone who is worthy. It is sealed, not with just a seal but with seven seals. This is not a book as we know books, but rather a scroll which was rolled into a roll. It was written and rolled to a certain point at which a seal was placed. Then it was written and rolled to another point and sealed. This was continued until the whole scroll was written and sealed. This book, or scroll is not only the title deed to the redeemed possession, but it is also the foreordained process by which our Lord will claim His possession. He has redeemed this possession on the Cross, and for us to understand what is going on here we need to be familiar with the kinsman redeemer as set forth in **Ruth 4**, and in **Jeremiah 32**.

Adam was given possession of the earth and everything on it, but when he sinned he lost possession of all this. It fell into the hands of old Satan, the god of this world. Now no one but a kinsman of Adam could redeem that which Adam had lost. By means of the Virgin Birth our Lord became that kinsman who was eligible to redeem the lost possession. This He did on the Cross of Calvary, but He did not take possession at that time. In **Jeremiah 32** we see Jeremiah redeeming the field of Hanameel, but he did not take possession of the field at that time. This field he had redeemed was at this time in the hand of the enemy, the Babylonians, so Jeremiah had his title to this field put in a vessel that would neither rot nor rust in order that his heirs might take possession when the seventy year captivity had ended. So here we see Adam’s possession in the hands of the enemy, old Satan, the god of this world at the time our Lord redeemed it. But now the time has come for Him to lay claim to that which He had redeemed long ago.

In verse 2 we see “**a strong angel proclaiming with a loud voice**”, “**Who is worthy to open the book, and to loose the seals thereof?**” In **Ruth 4:4** Boaz must first give others a chance to assert their rights to redeem Elimelech’s possession. So it is here the “**strong angel**” is giving any and

everyone an opportunity to assert his right, or worthiness to claim the lost possession. No man in Heaven, on earth, or under the earth, that is, in Hades itself, was found who was worthy to so much as look in or inspect the book. As a result of this we see John weeping, and in the Greek it means he wept bitterly. I am persuaded that his weeping is brought on as a result of his having seen man's terrible unworthiness rather than his fear of not being able to see what was in the book as some claim. When we see the sinfulness and the unworthiness of even the best of men it is enough to provoke us to bitter weeping. This word "**wept**" is the same word found in **Luke 19:41** where we are told that our Lord wept over Jerusalem. This weeping too, was brought on by His seeing the awful unworthiness of sinful man.

As John wept one of the elders began to console him. No man was found who was worthy to open the book, but this elder assures him that there is one "**who is worthy**". This one is "**the Lion of the tribe of Juda**", the offspring of David. John no doubt expected to see a majestic lion, but when he looked he saw a lamb which looked as though it had been slain, or sacrificed. When you come into the presence of Him who redeemed you on the Cross of Calvary may I warn you not to expect Him to resemble the heathen Catholic god you see on the walls of even Baptist churches and homes. This so-called picture of Jesus is an abomination in the sight of "**Almighty God**". I am persuaded that when the anti-Christ is revealed he will resemble this abominable picture so much that the religious world will have absolutely no difficulty in recognizing him as their god. But when we, the redeemed of the Lord, come into the presence of Him who redeemed us we should be looking for one with wounds in His hands and feet and a wound in His side. These are open wounds which He will ever wear as a memorial of His redemptive work on the cruel tree. So then, that we be not confounded when we come to meet Him, let us be looking for one that looks as if He had been slain, and not for a heathen god made by the hands of depraved man.

This Lamb that John saw had "**seven horns and seven eyes**". A horn is the symbol of power and authority and seven is the number of completion. So the seven horns means that our Lord has "**all power**" and authority just as He said He had in **Matthew 28:18**. The eye speaks of wisdom and knowledge.

And certainly He has all wisdom and knowledge because these eyes are “**the seven Spirits of God**” which are sent forth into the whole world. Actually there is only one Holy Spirit, but He has seven distinct functions to perform in the world. In **Isaiah 11:2** He is “**the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.**” Then in **John 16:8** He is the Spirit of reproof, or conviction. So in these two Scriptures we see the sevenfold function of the Holy Spirit. He is performing all these functions here in the world today.

This One “**who is worthy**” comes and takes the book (scroll) out of, or rather off the hand of Him that sat upon the throne. Here we see the fulfillment of **Daniel 7:13-14**. Daniel saw “**One like the Son of man**” coming in “**the clouds of heaven.**” This One came to the One who is “**Ancient of days**” and He was given dominion, and glory, and a kingdom all of which is everlasting. This One who is “**Ancient of days**” in **Daniel 7:13** and the One who sat upon the throne here in **Revelation 5:7** are one and the same. Here the One who is “**Ancient of days**” is the Father.

But this name like that of Jehovah and many other of the wonderful names by which our God is called may be, and in truth are used interchangeably. In **Daniel 7:22** the One who is “**Ancient of days**” is most assuredly the Son who is coming to reign on the earth. Our Lord’s receiving this book from off the Father’s hand is the fulfillment of His being given dominion, and glory, and a kingdom in **Daniel 7:14**. May we who are called by His name become more concerned about, and pray more earnestly for the coming of that glorious day when all the filth and corruption that is called judgment in our day will be forced to give way to that righteous judgment that will cause even the mountains and the hills to break forth before us into singing. **Isaiah 55:12.**

When our Lord takes the book (scroll) from off the extended hand of the Father the “**four living creatures**” and the twenty-four elders fall prostrate before Him. Each of them have harps (stringed musical instruments) and golden vials. If some of these people who are afraid of musical instruments in their churches should happen to get to Heaven, I fear they won’t feel at home. Our Lord loves good music and there will be plenty of it up there.

Won't it be wonderful to hear all this music, that is, for those who are not afraid of musical instruments? Not only do each of these wonderful ones have their musical instruments that will make up the orchestra I long to hear, but they also have the golden vials which are full of odours, or rather incense, which are the prayers of the saints. There is a lot concerning the part that our prayers play in the working out of God's sovereign will in the world that, so far as I am able to see, is still hidden in His strong box of **Deuteronomy 29:29**. But they play an important part whether we are able to see it or not. God does not command us to pray and urge us to pray just to fill up our time. Our sincere and fervent prayers mean more to God and His working out His will in this old sin cursed world than we will ever be able to know in this life. It might be well for each of us to stop and think just how long it has been since we really and truly prayed fervently that our Lord's will be done here on earth. How many times have you and I really, sincerely prayed for our dear Lord to come and set up His kingdom and rule in righteousness on this earth? I assure you that everyone of our honest and sincere prayers for these things will someday be found in these golden vials.

These living creatures and elders will "**sing a new song**" that we should all wish to hear. I thought for many years that this was our song of redemption. My thinking this was not due to any error in God's Word, but to a serious error in our translation. If you leave the word "**us**" out of verse **9** and then read verse **10** as follows, "**And hast made them unto our God a kingdom of priests: and they shall reign on the earth**" you will have a clear picture of what is going on here. They are singing a song of worthiness because of redemption rather than a song of redemption. These who are singing have never been lost and therefore need not to be redeemed, and since they have not been redeemed, quite naturally they cannot sing the song of redemption. But in spite of the errors in our King James Version, however, I still would recommend it as the best translation we have in our English language for all around Bible study. The errors in this version are for the most part honest errors, or mistakes which are common to all men. I would not go so far as to say that all the errors in this version are honest mistakes. In **Matthew 3:6** they deliberately, knowingly, and intentionally erred. Every student of the Greek language knows that the word **BAPTIZO** means to immerse. These translators knew that, but they also knew that if they

translated that word, that is, gave it the meaning it had always had and still has it would wreck their whole religion. You see they were what we know as Episcopalians and for them to say immerse there in that Scripture and all the others where that word was found would show to the world that their sprinkling was unscriptural. So they just made them up a brand new word that would cover everything and touch nothing. That is how we got the word “**baptize**” which has just any meaning you want to give it. As we said they did this intentionally in order to protect their unscriptural practices. They did this just as Adam ate the forbidden fruit, with their eyes wide open. All other translators since that time, even Charles B. Williams, a Baptist, have followed this same line for monetary reasons. This error is open and in full view of all who wish to see it, but in the case of our later translations there are so many serious errors that are as subtle as the old serpent in the garden. They are the kind that are so dangerous especially to our young people.

It might be well for us to stop at this point and get a good view of what is before us in this Scripture. First, there is the Father on His throne. Then we see the Son who comes and takes the seven sealed scroll from off the Father’s hand. When He does this the “**four living creatures**” who form the inner circle around the throne and the twenty-four elders who make up the next circle round about it fall down before Him playing and singing the song of our Lord’s worthiness. As they do this John looks and sees a great host of angels making up a huge outer circle round about the throne and round about the living creatures and the elders. At first he sees a hundred million of these angels, and then thousands of thousands of others come into view. What a magnificent array of majesty, power and might bedecked in gorgeous splendor. This our eyes should long to see - may it be soon.

When John had seen all this wondrous splendor he heard this great host of angels “**saying**” - please note the word “**saying**.” It seems that our song writers have permitted their imagination to run wild. I fail to find any instance where the angels sang. We are told plainly that the living creatures and the elders sang, but when it comes to the angels, they are “**saying**”. And what they are saying in a loud voice is that this Lamb that was slain is worthy to receive all these wonderful things He is receiving. Then out beyond all this great huge outer circle of angels we see in verse **13** every living creature

in the whole universe, whether in Heaven, on the earth, under the earth, that is in Hades, or in the sea praising Him as they say, “**Blessing, and honor, and glory, and power *be* unto Him that sitteth upon the throne.**” This is in fulfillment of **Philippians 2:9-11**. At this point we hear the living creatures saying amen to this praise of every creature and again we see the twenty-four elders as they fall down and worship Him. If a scene like this does not provoke us to worship Him, our Spiritual nature is in a very serious condition indeed.

CHAPTER SIX

We now come to the part of this book of prophecy that deals with the time of the greatest trouble this old world will ever experience. Nothing like it has ever been known in the history of the world. It is called “**the time of Jacob’s trouble**” **Jeremiah 30:7**, and “**a time of trouble such as never was since there was a nation**” **Daniel 12:1**. In the New Testament we are told, “**Then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be**” **Matthew 24:21**. These world winning Baptists are going to think they slipped up somewhere along the way when this awful time comes. In this life none of us could enjoy seeing all these terrible things coming upon this evil world, but in that day when we have been raptured, and are seeing all this as God sees it, we will rejoice in it.

In Chapter Five we saw our Lord taking the seven sealed book from off the hand of the Father because He was the only one who “**was found worthy**” to do so. Here in this chapter we see Him as He begins to open these seals. When he opens the first one John hears one of the “**four living creatures**” saying in a voice that sounded like thunder “**come.**” Due to the King James translation at this point I once thought this living creature was telling John to come and see. But John is already there seeing what is going on. Then, too, the words “**and see**” are not in the original. So I have come to see that the living creature is saying “**come**” to the rider on the white horse. It is now time for him to come on the scene and play his part. There is much speculation among Bible commentators as to who this white horse rider is. Some say he is Christ, but if we keep this whole scene in view and look to our Lord to help us in keeping our feet on firm Scriptural ground we should be able to see that Christ is still in Heaven breaking the seals on this book. The white horse rider is down here on the earth where this terrible tribulation is to take place. Then, too, when Christ does come down to earth on the white horse (**Revelation 9:11**) there will be no differences of opinion. All guess work will have come to an end. Everyone will know who He is.

Others say this white horse rider is the anti-Christ, but here, too, we need to keep our feet on firm Scriptural ground. It seems to me that those who

say this is the anti-Christ are confusing the two beasts of **Revelation 13**. There are two of these beasts in chapter **13**. The first one John saw “**rise up out of the sea**”. Let us bear in mind that these two beasts that John saw are really two men with the nature of ferocious beasts. In **Revelation 19:20** these two are cast into hell alive. So let us keep in mind these two beasts are men, and that there are two of them. In **Revelation 17:15** we learn that water represents “**peoples, and multitudes, and nations, and tongues,**” that is, chaotic conditions in the world. So this first beast is a political figure, the head of the ten kingdom revived Roman Empire, who is the product of chaotic conditions in the world. The second beast that John saw rose “**up out of the earth**”, or the land, that is, out of the land of Palestine. He will be the false prophet, or anti-Christ.

In the light of all this we believe this white horse rider to be the first beast of **Revelation 13**. He is the head of the revived Roman Empire. You notice he has a bow, but there is no arrow so far as we can see. We see this fellow in **Daniel 11:21** where he obtains a kingdom by flattery. He makes the people think he will give them peace. In other words he will make them think he will bring in the age of peace without the prince of peace. His being on a white horse fools the people, even some of our great Bible commentators of today, but let us remember that when our Lord does come on the white horse (**Revelation 19:11**) no one will have to guess as to who He is. This rider in **Revelation 6:1** promises the people peace, but in **1 Thessalonians 5:3** we read, “**When they shall say, Peace and safety then sudden destruction cometh upon them.**” Our Lord warned of all this in **Matthew 24**. In verse 4 He says, “**Take heed that no man deceive you.**” Was He not speaking of this very time?

So when our Lord opens the second seal the second living creature says, “**come**”. When this takes place we see another horse come on the scene. This one is red, a symbol of blood. This speaks of war. The rider of the red horse is given power “**to take peace from the earth**”. He is the same person we saw upon the white horse. He who rode to power on the promise of peace and safety now plunges the whole world into war. The great sword that was given him speaks of bloody war. No doubt but that this will be a war between races of people as well as between nations. In **Matthew 24:6-7**

speaking, I think concerning this terrible time, Jesus says, “**Ye shall hear of wars and rumor of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.**”

When the third seal is opened we see a black horse come into view. This black horse speaks of the famine and pestilence that naturally goes with war. Let us remember that by this time Uncle Sam will have played Santa Claus to the rest of the world until he will be unable to feed his own people much less the whole world. So the balances, or scales in the hand of this rider who is still the same fellow we saw on the white and red horses speak of food rationing. We have experienced food rationing to some extent in our day, but we have not seen anything to compare with what we see here. The measure here means about one quart, that is, about enough for one good meal for a man, and the word penny comes from the word DENARIUS which means a man’s daily wage. How can a man support a family in a time like this? This before us has to do with the food of the common people whereas the oil and the wine may very well speak of the food of the ruling class. They will eat well so long as there is anything to eat. Our Lord, knowing all this as He did, says in the latter part of verse 7 of **Matthew 24**, “**There shall be famines.**”

In view of all this is it any wonder that when the fourth seal is opened a pale horse comes on the scene? This horse is a sickly pale, or better a livid color, the color of death without the work of the mortician. The rider, though still the same one, is called death. Death is stalking the land and we are told that hades followed after him. “**Sheol (hades in the Greek) hath enlarged herself, and opened her mouth without measure**” **Isaiah 5:14**. We learn here that as a result of all this we have seen, one fourth of the earth’s population dies. As our population stands today that would be more than six hundred million people. And this is just “**the beginning of sorrows**”. Our Lord said there would be pestilence, and how terrible all this will be, and how near it seems to be to our door, and how frightful to see how few are expecting it.

It is needful that we lean heavily upon our Father as we approach the Scripture before us. May it please Him to guide us by His Holy Spirit that what we say may be pleasing to Him. It is evident that the saints are not in agreement as to who these under the altar are. But it is also evident that when we differ on anything concerning the precious Word, somebody is wrong. There are those who believe the ones John saw under the altar are the martyrs of the church age. And certainly there have been untold thousands of our Lord's saints martyred during the church age. Others hold that these are tribulation saints, and I am persuaded there will be many of them.

I find two reasons for believing that these martyrs in verse 9 are tribulation martyrs. First, I must believe that the martyrs of the church age will be resurrected (**1 Thessalonians 4:16**) before the real tribulation begins here on the earth. I must believe that our Lord will come for His saints (all of them, whether dead or living) before the tribulation begins in order that I may believe that He may come today. If He is to come after any part of the terrible tribulation, I am not able to see how we can look for His imminent coming, and I must believe that He could come before I get up from this typewriter. And since these under the altar here are disembodied, and since the church age saints will be clothed in their glorified bodies when this fifth seal is opened, therefore I am unable to see how these under the altar could possibly be the church age saints. In **Revelation 13:15**, however, we see another group of martyrs who, as I see it, fits into this picture perfectly. These are the tribulation martyrs. My second reason for believing that these martyrs under the altar are tribulation martyrs is that these under the altar are praying for vengeance upon their enemies on the earth. This is foreign to our Lord's instructions to us in this dispensation. In **Matthew 5:44**, **Luke 6:28** and again in **Romans 12:14** we are to pray for - to bless those who persecute us. But in **Psalms 143:12** the Psalmist prays, "**And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant**". The grace dispensation will end with the rapture of the saints, and again the Jews will be permitted to pray for vengeance on their enemies. So far as I am able to see, these martyrs under the altar can only be the tribulation martyrs.

In verse 11 these martyrs are comforted and told to rest until the remainder of their brethren who were to be killed had been martyred as they

were. Those who die in the Lord are at rest. They are comforted as Lazarus was in **Luke 16:25**. Another thing we see in this verse is that there is a certain number to be martyred. The quota is to be completed. In **Luke 21:24** we see the expression, “**until the times of the Gentiles be fulfilled.**” This word “**fulfilled**” is from **PLEROO** which means to fill, or to complete. So it can mean “**until the quota of the Gentiles be brought in.**” While discussing the terrible times of the tribulation with His Jewish disciples our Lord tells them in **Matthew 24:9** that they (the Jewish remnant) would be afflicted and killed for His name’s sake. Here we see some of them crying out for vengeance on their enemies.

Beginning with verse **12** we have given to us the results of the opening of the sixth seal. Some truly great Bible scholars tell us that we should take this literally just as it says. But when I go back to the first verse in this book of **Revelation** I find that God showed these things to John by signs. Our more modern translations try to, and in fact they do, smooth over this expression. The book of **Revelation** does not fit in with modern day theology. Therefore it is completely ignored in so many Baptist churches of our day. For them to translate the word **SEMAINO** here in **Revelation 1:1** as signify would make it all the harder for them to make this wonderful book of prophecy (**Revelation 1:3, 22:7**) just a book of history. But in spite of all their efforts to weaken the prophecy of this book, **SEMAINO** still means to give a sign. Therefore, are we not doing the book of **Revelation** an injustice if we fail to look for the signs and symbols?

We know from other Scriptures such as **Isaiah 29:6, Zechariah 14:4-5** and **Matthew 24:7** that literal earthquakes will have a prominent part in the judging of this old evil world during the terrible tribulation. He will “**shake terribly the earth in that day,**” **Isaiah 2:19**. And I am convinced by **Matthew 27: 51-54** that the literal earthquakes will cause great fear on the part of God’s enemies. This fear will, no doubt, cause these enemies of God to flee to their great religious system for comfort.

Now, let us look closely to see what is signified (**Revelation 1:1**) in the Scripture before us. Going back to the first chapter of this book we see our Lord holding “**seven stars in His right hand**”, verse **16**. These were not

literal stars. In verse 20 we are told that these stars “**are the angels of the seven churches**”. This word “**angels**” is from **ANGELOS** which means messenger, or one who delivers a message. Therefore, these angels of the churches are the pastors who deliver a message. In the case of our Lord’s true churches, the pastor delivers a message from God to His people. In the case of old Satan’s churches, the pastor naturally delivers a message from his master, old Satan himself, to his people. I believe that in the months immediately following the rapture of the saints old Satan’s churches will flourish as never before. People are by nature religious. They are not Christian by nature, but they are religious. The sudden disappearance of God’s saints from their midst will cause great fear and anguish to come into the hearts and minds of the enemies of God. This fear coupled with the fear and consternation brought on by the terrible wars, famines, pestilence and literal earthquakes of tribulation days will cause these people to flee to their false refuge, old Satan’s churches. But here in verse **13** we see the stars falling. These stars, no doubt, are both literal and symbolic. The falling of literal stars will add to their consternation, and will make them all the more anxious to lean upon their false refuge. But in **Revelation 17:16-18** we see the fall and utter destruction of Satan’s churches, and of course this will include the pastors of these churches, the stars of **Revelation 1:20**. They will claim heavenly origin, therefore, they are called “**the stars of heaven**”.

Now that the dread and fear of these enemies of the Lord increases with every coming day and they have seen their false refuge utterly destroyed before their very eyes, they have nowhere to go but to the dens and rocks of the mountains. So there we leave them (verses **15-17**) praying fervently, feverishly and with great anguish of soul, not to God for deliverance from their sins, but to the rocks and mountains that they may be hid from the God of heaven. Fear and sorrow can never bring people to Christ (**John 6:44**). These things can only bring people to the dens and the rocks.

CHAPTER SEVEN

In chapter 7 we are no longer dealing with the awful judgments that are being poured out upon this old sinful world, but rather with some of our Lord's own people who are to be protected, and, I believe, used of the Lord during this terrible time. Certainly we today need protection in these awful times in which we live. Danger lurks all about us, even in our own homes. And the Christian who goes out on the streets and highways where danger flies at an awful speed should always be careful to place his, or her safety and well-being in the hands of Him who alone is able to protect. But this protection should be sought only on the grounds that we may be used of Him, and to His glory. This applies to the father and the mother, the son and the daughter as well as to the preacher and the teacher. May we not be afflicted with the damaging idea that in order for us to do anything to our Lord's glory it must be some kind of church work. **“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” I Corinthians 10:31.**

The dangers, both physical and spiritual, that will be confronting the 144,000 sealed Jews are so great and so terrible that we, the poor finite creatures that we are, cannot comprehend them. Neither do we comprehend the spiritual dangers that assail us and our children today. These dangers are so real and so numerous. And no longer do we have to go to an apostate church in order to be exposed to all the devil's doctrines. They come into our homes today as Christ came into the house where His disciples were with the doors closed. With all their good features the television and the radio have become the greatest curse of the century to our children, and to their parents. Many people who would not dare be seen going in a movie will spend hours looking at their favorite programs most of which are the same identical filth they would see in the movie. The time was when parents had some chance of keeping their children away from heretical preaching and vulgar movies, but that time has gone. The time has come when the God fearing parent's only recourse is **“the Lord of glory”** who is still able to protect us.

Now, may we turn our attention to the Scriptures before us. In times past I held to the view that the 144,000 will be sealed at the beginning of the seven years of tribulation, but verse 1 of this chapter seems to refute that

idea. Here we read “**After these things I saw ...**” “**These things**” here can only mean the opening of the first six seals in chapter 6 which as we saw in verse 15 has run the people into the dens and the rocks, crying not for mercy, but to be hid. It would appear that with the casting down to the earth of old Satan and his angels in 12:9 the real tribulation begins. In verse 14 of chapter 12 I see reason to believe that this takes place in the middle of the seven years. So, it may well be that the sealing of the 144,000 takes place just before old Satan in all his fury is cast down.

John “**saw four angels standing on the four corners of the earth**”. There have been people who refused to believe that the earth is round because of this statement. This, however, is symbolic language. It simply means that the four angels are in commanding positions around the earth. They are “**holding the four winds**”. If we turn to **Daniel 7:2** we find that Daniel saw these four winds striving upon the great sea. The “**sea**” in Scripture speaks of chaotic conditions among the multitudes, peoples, nations, and tongues, **Revelation 17:15**. As a result of the four winds striving upon the great sea we see the four terrible beasts which represent the four great Gentile world powers coming into view. Then in **Revelation 13:1** John saw the first “**beast rise up out of the sea**”. This simply means that this beastly man comes into power as a result of chaotic conditions among the people of the earth. In **Daniel 11:21** we see that this beast comes in peaceably and obtains the kingdom by flattery, and how people do like to be flattered in our day. So we might say these four winds indicate providential agencies working upon the minds of the people. The fifth angel is seen coming up out of the east. He bears “**the seal of the living God**”, and he tells the four angels to hold back the four winds until the servants of God, the 144,000 have been sealed. This “**seal**” (Greek **SPHRAGIZO**) means an emblem of ownership and security. In the days of the open range out west each cattleman had his brand, or seal which he put upon his cattle in order that everyone might know they were his. This brand meant that these cattle were under the protection of their owner. So in the case of the 144,000. This seal is to show to all that these people belong to the living God. We would not be dogmatic as to what this seal is to be, but it appears to me that it is the name of their owner written in, or on their foreheads, **Revelation 14:1**.

There is so much heretical teaching in the world today as to who these 144,000 are. You have, no doubt, seen people who were trying to be one of the 144,000 when they were no more a Jew than a swamp rabbit is a sheep. Of course I am familiar with the fact that Herbert Armstrong and his deluded followers have found the lost ten tribes of the Jews. According to their great discovery we English speaking people are those ten lost tribes. Herbert is quite a detective (in his own egotistic imagination). I am persuaded that no one should go to any trouble to refute such stuff as that, because no one in his sound mind would fall for it. And a person who does not have a sound mind would be unable to profit by a refutation of it. Here we see 12,000 from each of the twelve tribes, and it is interesting to note the difference here as to the names of the tribes. By checking the names here with that in **Numbers 1** you will find that Dan and Ephraim are left out and the names of Joseph and Levi have taken their places. In **Deuteronomy 29:18-20** we learn that the person or tribe that goes after other gods, and serves them shall have their name blotted out. And in **1 Kings 12:28-29** we find that Jeroboam made two calves of gold for the people to worship. One of them he put in Dan, the other in Bethel. Dan was a city in the extreme northern part of the country which had been built by the Danites after they had conquered this territory. Bethel was originally in the land assigned to Benjamin, but by the time of Jeroboam it had become a part of Ephraim's territory. So we see Dan and Ephraim furnishing a place for the idol gods which Jeroboam set up. As a result of this, no doubt, we see their names left out of this list. Another striking thing about this list is the fact that Judah is mentioned first even though Reuben was the eldest son. Here we see God's sovereign grace on display. If you examine Judah's moral character in **Genesis 38:1-5, 15-16** you will have to admit that only the sovereign grace of God could put him first. But since our Lord was to be "**the Lion of the tribe of Juda**" God put Juda first and then Reuben the first born. But, in the coming day when the tribes are assigned their portion of the land during the thousand year reign of our Lord, Dan is mentioned first, **Ezekiel 48:1**, and in verse **5** we see Ephraim getting his portion. The grace of our God is something we shall never be able to fathom in this life.

When I see the awful mess that some of our great Bible scholars have made in their attempt to interpret the Scripture before us, I am forced to fall

prostrate before our Lord and say, “Who am I to try such a task?” When I see these great men of God setting forth so many different and varied thoughts on this great host of people before us, I am made to see just how fallible - how prone to err we mortal creatures are. All whom I have read after are agreed that there is to be a great host of people saved during some part of the great tribulation, that is, all those who believe the Bible. But beyond that point all is confusion among them.

One dearly beloved brother from whom I have received many precious thoughts on the book of **Revelation** says this great host is in heaven. One reason he gives for this view is that the angels in verse **11** would have absolutely no place if the scene were earthly. He gives **Hebrews 2:5** as his proof of this statement. But, when I turn to **Hebrews 2:5** I find this Scripture simply saying that the angels will not be ruling over that world. To be sure that world, that is, the millennial world, will be in subjection to Him who is “**Lord of lords and King of kings**”. But no where do I find any reason to believe that the angels will not be present in that day. On the other hand, I find ample reason to believe they will be present, and on the job for which they were created. They were created to serve and praise Him who created them. In **Matthew 16:27** our Lord says He will “**come in the glory of His Father with His angels**”. In **Matthew 13:41** the Son of man is to send His angels to gather out all that is offensive to Him. And in **Matthew 24:31** we see Him sending His angels to gather “**His elect from the four winds**”. Don’t tell me our Lord won’t have His ministering servants at His beck and call when He comes to reign over this earth. Another reason, and that very dogmatically, for his believing this is a heavenly scene is stated in the form of a question. He says, “If you make **7:9-17** millennial, what disposition do you make of this great company after the brief 1,000 years?” Whom does this brother think our Lord will reign over during the millennial reign? Does he think the King of kings will just reign over the rocks and the rills, the mountains and the hills? And who am I that he should ask me what I am going to do with this great company at the end of the 1,000 years? If I did not believe that there will be saved people living on this earth during that time, I doubt that I could look forward to reigning with Christ with such great anticipation.

Still another great Bible scholar proves, to his satisfaction, that this is a heavenly scene by saying, “Gentiles could not serve in an earthly Jewish Temple”. But, when I look at the Scripture before us, I fail to find any Jewish Temple. I do see in verse **15** where this great host is to “**serve Him day and night in His temple.**” If we look upon this as an earthly scene we do not have to explain away the expression “**day and night**”, neither do we have to ignore the palms, or rather palm branches, in their hands, nor the fact that our Lord feeds them. I know of no Scripture that teaches that saints in their glorified bodies will have to be fed. I readily admit that the presence of the elders and the four beasts (living creatures) about the throne in verse **11** would indicate that this throne is the Father’s throne in heaven. But, can anyone give Scriptural reasons for denying that the throne in verse **9** is on the earth and the one in verse **11** is in heaven? Will there not be very close connection between these two thrones during that time? Let no one think for one moment that those two thrones will be isolated from each other during that 1,000 years. If there is rejoicing in heaven over one person who repents, **Luke 15:7**, can we not expect joy in heaven in that day at the sight of this innumerable host?

We find in verses **13-14** that John did not recognize this great host of saints. He was familiar with the Old Testament saints and with the church age saints, but here was a group he had not come in contact with before. He is told that these are the ones who “**came out of great tribulation**”. In **3:10** we see that the church age saints are to be kept from the great tribulation. The word “**from**” here is from **EK**. This same word **EK** is properly translated “**out of**” here in **7:14**. So we see the church age saints are to be kept out of the great tribulation. We notice that they have on white robes which have been made “**white in the blood of the Lamb**”. These saints, like all the rest, can only be saved by means of the shed blood of Jesus Christ. God has never had but one way of saving sinners, and that is through the shed blood of His Son.

In verse **15** we are told that “**He that sitteth on the throne shall dwell among them.**” If this host of saints were in heaven, would they not be dwelling with God rather than God dwelling with them? In verse **16** these saints are to hunger no more because in verse **17** “**the Lamb which is in the**

midst of the throne shall feed them.” Is not feeding the saints peculiar to earthly saints who are still in the flesh? The fact that this multitude of saints have palm branches in their hands, that they serve God day and night and that the Lord is to dwell among them and feed them is conclusive proof to this little Bible teacher that these are earthly saints in the flesh just as you and I are today.

It is to be granted, however, that the latter part of verse **16** might lead some to believe these saints are in heaven. But a close study of this phrase should clear up any doubts. In **Isaiah 49:10** we read, **“They shall not hunger nor thirst; neither shall the heat nor sun smite them.”** And in **Psalms 121:6** God says, **“The sun shall not smite them by day, nor the moon by night.”** The context of these Scriptures reveal that the Jews are not to suffer from sun strokes, and the context also reveals that this is to take place at the same time we have before us in **Revelation 7:16**, that is, the millennium. Our Authorized Version says in verse **16** **“Neither shall the sun light upon them.”** This word **“light”** comes from **PIPTO** which means to strike or to smite, and it is so translated in other versions. Had the Holy Spirit meant to say the sun will not shine on them He would have used either **EIPHAINO** or **LAMPO**. So, the Scripture before us does not mean the sun will not shine upon this great multitude, but that they will not suffer from excessive heat.

All this reminds us of the conditions that prevailed on the earth before the flood. The fossil remains of both plants and animals found in all parts of the earth are conclusive proof that a temperate climate existed from pole to pole in that time. These fossils tell us that plants and animals that can live only in temperate climates were once found in abundance around the poles. Admiral Bird and his men discovered a whole mountain of coal at the South Pole. Where there is that much coal, there had to be a world of vegetation there at some time prior to that. It takes a lot of vegetation to make just a little coal. Then there are animals that can only live in a warm climate that have been found in the far north that froze so rapidly when that change in climate came about that their internal organs are still intact. This terrible change must have come about at the time of the flood. So, would it be some kind of monstrosity if I were to suggest that it would be a little thing for our mighty

God, the El Shaddai to just tilt this old world back to its original position, and thereby give it pleasant weather from pole to pole with neither excessive heat, nor excessive cold anywhere? After all this old earth will be a wonderful place on which to live in more ways than one, when our Lord comes to judge the earth.

CHAPTER EIGHT

In chapter 6, especially in the first four seals, we see death and destruction at the hand of man. Even though these are the judgments of God upon this sin cursed earth, still He uses man to slay man. In these four seals we see God's "**four sore judgments**" which are given in **Ezekiel 14:21** as "**the sword and the famine and the noisome beast, and the pestilence.**" All this is brought on by natural means in the hand of God. But when we come to the sixth seal God takes over and man flees to the dens and the rocks of the mountain. The seventh seal brings before us our Lord's "**strange work**" of **Isaiah 28**. There we read in verse 17 "**Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place**". And in verse 21 we read, "**For the Lord shall rise up as *in* mount Perazim, He shall be wroth as *in* the valley of Gibeon, that He may do His work, His strange work.**"

But before He starts His strange work we see in verse 1 of our chapter before us that "**there was silence in heaven about the space of half an hour.**" How this reminds us of **Isaiah 18:4** where we read, "**For so the LORD said unto me, I will take my rest.**" How this ominous silence is a portent of the terrible things to come. Not only is there silence on the throne itself, but the "**four living creatures**" and the twenty four elders lay down their harps and stop their singing for half an hour. The loud voices of the millions of angels of **Revelation 5:11-12** are heard no more during this time. The glorified saints stop their audible worship of the Lamb, and the disembodied tribulation saints refrain from crying out for revenge on their enemies until the half an hour of silence is over. How awesome is this terrifying silence, and how near at hand it must be to this God hating world.

John saw seven angels standing before God "**and to them were given seven trumpets**". The blowing of trumpets has played an important part in the life of God's people. In **Exodus 19:16** the voice of the trumpet heralded the giving of the law. It was used to gather the congregation together, **Numbers 10:7**, to announce the year of Jubilee, **Leviticus 25:9**, to bring about the fall of Jericho, **Joshua 6:20**, to bring about the defeat of the

Midianites **Judges 7:22**, and how we do long to hear that “**last trump**” of **I Corinthians 15:52** and **I Thessalonians 4:16** which is to herald the rapture of the saints that we may ever be with the Lord.

But, before the seven angels sound their trumpets John saw another angel come and stand at the altar. This angel had “**a golden censer**”. The “**censer**” (**LIBANOTOS**) has a primary meaning of frankincense and a secondary meaning of a vessel in which incense is burned. It is used in its secondary sense here in this Scripture. We see that much incense was given to this angel. This “**incense**” (**THUMIAMA**) is frankincense which is a resin or gum from the **ARBOR THURIS** or incense tree. It is a very fragrant substance that is used for perfume. But what we want to notice here is that much of it was given to this angel. The fragrance of this “**much incense**” speaks of our Lord’s sacrifice of Himself on the Cross. We note that the “**much incense**” was offered with “**the prayers of all saints**” on the golden altar. How this does tell us that our prayers are not forgotten. In some way our prayers help to usher in the judgments on this wicked world. The prayers of all saints in connection with the incense which represents our Lord’s person and work on the Cross is very effectual before our God.

There are Bible commentators who hold that the angel priest before us is the Lord Jesus Christ, but I am persuaded that when this time comes our Lord has laid aside His priestly robe and is now attired with the garments of the judge. There is no salvation before us here, but judgment in great profusion. The judge’s role of this angel is clearly set forth in verse **5** where he fills his censer with fire from the altar and casts it into the earth. Let us remember that fire speaks of judgment, not of salvation. We find that when the fire is poured out “**there were voices, and thunderings, and lightnings, and an earthquake**”. In nature the lightning must precede the thunder, but when God sets His hand to confound this old sinful world He reverses the order. Just think of the terrifying effect upon the wicked world when they first hear the thunder and then see the lightning. But even though the fire is poured out upon the earth, still God says in **Zechariah 13:9** “**I will bring the third part through the fire.**” Even fire from heaven itself cannot hurt those whom the Lord chooses to protect. In verse **6** of the chapter before us we see the seven angels who have the seven trumpets making preparation to sound their

trumpets which in turn brings such sore judgments upon a God dishonoring world that deserves every one of them so much.

How Scriptures like the verses before us do literally throw us at the feet of our Lord begging for light that we may see what is there for us. It would be so much easier to just follow the line of least resistance and say with many other writers on **Revelation** that we should take what we have before us literally. Some of them say all we need to do is believe what it says. Certainly I believe that God can do all these things found in this Scripture plus any other things He might wish to do. And it would be much easier to just say I believe it just as it is written than it is to search the Scriptures to see what all this signifies. But the very first verse in the book tells us that this revelation was signified, that is, it was given in signs and symbols. In verse **16** of chapter **one** we see our Lord holding “**seven stars in His right hand**”. To be sure, my Lord could hold seven actual stars in His hand if He chose to do so. But in verse **20** we are told that these seven stars are the angels (pastors) of the seven churches. The Holy Spirit gave us the meaning of this sign, but if He stopped every time He gave a sign in this book and told us what it meant, He would have made a lazy man’s book of it. But our Lord had no desire to make a lazy man’s book of this wonderful book of **Revelation**. He wanted us to be forced to search the Scriptures for the meaning of these signs. It is just that which makes us grow into spiritual Christians.

In verse **7** the first angel sounds his trumpet “**and there followed hail and fire mingled with blood**”. In **Isaiah 28:17** hail is spoken of as that which sweeps away the refuge of lies. And in **Isaiah 28:15** we see those who have made lies their refuge. What is the lie that is the refuge of millions of people in our day? Is it not that their salvation is in their church? If their church is destroyed from off the face of the earth, would that not sweep away their refuge of lies? In **Revelation 17:16-18** we see the utter destruction of the mystery Babylon which is none other than the Catholic Church. The fire mentioned in the verse before us may very well represent God’s fury that is being poured out upon this ungodly thing. In **Nahum 1:6** we are told that “**His fury is poured out like fire**”.

As a result of all this we see one third of the trees and all the green grass burned up. It would be a little thing for our great God to do all this literally, but, if we are to look upon this as signified prophecy, we must try to find what these things represent. From **Deuteronomy 20:19** we learn that the tree represents man's source of food. So, if one third of the food resources are destroyed, you have what we find in **Revelation 6:6** where food becomes so expensive that a man can only make enough to buy his own food. In **1 Peter 1:24** we see the grass speaks of the glory of man. If man glorifies his church and his church is utterly destroyed before his very eyes, quite naturally his glory will all be gone.

When the second angel sounds his trumpet John saw what appeared to him to be a mountain that was burning with fire being cast into the sea. Some writers tell us that this thing that looked like a mountain was a meteor. But, if you notice, they do not back up their thinking with the Scriptures. I am unable to find any Scripture that would liken a meteor to a mountain, but I do find references which liken a kingdom to a mountain. In **Daniel 2:44** we are told that **"In the days of these kings shall the God of heaven set up a kingdom."** Then in **Isaiah 2:2** we read **"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains."** And in **Isaiah 11:9** the Lord's holy mountain can be none other than the kingdom He is to set up. So it is with the great mountain that filled the whole earth in **Daniel 2:35**.

The Catholic Church is certainly a great kingdom, or empire. It is not only a great religious empire but it is also a great political empire as well. Even today (1969) she tells the nations of the earth what they can do and what they cannot do. Our own elective officers in the greater part of our own country are afraid to say "no" to her. And when the beast comes on the scene and heads up the ten kingdom empire of the last days we see her sitting upon the beast, **Revelation 17:3**. That is, she is telling him what to do and what not to do. This great monster looked like a kingdom to John and it certainly looks like one to me. This thing that looked like a mountain was burning with fire. In **Revelation 17:16** we are told that the beast and the **"ten kings"** shall **"burn her with fire"**. The **"her"** here certainly appears to be the Catholic Church.

This thing that is burning with fire is cast into the sea. Some writers tell us it is the Mediterranean Sea. Others say it is all the oceans and seas. But in **Revelation 13:1** John saw “**a beast rise up out of the sea**”. This beast is most certainly a man. His activities prove him to be a man and not some wild, untamed beast. Then in **Revelation 19:20** we see him being cast into hell alive. So it is not the sea that brings him into power, but rather that of which the sea speaks. To learn what the sea represents let us go to **Revelation 17:15** where we read, “**The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues**”. In other words the sea represents chaotic conditions in the world. We see that a third part of this sea becomes blood and a third part of the creatures died. When the beast and the “**ten kings**” set their hand to destroy this great and ferocious monster, the Catholic Church, blood will flow and people will die. This terrible monster will not lie down and die peaceably. I am told that the basements in the large Catholic churches are today literal arsenals. She is even now (it seems) preparing herself for that day.

We are told in the Scriptures before us that one third of the ships are destroyed. In **Revelation 18:9-19** we see the effects of the destruction of this great empire. We see “**the merchants of the earth**” wailing and casting dust upon their heads because of the loss of such a lucrative business. The average person does not have any idea of the amount of business that will stop when this great kingdom is destroyed. In verse **19** we read, “**Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.**” The loss of all this Catholic business will put a third of all the ships out of business. The word “**destroyed**” here does not mean extinction, but non operative. No wonder the world laments her great loss.

When the third angel sounds his trumpet we see “**a great star**” fall “**from heaven**”. In **Revelation 6:13** we saw “**the stars of heaven**” falling. Here in the verse before us it is the “**great star**”. It is my conviction that the stars of **6:13** represent the pastors, or priests of the false churches. That being the case, the great star of **8:10** would quite naturally be the head over all these false churches. I have prayed, begged, pleaded and waited long upon the Lord for the way to go in the matter of an explanation of this great

star that I might not cause some of His people to err. And if He has led me as I have trusted Him, and waited upon him, as I believe He has, then this great star is none other than the Pope of Rome, the head over the Catholic Church. Or, if you prefer to do so, you may call him the Pontifex Maximus, the head over the old ancient Babylonian Mysticism. They are one and the same thing.

But someone may say, this star falls “**from heaven**”. That is true. Our Bible says this star falls from heaven, but does the word “**heaven**” always mean the place where God has His throne? Sometimes we are too quick to give our own definition to Bible words. In **Haggai 1:10** we are told that “**the heaven over us is stayed from dew**”. That is, “**dew**” is withheld from it. This heaven is the air immediately above us. And in **2 Corinthians 12:2** Paul speaks of “**the third heaven**”. You must first have a first and second heaven before you can have a third heaven. If there is only one place that is called heaven it would be foolish to call it the third heaven, and God does not talk foolishly. You and I do talk foolishly sometimes, but our Lord never does. The Greek word for “**heaven**” is **OURANOS** and it simply means to lift or to heave. We might say it means to exalt, or lift up someone, or something. The “**third heaven**” where our Lord and Saviour is seated at the right hand of the Father is a highly exalted place that is lifted up above all the other heavens. So, I ask you, could this heaven from which the great star falls not to be the high and exalted position to which the religious world has lifted the pope? Certainly I do not believe we would be doing any injustice to the word **OURANOS** nor to the precious Scriptures of which it is a part if we say the word heaven here in **Revelation 8:10** means the exalted position the pope holds in the eyes of the world. We find this same word is translated “**air**” in **Matthew 6:26** and **8:20** as well as in other places.

So to me the stars in **6:13** represent the lesser church dignitaries in this false religious empire. The great mountain in **8:8** represents this false religious empire or kingdom itself and the great star in **8:10** the head over this empire. The great star is “**burning as it were a lamp**”. Let us note, it does not say this star is a lamp. Most other translations say “**burning like a torch**”. Our Lord tells us in **John 8:12** that He is “**the light of the world**”. But to most of the Catholic world the pope is their god. Therefore, he is their light even though it is only an imaginary one. But this “**burning like a torch**”

may very well refer to what we see in **Revelation 17:16** where the beast and the “**ten kings**” “**burn her with fire**”.

This “**great star**” falls “**upon the third part of the rivers, and upon the fountains of water.**” **Job 20:17** speaks of the river of honey. That is, the river speaks of sweetness. **Job 29:6** speaks of the “**river of oil**”. **Hebrews 1:9** speaks of our Lord anointing His people with “**the oil of gladness**”. So the “**river of oil**” speaks of “**the oil of gladness**” in the Lord. Then in **Psalms 36:8** we read of the river of the Lord’s pleasure. Since the pope is all the sweetness, all the oil of gladness and all the river of pleasure the Catholic world knows about, can we not see how bitter their lot will be when he is destroyed? This “**great star**” “**is called Wormwood**”. The word “**wormwood**” comes from **APSINTHOS** which is a plant that grows in desolate places, and which is both bitter and hurtful, or harmful to man. In **Lamentations 3:15** “**wormwood**” speaks of calamity, and in **Amos 5:7** it speaks of injustice. How this does characterize the pope. What, or who can be more calamitous to mankind than the pope of Rome? And certainly many men will die when the beast and the “**ten kings**” come to destroy this great star.

The fourth angel sounds his trumpet, and once again we are forced to fall prostrate at the feet of our Lord pleading for an understanding. How we do realize that the book of **Revelation** was not written for the casual reader. No dime novel reader can read the first chapter of this wonderful book and then close the book and tell you how the book ends. No literalist that I have heard on this verse **12** has ever made much sense to me. I heard one recently who said, “Let’s just take it for what it says and we won’t have any trouble with it”. I grant you that is so much easier than to search the Scriptures for the interpretation of this verse. On the surface it sounds real good just to say let’s take it just as it is written. But if we are going to be literalists let’s be reasonable with it. I believe that God can do anything He wants to do, and I believe that He can do it any way He wants to do it. If He chose to make a third part of the day dark with two thirds of the literal sun shining upon it, He could do it easily. But let us remember that act would be supernatural, not literal. Supernaturally speaking, all things are possible. But from a literal standpoint it is utterly impossible to have a third part of the day completely

dark while two thirds of that great and powerful sun shines down upon it. If we want to take this book for what it says, let us go back to the first verse in the book and see what it says. In that verse God says that He sent and SIGNIFIED this revelation by His angel to John.

I make no boast of being an authority on any part of God's precious Word, and most certainly not the portion before us. But, with a prayer on my lips that I may be led by the Holy Spirit to the extent that I may not cause any of my Lord's people to err, I humbly give what I believe is taught in this verse.

In **Genesis 37:9-10** we learn that the sun, moon, and stars speak of a family relationship. In **Malachi 4:2** our Lord is spoken of as the "**The Sun of Righteousness**". His true churches are to make up His Bride. True Baptists have made up His true churches throughout the centuries. And from a close study of **Revelation 1:20** we find that stars in this book represent the pastors of the churches. If we say the sun here in the verse before us represents "**the Sun of Righteousness**", the Lord Jesus Christ, you may say can "**the Lord of glory**" be darkened. Yes, He surely can be darkened so far as the religious world is concerned. I recall a total eclipse of the sun many years ago that caused such darkness over the part of the earth where I lived that the chickens went to roost in midday. Now the fact that the moon got between us and the sun did not affect the sun, but it surely did affect us. In the day under consideration when the Catholic Church has been completely destroyed, I am persuaded that the apostate Baptist Churches that are left on the earth when our Lord comes in the air for His saints will prosper as never before. People are naturally religious, and therefore they must cling to some religious organization. But these Baptist (by name) pastors who, no doubt, will be the product of professors such as Dale Moody, Eric Rust, Frank Stagg, Roy Honeysutt, and a great host of others of their ilk will stand in their pulpits ripping and tearing, denying and denouncing God's precious Word to the extent that their teaching will shut out all semblance of light from "**the Sun of Righteousness**" just as the moon shuts out the light of the sun in a total eclipse.

In **Isaiah 8:20** we are told that “**If they speak not according to this word, it is because *there is no light in them.***” And in verse **22** we are told that “***They shall be driven to darkness.***” In **Micah 3:5-6** speaking of prophets, or preachers that cause the Lord’s people to err we read, “**therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine.**” How spiritually dark it will be in that day because the preachers will not speak according to this word. David speaking of the wicked says, “**Let their way be dark and slippery**”, **Psalms 35:6**. Again he says, “**Let their eyes be darkened that they see not,**” **Psalms 69:23**. Paul quotes this statement in **Romans 11:10**. Paul also says, “**And their foolish heart was darkened**”, **Romans 1:21**. And in **Ephesians 4:18** he speaks of people “**having the understanding darkened**”. In **Isaiah 60:2** we are told that “**Gross darkness**” shall cover “**the people.**” We know this is spiritual darkness because in verse **1** we are told to “**Arise, shine; for thy light is come**”. The old devil would like for us to think that this darkness in **Revelation 8:12** is physical darkness because that would keep people looking the other way while he covered them with gross darkness. But I do not want to point you the other way while he does his dirty work. In **Ephesians 6:11-12** we are admonished to “**put on the whole armour of God**”, because we wrestle “**against the rulers of the darkness of this world**”. To “**put on the whole armour of God**” requires long, tedious, prayerful study of the Word. And it simply cannot be done on the run. So, may we all spend more time at the feet of our Lord because He says that is the thing that is needful, **Luke 10:42**. The word “**day**” in Scripture may mean the time of sunlight, it may mean the time of our life as in **John 9:4**, or it may mean the time of the great tribulation, or some other definite period of time.

In verse **13** we learn that all these terrible things that we have been studying so far are as nothing compared to those that are to follow when the last three trumpets are sounded. How close this awful time seems to be upon this wicked world, and how little they seem to care. The blindness brought on by the total depravity of man is something that we never cease to marvel at.

CHAPTER NINE

Here in verse **1** we see “**A star fall from heaven unto the earth**”, that is, according to our Authorized Version. All other versions known to me say “**fallen from heaven.**” Here we see the last of a series of stars falling. This began in **6:13** where we saw “**the stars of heaven**” falling. Then in **8:10** we saw the “**great star**” falling, and in **8:12** “ ” were darkened. Now, in **9:1** we see the last of this line of illustrious stars (in the eyes of the religious world). When we come to this one, even such literalists as Larkin and Newell and Seiss are forced to admit that he is a person. In verse **1** this star is addressed as “**him**”, and in verse **2** it is “**he**”. So what could the literalists do but admit that this star is a person?

The Berkley Bible footnote tells us that this star is Christ Himself. But I am persuaded that the translators of this version are not much better at interpreting the Scriptures than they are at translating them. In the first place, why would “**the Lord of glory**” permit Himself to be arrayed in line with the stars in **Revelation 6** and **8**? And in the second place, who would be giving Him a key? Then in the third place, why was He fallen “**from heaven unto the earth**”? Let us keep in mind that this star must be a church dignitary in order for him to fit in with our Lord’s line of interpretation set forth in the first chapter and verse **20**. In **6:13** we found the stars there to be the lesser dignitaries of the Catholic Empire. In **8:10** the “**great star**” can be none other than the pope himself. In **8:12** the stars that are darkened there I hold to be the preachers and professors among apostate Baptists. Then what other great church dignitary that has fallen “**from heaven unto the earth**” could fit in with this motley crowd of stars?

In **Revelation 12:9** we read, “**And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world: he was cast out into the earth.**” So, to me, this is the star that is fallen “**from heaven unto the earth**”. In **2 Corinthians 11:14** we see that this one who is to be cast down to the earth during the great tribulation is today “**an angel of light**”. And certainly no one should deny the fact that he is a great church figure. He has started so many churches that are popular with

the world that our Lord's true churches have come to be looked upon as an enemy to everyone.

This fallen one is given a key to, or for the "**bottomless pit**". This pit is not the abode of the wicked dead in this age. The Greek word for their abode is **HADES** while the word for the "**bottomless pit**" here in this verse is **ABUSSOS**. This **ABUSSOS**, or "**bottomless pit**", is the demon's hell, that is, it is the place where the demons are punished. In **Luke 8:31** we hear the demons begging our Lord not to command them to go into the "**bottomless pit**". Our Authorized Version says "**into the deep**", but this word "**deep**" is from the same word **ABUSSOS** which means "**bottomless pit**", or the "**abyss**", and it is so translated in other translations.

The word "**key**" (**KLEIS**) in the New Testament does not mean an instrument that is used to open a lock. The key that was given to Peter (**Matthew 16:19**) was a system of teaching. In **Acts 2** beginning with verse **14** and in **Acts 10** beginning with verse **34** we see him setting forth that system of teaching. In **Luke 11:52** the lawyers are seen as having "**taken away the key of knowledge**". That is, they have discarded the true system of teaching and have supplanted their false system in the souls of men. Here in **Revelation 9:1** the key speaks of the fallen star's authority, or maybe we should say his permission to set forth his system of teaching without any restraint except that it was not to cause injury to the elect

The smoke from the pit speaks of the results of this system of teaching. Satan's false doctrines will literally flood the world to the extent that all spiritual light will be shut out completely so far as the non-elect are concerned. In **2 Thessalonians 2:7-12** we see this terrible smoke hovering over the people "**because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned**". God sends this delusion upon this wicked people by giving old Satan permission to turn his system of teaching loose upon them. Sometimes we wonder if Satan does not already have that permission. His doctrines are sweeping the world today like a sage brush fire on a windy day. But, in the light of the Scripture before us, I am persuaded that we have not seen

anything yet compared to what lies ahead. But what we do see going on all about us should cause us to lift up our heads for our “**redemption draweth nigh**”.

If we listen to the literalists we will be forced to look upon the “**bottomless pit**”, or the “**abyss**” as an insect hatchery. But I do not believe the climatic conditions in this terrible place of torment prepared for the demons, and for a time, for the devil himself, would be very conducive to insect reproduction. The “**locust**” (**AKRIS**) is an insect. Those found in the Bible lands are larger than ours here in America and are more able to fly through the air for great distances. In **Matthew 3:4** and in **Mark 1:6** we find that John the Baptist ate them. Today the Arabs take off the head, legs and wings, stew them in butter and call them good. In the Eastern hemisphere these locusts travel in great swarms, or hordes. Sometimes they are so numerous that they almost shut out the sun like a cloud. When they come to a man’s farm they devour everything green that is found on it. Here in America our species of locust can only sail through the air for a few feet at a time. Therefore, they do not go in swarms as they do in the Orient. Here we know him as the grasshopper.

Since, according to **Revelation 1:20**, the “**candlesticks**” represented the churches and the stars represented the pastors of the churches, would we be changing the manner of interpretation set forth by our Lord here in **1:20** if we say that the locusts represent the neo-orthodox seminary professors, the so-called higher critics of our day? We are told that these locusts come out of the smoke which arose out of the “**bottomless pit**”, that is, they come out of the false system of teaching that is so prevalent in our day. This simply means that these neo-orthodox teachers are the product of this new system of teaching. The fact that these locusts are not to eat the green grass, or any green thing should prove to us that they are not literal locusts.

In **Matthew 24:24** we read, “**For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were possible*, they shall deceive the very elect**”. Here in the Scripture before us we see these false christs and false teachers deceiving the non-elect to the extent that in verse **6** they seek death. But though they seek death

they are not able to find it. There is absolutely no suffering to be compared to that brought on by mental suffering and anguish of soul in the spiritual realm. Sometimes God's own saints do some of this kind of suffering needlessly. How vividly do I recall the mental agony and anguish of soul that I suffered for months before I finally severed my relations with a religious system that I knew I could never be a part of. The ties that binds one so securely in these religious systems, such as the fear of losing the friends who have meant so much to you through the years, the fear of losing the seeming benefits that these systems have to offer, in some cases the fear of the loss of business, and the strongest tie of all, the fear and dread of the persecution that comes from those you love so much. These ties are very real, and they hold many of our Lord's saints in these systems until they suffer much anguish of soul. But these people in verse 6 who seek death are not the Lord's people. Rather they are demon possessed people like the one found in **Mark 5:1-5**. In verse 4 we see this man that no man could tame, or help. He was so possessed with demons that he continued to go day and night in the mountains and "**among the tombs**" "**crying, and cutting himself with stones**". What suffering and anguish of soul is brought on by being demon possessed. And the religious teachers will prepare these people for demon possession just as the farmer prepares the soil for the seed.

These neo-orthodox teachers do their terrible work though their tails. In verse 10 we are told that these locusts had tails. And in **Isaiah 9:15** we read, "**The ancient and the honorable, he is the head; and the prophet (or preacher) that teacheth lies, he is the tail**". These professors are the product of the false system of teaching, the preachers who teach lies are the product of the professors and the demon possessed people who wish they could die are the product of the preachers who teach the lies. In all this we see the poor Gadarene of **Mark 5** multiplied by the millions.

In verse 7 we see these locusts "**like horses prepared unto battle**". This can very well speak of the rapid progress these professors will make when once the Holy Spirit has removed Himself from the role of the hinderer (**2 Thessalonians 2:7**) at the time of the rapture of the saints. Also in verse 7 we see that these professors have "**crowns like gold**". Please note, they are not gold. They just look like gold, that is, they are just an imitation. Gold

speaks of our Lord's glory. These "**crowns like gold**" speak of a glory that is not the Lord's glory, therefore, it is their own glory. We are told that these locusts have faces like "**the faces of men**" which speaks of their great intellect. These professors, even in our day, sway their pupils with their great intellectualism. They are smart and shrewd to the extent that they are able to put over their damnable teaching, and make the religious world love it. One of Theodore Clarke's former pupils said to me that Clarke was not really as atheistic in his teaching as some of the others who taught with him. According to him, Clarke was not nearly so rank in his neo-orthodox teaching as St. Amant, Frank Stagg, Eric Rust, or Dale Moody and many others like them, but that he was just not smart enough to put it over. So, Clarke was dismissed from the faculty at the New Orleans Seminary while the others who are smart enough to rip, tear and deny God's precious Word and get by with it are still on the payroll.

Then we are told that these locusts have hair "**like the hair of women**". In **Song of Solomon 7:5** one version says, "**Your head crowns you like Carmel, and your flowing locks are like purple; a king is held captive in the tresses.**" As the king is held captive by the tresses of hair, so the pupils of these professors are held in the net of intellectualism. Then in **1 Corinthians 11:15** we read, "**But if a woman have long hair, it is a glory to her.**" As the woman's hair is her glory or pride, so the professor's false system of teaching is his pride and joy. It proves, to him that he is of the intelligentsia and therefore, he is too smart to believe what God has said in His Book. Their teeth like the teeth of lions speak of the awful agony and suffering they bring to men. Their breastplates may very well speak of their seared conscience that prevents any real truth of the Word from getting through to them.

In verse **11** these "**locusts**" (or professors) have "**a king over them**". And please note that he is not the King of kings, but rather he is the destroyer which is none other than old Satan himself. How awful it is to find that so many of these who are being held up before the world as authorities on the precious Word are nothing but the instruments of Satan who rules over them.

We are too prone to jump at conclusions and give words a meaning they should not have. In the case of “**the four angels who are bound at (not in) the Euphrates River**” William R. Newell says they are Satan’s most powerful princes. H. A. Ironside says they are angels who are restraining the Asiatic hordes from pouring themselves upon Palestine and Europe. That would make them good angels. Clarence Larkin calls them bad angels. Edward A. McDowell, though he purports to give us the meaning of **Revelation**, gives absolutely no meaning at all. Others say this and still others say that which shows the fallibility of us all. In the light of all this divergent teaching I feel so incompetent to even try. But with a prayer on my lips that I may not cause my Lord’s people to err, and begging Him for, and trusting in Him for light, I shall try to shed what light He may give to me on this part of this wonderful book.

If these “**four angels**” are good angels who have been restraining the enemy, why do they slay the third part of mankind? If they are bad angels, why are they bound at the Euphrates rather than under darkness in **TARTARUS, 2 Peter 2:4**? Maybe we are too quick to think of these “**four angels**” as super natural beings. I know that when we see the word “**angel**” our first thought is of the angels of heaven. But there are other angels which we must consider. If we study closely the use of the word **ANGELOS** in our Bible we will find that it refers to men as well as to supernatural beings. In **Luke 7:24** the messengers of John are just as much John’s angels as Gabriel is God’s angel. This word “**messengers**” comes from this very same word **ANGELOS**. In **Luke 9:52** we see our Lord sending “**messengers**” into a village of the Samaritans. This word “**messengers**” also comes from the word **ANGELOS**. These men who were sent on a special mission by our Lord were just as much His angels as are the heavenly angels. The difference is in their nature. One is heavenly, the other earthly. The same is true of the word “**apostle**”. Some seem to think that this word means the twelve and Paul and no one else. But the word “**apostle**” comes from **APOSTOLOS** which is also translated “**messenger**” as in **Philippians 2:25**. Here Paul says that Epaphroditus is the “**messenger**” of the church at Phillipi. And this word “**messenger**” comes from **APOSTOLOS** the same word that is in other places translated “**apostle**”. I am not trying to teach a lesson in Greek. I could not do that if I tried. But I am trying to show you that the word “**angel**”

which comes from **ANGELOS** means a “**messenger**”, or one sent by God, or by man, or by Satan. In **2 Corinthians 12:7** Paul tells us that his “**thorn in the flesh**” was “**a (not the) messenger (or angel) of Satan**”. One of old Satan’s preachers kept buffeting Paul and thereby he was kept humble.

In the light of all this, I contend that the four angels here in **Revelation 9:14** are men. That is, they are the rulers of the countries over across the Euphrates River who would like to pour across this river and destroy Palestine and the surrounding country. They are not the ones who are restraining, but they are the ones who are restrained. They are restrained by our Lord from doing what they want so much to do until His time comes to permit them to do it. The kings are in His hand, **Proverbs 21:1**. The Euphrates River is the natural boundary between Asia and Europe, or the East and the West. No doubt the Russian hordes along with her satellites would have destroyed Israel and the surrounding territory long before now had it not been for God’s restraining hand. He may be using the fear of America to restrain these hordes. He can do it any way He chooses. But when the hour, the day, the month, and the year (God’s appointed time) comes He will remove that fear from their hearts, they will throw all restraint to the wind and plunge the Biblical world into a holocaust such as this old world has never dreamed of. The word “**men**” in verse **15** is rendered “**mankind**” in most other translations. And this would seem to be saying that one third of all people then living will die as a result of this terrible war.

Verse **16** gives us the number of men who will take part in this awful war as two hundred million. Larkin says this great army is invisible, and Newell says they are not human beings. If these brethren are right, then I surely am wrong. I am utterly unable to see how they come up with such a line of thinking. It is true that verse **20** speaks of these people having been slain, or killed by these plagues. But verse **18** makes it very plain that these plagues are to be fire, smoke and brimstone. This word “**plague**” comes from **PLEGE** which means a stripe or wound, and our English word “**plague**” means to affect with disease or disaster. Here in the Scripture before us it means to affect with disaster.

The horses in verse 17 speaks, no doubt, of the army's mode of conveyance just as the lampstands in chapter one speaks of the churches. If we think of these horses as being tanks, fighter planes, etc., we should have no trouble in seeing fire, smoke, and brimstone coming from their mouths. The tails are like serpents, that is, the gun in the tail of the plane can be moved up and down, left or right just as an animal's tail can be moved. Verse 19 tells us that they do hurt with these tails. Many an enemy plane has been shot down by the tail gunner in the plane.

The breastplates in verse 17 are presented as being actual fire, jacinth and brimstone in our Authorized Version. This cannot help but confuse the reader. But if we read it "**breastplates *the color of fire, jacinth (or hyacinth) and brimstone***" we will get a better understanding of these breastplates. They will be red, blue and yellow, red being the color of fire, blue the color of jacinth, or hyacinth and yellow the color of brimstone, or Sulphur.

In **Revelation 6:15-16** we found that the suffering and sorrow brought on by the great tribulation did not drive people to Christ for salvation, but rather it drives them to the dens and rocks of the mountains. So here in verses **20-21** we see the people who are left alive still refuse to give up their devil worship. You just simply do not scare people to Christ with graveyard tales, or fear of death. You may scare them into the church and be able to count heads. But Jesus said, "**No man can come unto me except the Father which hath sent Me draw (literally drag) him.**" And I am persuaded that He knew what He was talking about.

CHAPTER TEN

After the sixth seal was opened we have the parenthetical passage in chapter 7. Now after the sixth trumpet is sounded we have another parenthetical passage from **10:1** to **11:12**. Here we see a “**mighty angel come down from heaven**”. There is so much speculation as to who this angel is. Some say he is Christ, while other writers say he could not be Christ. It is true that usually in the Old Testament when Christ is spoken of as an angel He is designated as the “**Angel of the Lord**”. There is, however, at least one exception to this rule. In **Genesis 18** we see three angels visiting Abraham. One of these three angels was the Lord Himself according to verses **22** and **33**.

This angel’s appearance certainly resembles the appearance of our Lord in **1:13-15**, but some commentators say this does not necessarily prove this angel to be Christ because the angel in **18:1** lightens up the earth with his glory. It is true that some of the angels have great power and glory. So it seems, on the surface, that it is impossible for us to know just who this angel is. But verse **3** of chapter **11** should remove all doubt as to who he is. Here we read “**I will give power unto my two witnesses.**” A created angel would be as much out of place making this statement as the pope of Rome is in all of his gloating and boasting. Created angels have no witnesses to send anywhere. It is the angel who is “**the Lord of glory**” that has the witnesses to send whithersoever He wishes to send them.

It seems that there are those who spend more time trying to determine what has not been revealed than they do trying to understand that which is revealed. Verse **4** tells us that John was about to write what “**the seven thunders had uttered**”, but he was not permitted to do so. The old devil would like so much to have us waste our time trying to figure out what it was that John was not permitted to write. You see while we are doing that we are not learning anything about what has been written. So, in order that we may not be too pleasing to old Satan, let us be more concerned about that which is written, and in doing so we will be more pleasing to our Lord.

This one who has one foot on the sea and the other on the earth swears by the creator of all things, that is, by Himself that there shall be no longer delay. Our Authorized Version says “**time no longer**”, and the word **CHRONOS** does mean time, but it also means delay. In verse **4** of chapter **20** we learn that some people who are dead are to live again and reign with Christ a thousand years. This must take place after the sounding of the seventh trumpet, and a thousand years is still time. Verse **6** should end with “**delay no longer,**” and other translations do end it that way. But delay concerning what? Verse **7** tells us that it is concerning the mystery of God which He has declared to his servants the prophets.

God has declared things to His prophets that have been a mystery through the centuries, but now the time has come for these mysteries to be made known. In **Daniel 2:44** God declared to Daniel that He would set up a kingdom in the days of these kings, and that His kingdom would break in pieces and consume all these kingdoms. And verse **45** tells us that it is to be accomplished by the “**stone**” “**cut out of the mountain without hands**”. He declared to Isaiah that the time would come when the wolf and the lamb would dwell together, and the ferocious lion would eat straw like the ox, **Isaiah 11:6-9**. He further declared to him that the thorn tree must give way to the fir tree and the briar to the myrtle tree, **Isaiah 55:13**, and that the mountains and the hills are to “**break forth into singing**”, **Isaiah 55:12**, and that the great Euphrates River is to be dried up and the river bed become a highway for His chosen people of Israel to travel on as they go home to Palestine, **Isaiah 11:15-16**. All these along with many others will be understood when this time comes. There will be no further delay.

In verses **8-10** we see John taking the “**little book**” of verse **2** and eating it. This book was “**sweet as honey**” in the mouth, but when swallowed it became bitter. Some hold this book to be the same book we saw in chapter **5**. But the book in the fifth chapter is our Lord’s title deed to His redeemed inheritance. So why would He ask John to eat His title deed? Just what would be accomplished by John’s eating our Lord’s title deed? I prefer to say it is the same book we see in **Ezekiel 2:8-3:11**. Here Ezekiel was to eat the book and then speak to the house of Israel. In **Revelation 10:11** we see that John was to prophesy after eating the book. Before you and

I try to speak to the people, we need to eat the book. There is absolutely nothing else that God wants us to give to the people. To eat the book simply means to meditate on that portion on which we are to speak, and as we do this we will very likely come to see that our message will not be believed by the great majority of the people. This produces the bitter taste, but as Ezekiel was to prophesy when he knew the people would not hear, or believe him, so we are to preach the truth even when we know it will not be believed. When you hear a preacher giving the people everything but the book, you may know he is the other fellow's preacher and has not eaten the book. Harry Emerson Fosdick the Baptist (?) preacher in New York who once said he did not believe in the Virgin Birth of Jesus Christ, and that he did not know a sound preacher who did, has also said that expository preaching is the poorest type of pulpit ministry. His reason for saying this was "because it leaves so little scope for the imagination". Fosdick was not bothered with that bitterness that Ezekiel and John felt, because he preached what the masses of the people wanted to hear. It makes a world of difference. It is to be feared that a great gulf will be fixed between Harry Emerson Fosdick and Ezekiel in the coming day. In the mouth the Word of God is sweet, but when we really meditate and digest what we have read, we come to see just how rotten and filthy even the best of us are. How bitter it is, not only to see that the people will not believe the truth we preach, but to see how rotten and filthy we are ourselves.

I would like to be a sinless person. I would like to live up to every admonition given in the precious Word, but when I eat the book, I find I am utterly unable to attain to such a wonderful goal. I come to see that any perfection, any good thing connected with me in any way is now, and forever must be in Christ my precious Lord.

CHAPTER ELEVEN

In this chapter the angel tells John to “**rise**” up “**and measure the temple of God**”. Beginning with **Ezekiel 40**, Ezekiel saw the temple and all that goes with it being measured and he was given the dimensions of everything pertaining to the temple, but here in **Revelation 11**, John is told to do the measuring. But here we are given no dimensions at all whatever. There is much speculation as to the time of this measuring, but verse **2** should make it clear that it is to be done in the middle of the seven years of tribulation. Here in this verse John is told not to measure the outer court because it is to be trodden under the feet of the Gentiles for forty two months, or three and a half years. The Gentiles will tread this court and “**the Holy City**” (Jerusalem) underfoot “**until the times of the Gentiles be fulfilled**”, **Luke 21:24**. The times of the Gentiles will be fulfilled when the great battle of Armageddon is fought. And this will be at the end of the great tribulation period. So this forty two months in verse **2** would have to be the last half of Daniel’s seventieth week. Some wonderful Bible students believe the tribulation period will be only three and a half years long. They hold that the first half of Daniel’s seventieth week was fulfilled during Christ’s earthly ministry, and they might be right. But since I can find no place for half a week in **Daniel 9**, I must cling to one whole week, or seven years as the tribulation period. In this chapter I see sixty nine weeks up to the time Messiah was cut off (crucified). Since there were seventy of these weeks to begin with, and since sixty nine of them were fulfilled up to the time of our Lord’s death, on the cross, that leaves one whole week to be fulfilled as I see it. Therefore I must hold to the forty two months in **Revelation 11:2** as the last half of Daniel’s seventieth week.

In verse **3** we see the two witnesses coming into view. They are to prophesy twelve hundred and sixty days which is also three and a half years. But it does not necessarily mean that it must be the same three and a half years we saw in verse **2**. Whereas that forty two months will be the last half of the tribulation period, this twelve hundred and sixty days may very well be the first half of that period of time. In verse **14** we see that “**the second woe is past**”, but a third woe is still to come. This third woe is not the kingdoms of this world becoming the kingdom of our Lord. That is not a woe.

In fact, it is just the opposite of a woe. That will be the greatest blessing this world will ever know. Our Lord's death on Calvary's tree is the greatest blessing that can ever come our way, but His reigning here on the earth will be the greatest blessing the world will ever know. The third woe will include the seven vial judgments of chapter **16**. Since these vial judgments come after the two witnesses do their prophesying, and since they cannot come after the tribulation period is over, therefore, this twelve hundred and sixty days in which the witnesses prophesy must of necessity be the first half of the seven years of tribulation.

As to who these witnesses are we are not told. And since we are not told who these witnesses will be I can only assume that God did not want us to know who they are. So, instead of our wasting our time speculating on what is not revealed, let us use that time investigating what has been revealed. The ***“things that are revealed belong unto us and to our children forever”***, but the things that are not revealed belong unto the Lord (see **Deuteronomy 29:29**). We are not told just what these witnesses will prophesy, or give testimony to, but from the results which their testimony has upon the people, we are persuaded that they will be condemning their wickedness and prophesying what the outcome of their wickedness will be. In **I Kings 22:8** we see Ahab hating Micaiah because he always prophesied evil against him. And in **Matthew 14:3** we learn that Herod had thrown John the Baptist in prison because he had told Herod that it was not lawful for him to have his brother's wife. Herod wanted to kill John because he had condemned his wickedness, but he had to wait about killing John until God's appointed time. So here in the Scripture before us the people want to kill these witnesses, but they will have to wait until God's appointed time.

In verse **4** we are told that these witnesses are ***“the two olive trees and the two candlesticks (lampstands) standing before the God of the earth”***. In **Zechariah 4:11-14** we see that the two olive trees are ***“the two anointed ones that stand by the Lord of the whole earth.”*** The lampstands according to verse **6** speak of the Word. In **Psalms 119:105** we read, ***“Thy Word is a lamp unto my feet, and a light unto my path.”*** These witnesses have power to shut up heaven for three and a half years that it rain not. Since Elijah was given that power in **I Kings 17:1** some hold that one of these

witnesses is Elijah. And they may be right. But if I were trying to prove that one of them will be Elijah, I believe I would use **Malachi 4:5** where God says, “**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.**” But when I read **Matthew 17:12** where Jesus says, “**But I say unto you, that Elias (Elijah) is come already, and they knew him not**” I find myself saying maybe John the Baptist fulfilled **Malachi 4:5**. Of course John himself said in **John 1:21** that he was not Elijah, but the Angel of the Lord tells us in **Luke 1:17** that he was coming in the spirit and power of Elijah. So let me say this and leave it, since God could give Elijah power to shut up heaven for three years and six months, He can give that power to anyone else He chooses to give it to. The same goes for Moses and the plagues in Egypt. God can give that power to another if He chooses to do so.

In verse 7 these witnesses have finished their work, so the beast that comes up out of the “**bottomless pit**” is permitted to kill them. Many Bible commentators say this beast is the anti-christ. Some have this beast being the anti-christ and also the last Gentile world ruler. It seems to me they have their beasts somewhat mixed up. Let us keep in mind that this beast ascends out of the “**bottomless pit**”. In **Revelation 17:8** we see that the beast that ascends out of the “**bottomless pit**” is the ruler of the revived Roman Empire. Therefore, he is the first beast of **Revelation 13**. In chapter 13 John saw two beasts arise. Some Bible scholars believe that Judas Iscariot will be the anti-christ and that he is now in this “**bottomless pit**”. All we know about where he is now is what we see in **Acts 1:25**. There we are told that he went “**to his own place**”. That may be the “**bottomless pit**” so far as I know, but I am unable to prove it. But in **Revelation 20:3** we see the old serpent being cast into this pit and we know that he later comes up out of this place. The Scripture before us does not say that the beast comes up out of this “**bottomless pit**” and kills the witnesses. It says “**the beast that ascendeth out of the bottomless pit shall ...**” So to me it seems that the old devil who is to come up out of this pit a thousand years later might very well be the one under consideration. He does it through the beast of **Revelation 13:1-10**.

In verse 8 their “**dead bodies (carcasses) shall lie in the street of the great city which spiritually is called Sodom and Egypt.**” The Phillips

version says, **“the great city which is called by those with spiritual understanding, Sodom and Egypt.”** This **“great city”**, which is Jerusalem, for we are told that it is the one in which our Lord was crucified, has become so wicked and immoral that those who have spiritual insight think of it as Sodom and Egypt. A preacher who has just recently returned from a trip to the Holy Land says that the Catholics have so commercialized and so desecrated all the places that we hold sacred over there that it almost makes one wish he had not gone to see it. Surely we are rapidly approaching the time under consideration here in **Revelation 11:8**.

In verse **10** we see something that shows us just how low humanity will have sunk by that time. Here we see the people that dwell on the earth rejoicing over the dead bodies of our Lord’s anointed witnesses. The Greek word for “rejoicing” here is such a strong word that some translators have it “gloat” over them. The people seem to go wild with joy as they view these dead bodies as they lie unburied in the street. They make merry and send gifts to one another. We see here a glorious Christmas party in the superlative degree. These people have the real Christmas spirit. You know, that spirit that makes for drinking, carousing, immorality, and every other evil thing that can be thought of. But their merry making is short lived, for after three days and a half God raises them up and they ascend into heaven while their enemies look on. Can you not see the movie and television cameras that have been flashing the welcome sight of these dead bodies to the four corners of the earth now as they follow the ascension of these two until they go beyond their range? Can you not see the consternation of the people as they watch in terror as these two witnesses go up to heaven before their very eyes? No doubt some of them will say, I did not believe there was a heaven, but those two sure have gone up somewhere.

To be sure, what these people have just seen is enough to make their hair stand on end and to freeze them in their tracks, but immediately after the witnesses have ascended a terrible earthquake hits Jerusalem destroying a tenth part of the city and killing seven thousand people. All this frightens the people to the extent that they acknowledge the glory of **“the God of heaven”** not as their personal God, but as **“the God of heaven”**. You can scare religion into people, but you cannot scare Christ into them. Several years ago

a terrible tornado hit a community near us killing several people and destroying many homes. This took place on Sunday afternoon. The following Wednesday night a man from that community showed up for prayer meeting. He told some of us how that while his neighbor's house was flying through the air and his house was reeling and rocking he had promised the Lord that if He would spare him he would go to church. He could hardly wait for the church door to be unlocked so he could get into the building. But, after his hair had lain back down on his head and his heart stopped beating so fast, he went back to his old haunts and we saw no more of him. I am persuaded that this is the kind of glory these wicked people will give to the God of heaven.

In verse **14** we see "**the second woe is past**", but the third woe is following close on the heels of the second one. First we see the seven seal judgments being poured out upon this old sinful world, and upon the Jews in particular. Then close upon the heels of the seal judgments we see the seven trumpet judgments. Now the sounding of the seventh trumpet in verse **15** ushers in the seven terrible vial judgments which we shall see in chapter **16**. And though these vial judgments follow closely the trumpet judgments still the Holy Spirit gives us four chapters in between them in order that He may inform us of some things He wants us to know.

When this seventh trumpet sounds we see some things that might lead us to think the tribulation period is over and our Lord is already on His throne in Jerusalem. But since this last trumpet judgment includes all of the seven vial judgments, it seems to cover the entire last half of the tribulation period. Therefore, it takes in the time when our Lord comes down and takes His seat upon His father David's throne. This is the time when "**the kingdoms of this world are become *the kingdoms of our Lord***". But before this comes to pass we see in verse **18** that the nations become angry and the wrath of God is poured out upon them. This is the battle of Armageddon which we shall deal with in chapter **16**. Then in this verse **18** the entire thousand year period, or the millennial age when our Lord reigns over the earth "**with a rod of iron**" comes into view. This is the time that the post-millennialists debase and the a-millennialists deny, but which Bible believers love and long for. Here we see the time for the judging of the dead. This comes at the very end of this wonderful millennial reign, and we shall deal more fully with it in

chapter **20**. We also see here the rewarding of the saints which comes at the beginning of this time. Here we also see the destroyers being destroyed. This may very well be speaking of old Satan after he is loosed for a little season and his great host which no man could number. This too will be dealt with in chapter **20**.

You may have noticed that we did not deal with the “**four and twenty elders**” here in verses **16** and **17**, but if you recall we have already dealt with them in chapter **5**. But I would like to call attention to the words “**and art to come**” in verse **17**. These words were added by the King James translators for some reason unknown to us. These words are not in the Greek nor in any other translation that I know of. When our Lord is reigning in Jerusalem He is not to come. He has already come. To say that He is to come when He is already here is like singing “send thy Spirit Lord, now unto me” in the last verse of that great song (with this exception) “Break Thou the Bread of Life.” For me to beg God to send His Spirit unto me when the Holy Spirit is already abiding in me would be an abomination in His sight. So I just refuse to sing that verse.

Verse **19** really belongs with chapter **12**. Here we see “**the Temple of God**” “**opened in heaven**”. You, no doubt, have heard people wonder what ever became of the Ark of the Covenant that Moses made and put in the Holy Place. This Ark according to **Exodus 25** was some 45 inches long, 27 inches wide and 27 inches high. It was overlaid on the inside and on the outside with pure gold. The lid called the Mercy Seat was made of pure gold. And on the top of this Mercy Seat were two cherubims of pure gold. According to verse **22** God met with Moses between the cherubims on this Mercy Seat. In **Joshua 8:14-17** we see this Ark being carried by the priests out into the Jordan River and the waters stood back while some two million Israelites passed over on dry ground. Then in **Joshua. 6:11-20** we see the Ark being carried around Jericho as the Israelites marched around the city. And in **I Kings 8:5-6** we see this Ark being brought into Solomon’s Temple and placed in the most Holy place. In **I Kings 14:25-26** and **2 Chronicles 12:9** we see Shishak, king of Egypt taking all the treasures of this Temple and carrying them away. Some have wondered as to what became of this Ark that God used as a meeting place between Him and man. We feel sure that God

would never permit something so sacred as this Ark of the Covenant to be desecrated by the filthy hands of the king of Egypt. So, if we look closely at verse **19** of **Revelation 11** we shall see that **“the Temple of God in heaven was opened”**. And I believe that this Temple was opened in order that John might see this Ark. There it was in the Temple of God in heaven. Whether God took this Ark up to heaven before Shishak got his filthy hands on it, or whether He snatched it up from those filthy hands we do not know. But we can rest assured that God would not allow His Ark to be finally desecrated by heathen hands. At the same time in which John saw the Ark in the Temple. **“there were lightnings and voices, and thunderings, and an earthquake, and great hail.”** We dealt somewhat with these in chapter **8**, but we shall deal more fully with them in chapter **16**. Suffice it to say that these things are seen to accompany the seventh seal, the seventh trumpet, and the seventh vial. The seventh seal includes the seven trumpets, and the seventh trumpet includes the seven vials. So in reality they all end up together. The main difference seems to be that the **“great hail”** is not mentioned at the opening of the seventh seal. Here at the sound of the seventh trumpet it is mentioned, and when the seventh vial is poured out, it is explained.

CHAPTER TWELVE

In this chapter we find in the first two verses that which has been misinterpreted, misapplied, and mistreated through the centuries. Even individual women have claimed to be the woman found here in these verses. Mary Baker Glover Patterson Eddy who seems to have run old king Henry VIII a close second in the marrying business even had the audacity to claim she was this woman. She married a major George W. Clover in 1843, and in spite of her healing ability (or was it because of it?) this husband died in less than a year. Then in 1853 she married Dr. Daniel S. Patterson, a dentist, but divorced him in 1873. Then in 1877 she married Asa Gilbert Eddy who was one of her students. Five years later this husband died in 1882. It seems Mary could heal everybody but her husbands. She claims that the “**man child**” that she brought forth was her new religion, “Christian Science,” and that the dragon was the mortal mind trying to destroy her new religion. She died in 1910 and has long since learned that she did not fit in with the woman in this precious Scripture.

Other women, such as Joanna Southcott, an English domestic servant claimed to be the woman of **Revelation 12**. She was able to turn her claim into a very lucrative business. She sealed what she termed the elect for money, and at her death in 1814 she had over 100,000 suckers in her fold. If you want money and do not care how you get it, you should get in the field of religion. Religion is just about the most money making thing this side of Hollywood.

Then there are those who tell us that this woman is the church and the “**man child**” she brought forth is Christ. If Paul were living today he would call that “perverted teaching.” Some of us call it “putting the cart before the horse.” If you go to the Scriptures and believe them, you will be convinced that Christ gave us the church rather than the church giving us Christ. Still, others tell us that this woman is the professing church and that the “**man child**” is the true church. This would make our Lord’s true churches the children of apostasy. But the Book says “**A corrupt tree bringeth forth evil fruit.**” For an evil thing to bring forth something that is good would be contrary to the Word of God and to the laws of nature as well. Of course the

Catholic Church claims that this woman is Mary, that she was carried into heaven without dying, and that now she is the queen of heaven. As many of you already know, the Catholic queen of heaven is none other than old Semiramis of Babylonian Mysticism with the alias Mary. And if you desire to know what God thinks of this queen of heaven, read **Jeremiah 7:16-20; 44:13-27** and **Revelation 18: 6-8**.

When a blood bought, born again child of God has read, or heard gibberish like the above, it should cause him to want the truth from the Book. So, may we take a prayerful look into the precious Book. But before we try to determine who the woman is, let us try to determine who the “**man child**” of verse 5 is. We find that He is one who can “**rule all nations with a rod of iron.**” Kaiser Bill tried to do that and failed. Hitler thought for sure that he could do that, but he too made a miserable failure. Stalin also failed. So did Tojo and many others, and there is to be at least one more man who will try to do this. I am unable to call his name even though it may be familiar to all of us at this time (1969), but he will be the ruler of the revived Roman Empire. But in **Revelation 19:20** we see that he too will be a miserable failure. But the “**man child**” in verse 5 will not fail. He was born to “**rule all nations with a rod of iron**”. In order for Him to do that He must have more power than those who will oppose Him. The thing that made a failure of Hitler and all others was the fact that others had more power than they had. So the question is, what man has the power necessary to “**rule all nations with a rod of iron**”? Please remember that the nations will not voluntarily submit to this iron rod. The one who rules them “**with a rod of iron**” will simply have to have the necessary power to enforce His rule.

I contend that the Scriptures set forth a man who has this power. In **Matthew 28:18** we read, “**And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.**” Now, since He was given “**all power**”, who can have more power and make a failure of Him? In **Psalms 2:7-8** He is called the begotten Son and told that He is to be given the heathen for an inheritance. Then in the next verse we read, “**Thou shalt break them with a rod of iron.**” Not only does our Lord have the power to rule all nations “**with a rod of iron**”, but in that coming day He will give that power to His faithful saints, **Revelation 2:26-27**. How then can any born-

again Bible believer have any doubts as to who this “**man child**” is? The man Christ Jesus is the One who has this power. And He is the One who was caught up to His Father’s throne.

Now who is the woman that brought forth this man child? No one but Bible denying infidels deny that He was born of the virgin Mary. But Mary did not flee into the wilderness where she was fed by the hand of God for three and a half years. So Mary does not qualify as the woman under consideration here. Then who else could qualify? In **Isaiah 66:7-8** we read, “**Before she travailed, she brought forth: before her pain came, she was delivered of a man child. Who hath heard such a thing?**” This “**man child**” was brought forth contrary to nature in that she was delivered of this “**man child**” before she travailed. In **Romans 9:3-5** we learn that Israel is the one “**of whom concerning the flesh Christ came.**” From the context in **Isaiah 66** we learn that Israel is the one that was delivered of a “**man child**” before she travailed. The nation of Israel brought forth the Lord Jesus Christ nearly two thousand years ago, but her travail is to come during the terrible tribulation which I believe to be near, even at her door. In Hosea, Israel is set forth as the wife of the Father, and as His wife she brought forth the Son.

In verse **3** we see another wonder, or sign. Here we see a “**great red dragon having seven heads and ten horns, and seven crowns upon his heads.**” It is to be admitted that the description given here of this dragon may becloud the thinking of some. But when we consider that this dragon tried to destroy Christ soon after His birth, and that he will try to destroy the Jewish remnant during the great tribulation, we will be forced to admit that he was in existence some two thousand years ago, and that he will be in existence during the tribulation. While it is true that old king Herod was, from all outward appearances, the one who tried to kill the Christ Child, still Herod has been dead lo these many centuries. And while the ruler of the revived Roman Empire, will from all outward appearances, be the one who will try to destroy the Jewish remnant in the coming day, still he was not in existence when Christ was a child. So neither Herod of old, nor the beast of the coming day could possibly be the dragon. In **Revelation 13:2** we are told that the dragon gave this beast who is the ruler of the revived Roman Empire “**his power, and his seat, (throne) and great authority**”. This beast will become

the incarnation of the old dragon himself, so the description of one of them will fit the other except for the crowns. They both have **“seven heads and ten horns”**. In fact, they will work as a unit during the coming great tribulation. But anyone who can read should be able to see who this dragon is. In verse **9** we are told that he is **“that old serpent, called the devil, and Satan, which deceiveth the whole world.”**

But why is he pictured with **“seven heads and ten horns, and seven crowns”** upon the **“seven heads”**? As we have already said this old dragon and the beast who is the ruler of the revived Roman Empire will operate as a unit. In **Revelation 17:3** we see these **“seven heads and ten horns”** again. And in verse **9** we are told that **“the seven heads are seven mountains (or hills) on which the woman sitteth.”** And in verse **18** we learn that this woman **“is that great city which reigneth over the kings (rulers) of the earth.”** That would have to be Rome. Rome is called the city of seven hills. But in Scriptural usage mountains also speak of kingdoms. And in **17:10** we are told that **“there are seven kings: (kingdoms) five are fallen, one is, and the other is not yet come.”** Rome is not only the city of seven hills, but the Roman Empire has had six different forms of government, and the revived empire will make seven. We will go into that more fully when we come to chapter **17**.

As to the **“ten horns”**, we are told in **17:12** that **“the ten horns which thou sawest are ten kings which have received no kingdom as yet.”** This revived Roman Empire is to consist of ten kingdoms banded together with this great beast over all of them somewhat as Eisenhower was over the allied armies during World War II. The reason I contend that this ten kingdom empire will be a revival of the old Roman Empire is because of what we see in **Daniel 7**. In verse **7** the terrible beast that represented the Roman Empire also **“had ten horns”**. And in verse **24** we read, **“And the ten horns out of this kingdom are ten kings that shall arise.”** I hold that these **“ten kings”** are the same as the **“ten kings”** of **Revelation 17:12**. Therefore, they are definitely a part of the old Roman Empire.

In verse **6** of the chapter before us we see the woman fleeing into the wilderness where God has already prepared a place for her to stay while old

Satan and his cohorts vent their wrath upon all that appears to be of the Lord. Here God will feed this woman (the faithful remnant of the Jews) for 1260 days (3 1/2 years) as He fed the children of Israel during their forty years in the wilderness. In fact He may feed them on manna just as He did in the long ago.

Beginning with verse **7** we see the war that is to be fought in the heavens above us. Michael and his angels are arrayed against old Satan and his angels. Michael is that great prince that stands for, or is charged with the responsibility of caring for the Jews, **Daniel 12:1**. As a result of this awful conflict old Satan and his angels are cast down to the earth. He is grounded, so to speak. I am convinced that this war takes place in the middle of the seven years tribulation. In verse **13** the old devil begins to really persecute the woman who brought forth Christ, that is the faithful remnant of the Jews. And in verse **14** we see the woman fleeing into the wilderness where she is to be fed “**for a time, and times, and half a time.**” This is the same as the 1260 days in verse **6**, that is, three and a half years. This is the last half of Daniel’s seventieth week which is termed the tribulation the great. Satan knows that the time for him to be cast into the bottom less pit is at the door so he vents his wrath upon the Jewish remnant. And when God delivers this remnant out of his reach he turns on everybody else who looks as if they might be a follower of the Lord Jesus Christ. This awful time is so close upon this old world. And if I did not believe with all my heart that we saints are to be raptured before that time comes, I would probably be out looking for a good place to hide when that awful beast takes over.

CHAPTER THIRTEEN

It is possible that we have an error in translation to start this chapter off with. Our translation has John saying “**And I stood upon the sand of the sea.**” But the ASV says “**And he stood upon the sand of the sea.**” I believe the best manuscripts bear out this translation. In the last verses of chapter 12 the old dragon is the one who is under consideration. He is the main character in these verses. So it seems that in John’s vision he saw this old dragon, old Satan himself, standing on the seashore beckoning this beast to come on the scene. The time has come for him to come on the scene and play his part. In his vision John sees this beast rise up out of the sea. According to **Revelation 17:15** the sea, or water is a type of chaotic conditions in the world. And surely the conditions that exist in the world today (1969) are ready to bring this beast on the scene. No nation on earth today really knows which way to turn. Even in our own country we seem to be in a war we cannot afford to win. And on the home front, our federal officials seem to think they will receive more votes in an election if they favor the beatniks, hoodlums, and law haters. Even our politicians who are experts in such matters will have a hard time making conditions any more chaotic than they already are. So who can say that the time for this beast to put in his appearance is not at our very door?

This beast has “**seven heads**” which according to **Revelation 17:9** ties him in with Rome. Rome, as you know, is built upon seven hills, and is called the city of seven hills. Then he had “**ten horns**”, and according to **Revelation 17:12** these “**ten horns**” represent “**ten kings**” which have not begun to reign as yet. But the crowns on their heads show us they are rulers. In **Daniel 7:7** we see this same beast with his “**ten horns**”. This beast in **Daniel 7:7** most definitely represents the Roman Empire. In this chapter the lion represented the Babylonian Empire, the bear the Medo-Persian Empire, the leopard the Grecian Empire and this fourth beast in verse 7 represented the Roman Empire. In **Daniel 7:24** we are told that the “**ten horns**” on this beast are “**ten kings**” that shall arise. In both **Daniel 7:24** and **Revelation 17:12** the “**ten horns**” represent “**ten kings**” who are to reign at some future time. Therefore, the two beasts are one and the same. They are the old Roman Empire revived and in operation again. These “**ten horns**” are

definitely a part of the beast that represented the original Roman Empire. But let us remember that this beast is a man. Just as Nebuchadnezzar in **Daniel 2:38** represented the Babylonian Empire this beast represents the revived Roman Empire. The fact that this beast is cast into hell alive (**Revelation 19:20**) is further proof that he is a man. Lions, bears, and leopards are not cast into hell.

In our Bible we find different kinds of beasts. In our King James version we find the word **ZOON** translated as beasts. As we have already pointed out in our dealing with chapters **4** and **5** these are not “**beasts**” as we know “**beasts**”, but rather they are “**living creatures**”. This word is so translated in other translations. In other Scriptures such as **Luke 10:34** the word **KTENOS** is also translated “**beast**”. These are tame beasts that are of value to man, such as the horse, or the cow. And in still other Scriptures we find the word **THERION** translated “**beast**”. These are wild, vicious, untamed beasts such as the lion or the leopard. This is the word used here in **Revelation 13**. Both John and Daniel saw this man who is to be the ruler over the revived Roman Empire through the eyes of God as a vicious, wild beast.

In **Daniel 7:7** Daniel was unable to name the beast that represented the Roman Empire. He just had to say it was “**dreadful and terrible, and strong exceedingly**” with “**great iron teeth**” and “**ten horns**”. Here in verse **2** of **Revelation 13** we see why Daniel could not name this beast. Here we are told that it was part leopard, part bear, and part lion. Who could name such a monster as that? If you were to see a beast that had the body of a leopard, the feet of a bear and a mouth like a lion, you too would just have to say it was “**dreadful and terrible**”.

We are told that the old “**dragon (Old Satan) gave him his power, and his seat, (throne) and great authority**”. Old Satan does not have “**all power**” and authority but he is permitted to have a lot of power and authority over this old sinful world. Now he gives this beast (ruler over the revived Roman Empire) all the power and authority he has. It seems that as Jesus was the incarnation of God, so will this beast and along with him the second beast

found in verses **11-18** be the incarnation of old Satan. They will be old Satan himself in the flesh.

In verse **3** we see one of his heads “**wounded to death.**” There is so much about this precious Book that you and I will never know in this life. And I refuse to be dogmatic about it, but it would appear that this beast who has been elected by the ten kingdoms to reign over them fails to be reelected. It would seem that he is finished as ruler over this empire. That is, he seems to be dead politically. But we are told that his deadly wound was healed. So it would seem that, with the aid of the armed forces, no doubt, he ignores the election results and declares himself to be the ruler. To begin with this empire will be a sort of democracy, but now it becomes a dictatorship. The change from a democracy to a dictatorship may come about gradually as it has here in our own country, or it may take place over night. In the case of this deadly wound being healed it will probably be an over-night affair. We are told that all the world wondered at this. That will, no doubt, be due to the suddenness of it. Just when the world thinks he is down for the count, he suddenly shows up on top.

I am persuaded that this takes place in the middle of the seven years tribulation period. We are told that he is to have this power (dictatorial power) for forty two months (3 1/2 years). His power will come to an end when God rains down hundred pound hailstones (**Revelation 16:21**) upon the two hundred million men army (**Revelation 9:16**) upon the mountains of Israel (**Ezekiel 39:4**). Their blood runs to the horse bridles for two hundred miles (**Revelation 14:20**) and it takes the Jews seven months to bury them (**Ezekiel 39:12**). When this time comes his power will be completely gone. In **Revelation 19:20** we see him being flung into “**the lake of fire**” alive. But in verse **5** we are told that he was given “**a mouth speaking great things**”. He will, no doubt, be one who will have great persuasive power. In **Daniel 11:21** we see him as he fails to be reelected, but we are told that he obtains the kingdom by flatteries. He will, no doubt, flatter the armed forces into backing him up, that is, helping him to become dictator.

When all this takes place we see in verse **4** the people worshipping, not only the beast, but old Satan as well. A few years ago this would have

seemed incredible, but it seems that way no more. You will recall the service held in California in the first part of 1967 in which they openly worshipped the devil. We can expect this kind of worship to flourish now that the devil's crowd has God dead in their teaching. Not only does this beast flatter his way into office, but we see him in verse 6 blaspheming against God, His name, His temple and His saints who are already in heaven.

In verse 7 we see that which is puzzling to us. Here we not only see the beast making war with the saints, but he is permitted to overcome them. I believe these saints are some of the faithful remnant of the Jews who have been saved during the tribulation period. It is given that all of us suffer for Christ, but when this time comes the saints of this age will have all been raptured. And while I believe there will be people saved in all the nations during that time, still I believe these saints are among the elect remnant of the Jews. In **Matthew 27:25** the Jews said to Pilate “**His blood be upon us, and upon our children.**” And His blood has been upon the Jews through the centuries, and it will continue to be upon them until our Lord comes down to the earth with His saints. At that time He will heal those whom He has torn and will bind up those whom “**He has smitten**” because the time will have come for Him to revive them in order that they may live in His sight, **Hosea 6:1-2.**

In verse 8 we see all the people on the earth, except those whose names are written in the Book of life, worshipping this vile beast. Here we also see that the Lamb was “**slain from the foundation of the world**”. If a mortal man is sentenced to die, and his execution date is set for some time way in the future, it makes him suffer all the more. But in the case of our Lord, He suffered the pain of anticipation not only through the centuries of time but throughout the celestial ages of eternity as well. It was ever before Him that at the appointed hour He was to die for the sins of His people.

In verse 9 we are told that “**if any man have an ear, let him hear.**” Someone may be saying that everybody has an ear, and certainly they do have physical ears. Everyone, except the deaf, can hear the noise of this old world. They can hear, and to a great measure, they can understand the modern day preacher's social gospel. But in **Proverbs 20:12** we are told that “**the**

hearing ear, and the seeing eye, the Lord hath made even both of them.” And in **Matthew 13:16** Jesus said, **“But blessed are your eyes, for they see: and your ears, for they hear.”** Jesus is not talking about physical seeing and physical hearing, but rather about that which is spiritual. In verse **10** we learn that what is sown will also be reaped. We should ever keep that fact in mind as we are tempted to sow something we would not want to reap.

In verse **11** John sees in his vision a second beast that comes **“up out of the earth”**. The first beast rose up out of the sea which speaks of the chaotic conditions in the world. But this one comes **“up out of the earth”**, or land. And when we see the expression **“earth,”** or **“land”** in our Bible we may know the land of Canaan is in view unless the land is designated as some other land either directly or by the context. I am aware of the fact that many great Bible scholars call the first beast in this chapter the anti-christ, and to be sure he is an anti-christ. The world is swarming with anti-christs today, and they become more numerous with every passing day. **“Even now there are many anti-christs; whereby we know that it is the last time,”** **I John 2:18.** **“He is anti-christ, that denieth the Father and the Son,”** **I John 2:22.** Yes, this first beast is one of many anti-christs, but, as I see it, he is not the anti-christ.

Even our Lord’s enemies among the Jews knew that the promised Messiah must be born in Bethlehem, **Matthew 2:3-6.** In **Micah 5:2** it had been prophesied that He was to be born there. That is where our Lord was born (**Matthew 2:1**), and that is where the anti-christ must be born. In fact, I am persuaded that he has already been born there, and is at this moment awaiting the time when he is to be revealed. The old devil is too smart to try to present a man who was born somewhere else to the Jews as their promised Messiah for whom they are still looking. So John sees this second beast coming up out of the land of Canaan, or Israel. In **John 1:29** John said **“Behold the Lamb of God, which taketh away the sin of the world.”** So here we see this second beast trying to look like a lamb. **“He had two horns like a lamb.”** We have many people in the world today who look like genuine saints, but their speech (what they say) proves they are false. **“By their fruits ye shall know them,”** **Matthew 7:20.** And their fruits are their teaching,

Matthew 7:15-16. Though this second beast tries to look like a lamb, he still speaks like the old dragon (Satan).

In verse **12** he exercises “**all the power of the first beast**”. He can do this because he is empowered by the same one who has given the power to the first beast. And just as Christ held up the Father before the world, so this beast causes the people to worship the first beast. And since the Old Testament set forth the promised One as a worker of miracles, therefore, in order for this second beast to be accepted as that promised one, he must perform miracles. This we see him doing, in verses **13-15**. To be sure people will say of him what Nicodemus said to Jesus in **John 3:2**. Here Nicodemus said, “**No man can do these miracles that thou doest except God be with him.**” So when the people see this second beast making fire come down from heaven they will say, “This is the one we have been looking for.” You may say, “Why does God permit this beast to do all this?” It deceives the people, so why does He permit it? You see, our God is a very accommodating God. He gives His people faith with which to believe the truth, but to His enemies who care nothing for the truth, He “**sends them a strong delusion that they should believe a (the) lie: that they all might be damned,**” **2 Thessalonians 2:11-12**. Here in verses **13-15** we see this being done. He sends them that strong delusion, and they like it. We are told in verse **14** that the purpose of his miracles is to deceive the people. The people of the world love being deceived. There is no doubt in my mind that Satan is dispensing some of this power today in order to prepare them for that coming day. I do not doubt that Oral Roberts and others are performing some miracles in our day. And if you want to see what a good job Oral has done in the matter of deceiving the people go to Tulsa, Oklahoma and see the elaborate buildings he has erected there. Our dear Lord who performed miracles to manifest His glory did not possess a place to lay His precious head, but Oral possesses a place that he could lay many heads. If you want money, and you do not care how you get it, get in the field of religion. That’s where the money is.

The great power that God will permit old Satan to have, and to pass on to this beast, the anti-christ in that soon coming day is really amazing. Where will you be when all these miracles are being done? When fire comes down from the heavens, and when the image, or statue of the first beast, comes

alive and begins to speak, will you be deceived? Please remember, the purpose of all this is to deceive the people. This is the anti-Christ in operation. How will he operate on you if you are still on earth when this time comes?

In verses **16-17** we see that everyone must have the mark of the beast before he can sell what he has to sell, or before he can buy what he needs. We got a taste of this in the rationing of food, gas, tires, etc. during World War II. And today we have two large G.E.S. stores here in our city, and before you can buy a dime bag of candy in this store you must have a G.E.S. card; now just think how it would be if you had to have a card before you could buy even a loaf of bread in any store, and if you had to become affiliated with this beast, and worship him in order to get the card. The Lord's saints who are living on the earth at that time will have reason to pray, "**Give us this day our daily bread,**" **Matthew 6:11** in all sincerity. We are just selfish enough to rejoice with exceeding great joy at the thought that before this anti-christ begins his nefarious operation we will be raptured to ever be with our Lord.

We are told in verse **18** to "**Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score *and* six.**" Six is the number of man. He was created on the sixth day, and therefore he has the number six stamped upon him. Seven is the number of completion or perfection. So six being less than seven would mean imperfection. Six then is the number of imperfection, or the number of man whichever way you wish to say it. This number six is found in connection with many evil characters in the Bible. For example, Goliath's height was six cubits and a span, **I Samuel 17:4**. His spear's head weighed six hundred shekels. Nebuchadnezzar's image of gold was six cubits wide. And six different instruments of music were used in the worship of this image, **Daniel 3:5**.

So then, the number six, the number of man is the number of imperfection. When you see it used twice as in 66 it is to emphasize this imperfection. And when you see it used the third time as in 666 it is to make all the more emphatic the emphasis. The anti-christ's number being 666

labels him as the most imperfect man who ever lived. The wickedness of men like Antiochus Epiphanes, pope Innocent III and Hitler will seem like child's play compared to the wickedness of this one who is labeled 666.

CHAPTER FOURTEEN

Here in verse **1** John saw in his vision “**the Lamb**” standing on mount Zion. Our translation says “**a Lamb**,” but since this Lamb is the Lord Jesus Christ the definite article “**the**” should be used rather than the indefinite article “**a**” There is nothing indefinite about this Lamb. The other translators, even the R.S.V. translators who seem to take pride in calling our Lord “**a Son of God**” at times, even they say “**the Lamb**” here in this verse. The name “**Sion**” here is the Greek form of the Hebrew name “**Zion**.” Zion is the highest hill in Jerusalem. It is 2,550 feet above sea level, and it was here that David built his palace. So this became known as the city of David. Here David and fourteen of his successors were buried. So it is no wonder then that when our Lord comes to sit upon His father David’s throne we see Him on mount Zion.

And with the Lamb on mount Zion we see 144,000 people with Him who have the Father’s name written in, or rather on their foreheads. In chapter **7** we saw 144,000 Jews sealed at the beginning of the terrible tribulation. And though I am aware that some Bible scholars do not believe the 144,000 here in chapter **14** to be the same 144,000 we saw sealed in chapter **7**, still I see no reason why I should not believe them to be the same people. Here they stand after the great tribulation has taken its awful toll. Not a single one of them is missing which shows to us that our God is well able to take care of His own. In chapter **7** we are not told what the seal was, but here we see that it was the Father’s name. And what better seal could there be?

It is to be granted that verses **2** and **3** present a real problem. This problem literally casts us at the feet of our heavenly Father pleading for light. In verse **1** we see the 144,000 on mount Zion here on the earth. In verse **2** John “**heard a voice from heaven**”. He also heard harpers harping with their harps Then in verse **3** we hear the 144,000 singing “**before the throne**”, and before the four beasts (living creatures), and the elders (the 24 elders, **Revelation 4:4**). The living creatures and the elders seem to have duties connected with the throne in heaven. If we could find where they are transferred from the heavenly throne to the throne in Jerusalem, our problem

would be more easily solved. But I know of no Scriptures that would even indicate such a change. So, until we can find such Scriptures we must leave them where we found them, that is, “**before the throne**” in heaven. This singing was being done “**before the throne**”. It would appear that it is our Lord’s throne in Jerusalem since that is where the singers are. John says he “**heard a voice from heaven**”, but he does not say the harpers were in heaven. In **5:8** we see that the “**four living creatures**” and the “**four and twenty elders**” have harps. In **5:9** we hear them singing a new song. But this song was a song of worthiness of the Lamb. Then in **15:2** we see those who have gotten the victory over the beast and over his image also have harps. So I am inclined to believe that these victorious saints are doing the harping and the singing. This is a song of redemption and no one could learn this song except these who have been redeemed. The living creatures and the “**four and twenty elders**” were never redeemed because they were never lost. Since they could not learn this song, they would not be able to play it. So the playing and the singing will, in this case, be left up to the redeemed. But we are told that these 144,000 were singing before “**the four beasts and the elders**”. So how could this be with the singers on earth and the four beasts (living creatures) and elders in heaven? Is it not true that everything we do today is done “**before the throne**” of heaven and all that is connected with it? But in that day when our Lord is on His throne in Jerusalem and the Father on His throne in heaven, is it not reasonable to believe that the connection between the two will be closer than we can even think of?

In verse **4** we see that which is used by many to bolster the Catholic’s much vaunted celibacy. But I do not see any celibacy in this verse. To be sure these men have not defiled themselves with women. But since when do men defile themselves with their own wives? According to **Hebrews 13:4** “**Marriage is honorable in all, and the bed undefiled.**” So, for a man to defile himself with a woman he must have relations with a woman other than his own wife, or at least he must desire to have these relations, **Matthew 5:28**. I see no celibacy here at all whatsoever. In **1 Timothy 3:2** it appears that having only one wife is one of the qualifications for a minister of the gospel. Then in **Titus 1:6** we see this qualification repeated for emphasis if you please. Yes, they are called virgins. And, on the surface this word “**virgins**” seems to belie what I have already said about the defilement

concerning the 144,000. But we must remember that many terms in our Bible are used as a figure of speech. For instance Paul speaking of the church in **2 Corinthians 11:2** says, **“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”** Now Paul is not saying that this church is a virgin in the sense that a young woman is a virgin until she has relations with some man. He is saying that he wants to present this church to Christ in a pure, chaste state like that of a virgin. Here, the word **“virgin”** is used as a simile, but in **Revelation 14:4** it is used as a metaphor. But in both cases it is likening something to the purity of a virgin. So in the verse before us we are told that the 144,000 have a purity or chastity like that of a virgin. And while I am persuaded that these men were not guilty of physical fornication, I am all the more convinced, that they were not guilty of spiritual fornication. When we commit physical fornication, we belittle ourselves. And it is an awful sin. But when we commit spiritual fornication, that is, we run after, and have to do with other gods, we belittle our God. And I just do not have an adjective in my vocabulary that will adequately describe this terrible sin.

Then we are told that these 144,000 go with the Lamb whithersoever He goes, and that they **“were redeemed from among men, being the firstfruits unto God and to the Lamb.”** By **“firstfruits”** here it would appear they are the firstfruits of the tribulation time. The farmer has the **“firstfruits”** of his crop every year. In **Revelation 7:2-3** we see the 144,000 being sealed in their foreheads before the actual tribulation begins. In verse **5** there is **“no guile”** found in their mouths. Here it is **“guile”**, but in the most authentic manuscripts it is **PSEUDOS** meaning lie. These are truthful, and we are told that **“they are without fault before the throne of God”**. This is not to say they are sinless. In **I Corinthians 1:8** we are told that we are to be **“blameless in the day of our Lord Jesus Christ”**. But we must remember that it is in Christ that we are blameless. So it is only in Christ that the 144,000 can be without fault **“before the throne”** of God.

Now that the saints of this church age have all been raptured, and therefore, our Lord’s churches are no longer in operation; now that the tribulation saints have fled to the wilderness where they are to be nourished by their Lord during these last three and a half years of this awful tribulation

(**Revelation 12:14**), our Lord witnesses to this old wicked world through His angels. Here in verse 6 John sees an angel flying “**in the midst of heaven**”, that is, in the first heaven, the heaven that is just above our heads. This angel has “**the everlasting gospel**”. This word “**everlasting**” is from **AIONION**, which simply means a gospel that is applicable, or suitable in every age. Many people hit the ceiling when you tell them there is more than just one gospel. The word “**gospel**” comes from **EUANGE LION** which just simply means good news. And of course the word gospel means to you and me, good news concerning the Lord Jesus Christ and how He saves lost sinners.

John the Baptist, the Lord Jesus Christ and His disciples before Calvary preached the gospel of the kingdom, that is, “**Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Isaiah.**” So far as we may know, these preachers did not tell “**How that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures,**” but they did tell the people that this is the one that Isaiah told about. In **Isaiah 53:5** Isaiah said, “**He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.**” Then Isaiah goes on to say “**He is brought (led) as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth.**”

So we see the gospel of the kingdom that John the Baptist preached was good news concerning the Lord Jesus Christ and how He saves lost sinners, but what he preached would not be applicable today. We, today, are to preach the gospel of grace as found in **I Corinthians 15:3-4**. And what we preach today would not have been applicable in John’s day. But the gospel this angel in **Revelation 14:6** is preaching is the **AIONION** gospel. That is, it is the gospel that applies to every age. Please note, nothing is said here about our Lord’s future suffering and death which could only apply to the time before the cross. Neither is there anything said about His having suffered and died which can apply only to the time since the Cross.

But this gospel the angel preaches applies to all ages alike. So, what is the everlasting gospel? The angel said, “**Fear God, and give glory to Him:**

for (or because) **the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.**” When we consider what the angel says here we are made to wonder why it is called the gospel. The gospel we preach today **“is the power of God unto salvation to everyone that believeth ... For therein is the righteousness of God revealed.”** But here instead of God’s righteousness we see His judgment. There seems to be no salvation connected with this gospel. People are not saved because they fear God. They fear God because they are saved. People do not worship God in order to be saved. Rather they worship Him in Spirit and in truth because they have been saved. The fact that the hour (time) of our Lord’s judgment is come does not bring people to Him. Rather it brings them to the dens and the rocks of the mountains (**Revelation 6:15**). So it would appear that when this time comes, the harvest is past, and those who are the non-elect are being warned. You see the lost are to be judged according to their works (**Revelation 20:12**). Therefore, it behooves the lost person to live a good moral life.

Then in verse **8** another angel comes on the scene saying, **“Babylon is fallen, is fallen.”** There is much said in our Bible about Babylon. And our authorized translators befuddle our minds somewhat here in this verse by calling this Babylon **“that great city.”** The Babylon we see here and also in **Revelation 17** and **18** is not the old ancient city of Babylon by any means. The word **“city”** here in verse **8** is not found in the original, neither is it found in other translations. This is the mystery Babylon the great of **Revelation 17:5**. So we shall endeavor to deal with this Babylon fully when we come to chapter **17**.

In verse **9** a third angel appears saying, **“If any man worship the beast and his image, and receive *his* mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.”** This third angel, like the first one in verses **6** and **7** is warning the wicked of their impending doom. They are told that if they worship this beast and his image they will drink **“the wrath of God” “without mixture”**, that is, without its being diluted. They must drink this wrath of God full strength. So they are being warned

ahead of time. Through verse **11** this third angel is warning a wicked world what to expect.

“Blessed are the dead which die in the Lord henceforth.” Paul tells us that in his day for him to die would be gain for him. And certainly, this old sinful world has never been too good to a faithful servant of the Lord. However, during the last few years the widespread popularity of modern neo-orthodoxy has brought about added persecution which our Lord’s saints of a generation ago knew nothing of. And we can expect this persecution to become more and more severe as we approach the coming rapture. But after we have been raptured, old Satan has been cast down to the earth, and the anti-christ has taken his seat in the temple of God, the persecution our Lord’s saints will be forced to suffer is beyond our poor, finite minds to comprehend. From that time on, during the last 3 1/2 years of the tribulation, it will be far better for the Lord’s people to die than for them to live.

In verse **14** John looked. And when he looked he beheld **“a white cloud”**. He also saw **“the Lord of glory”** sitting on the white cloud. In **Psalms 104:3** we are told that He **“maketh the clouds His chariot.”** As we traverse the pages of Holy Writ we are continually meeting up with our precious Lord in His chariot, the clouds of heaven. So here is just one of the many such places where we thus meet Him, wearing His golden crown. By this we may know we are seeing the King of Kings. Here we hear no invitation **“Come unto me all ye that labor and are heavy laden, and I will give you rest.”** That time has passed away. Here the sickle is a symbol of judgment. The angel in verse **15** tells our Lord that it is time for Him to reap. And it is time for Him to reap because the harvest of the earth is ripe. You will recall that the children of Israel had to remain in Egypt until the fourth generation because the iniquity of the Amorites was not yet full. These Amorites were not to be utterly destroyed until their iniquity was full. So now with the entire earth, her iniquity is now full. So-called Baptist professors like Bill Hamilton are proclaiming a dead God. They are saying that Jesus no longer exists. So now it is time for them to learn a thing or two, and learn they do.

I long to see those who speak thus concerning our great God hiding among the rocks and the dens of the mountains. And I am persuaded Bill Hamilton will be among the first to reach the mountains.

In verse **16** we are told that the earth was reaped. In verses **17-19** the reaping is further described. Here we are told that the “**grapes are fully ripe**”. In other words evil men have waxed worse and worse to the point where it is impossible to wax any worse. Law and order will have vanished from the earth. And how we see this coming to pass before our very eyes today. Laws are binding only on the law abiding people now. Others break the laws of the land today and give for their reason “they don’t like the law.” And the highest courts in the land uphold them in it. When the reaping time comes morals will have become extinct. And justice will be obsolete. Surely the grapes of the earth will be ripe for harvest.

In verses **19-20** the grapes are gathered and cast into the winepress. When you tread grapes in a winepress you get grape juice, but here we see blood coming out of the winepress. One would naturally think that Bible commentators who contend for a literal interpretation of **Revelation** would run into serious trouble here in these verses, but really they just, seemingly and unconsciously change the gear on their thinking and go on their way. They just tell us who the grapes are without mentioning the grapes. They are quick to tell us that all we have to do to understand **Revelation** is to just believe what it says. If that be true, a third grade school child should be able to understand **Revelation**. But I must admit, I have not found it that easy to understand. If a person sincerely and conscientiously follows a literal interpretation of this wonderful book, he would be ready to jump from a window on the top floor by the time he got to the verses before us.

The grapes before us are the armies of the world that are to be gathered together for the great battle of Armageddon. In **II Kings 25** we see the beginning of Gentile world rule (called the times of the Gentiles) in **Luke 21:24**, and here in **Revelation 14:19-20** we see the end of that “**times of the Gentiles**.” Our Lord with His sickle in His hand, is said to be the one who gathers these grapes, but He does it through other instrumentalities. In **16:13-14** we see three filthy, froglike spirits coming out of the mouth of old Satan,

the beast, and the false prophet. And we are told that they gather the rulers of the whole world to the battle of the great day of God Almighty. God not only can use old Satan and his cohorts, He does use them any time He wills to do so.

If you wish to see how these frog like spirits will perform their task, turn to **I Kings 22:20-22**. There we see a spirit becoming a lying spirit in the mouth of all the prophets of old king Ahab. Then if you turn to **Ezekiel 38:9-12** you will see the working of these frog like spirits. Here we see all these rulers having an evil thought and they all have this evil thought at the same time. This evil thought is that they will go to the land of Israel and take a spoil. We know it is the land of Israel because in verse **16** God says, “**Thou shalt come up against my people of Israel.**” In the middle of the verse God says He brings them against His land. He brings them, but still they think they are doing all this of their own free will and accord. In verse **18** God tells them (Gog represents this great host or at least, he represents the leader of it) that when they come against Israel His fury shall come up in His face. The religious world sets God forth as just a God of love and mercy. They have manufactured them a god who is just too good to become furious. But when this time comes they will have their eyes opened that they may see.

There may be those who would say that since God brings these people against Israel He should not become furious when they come. But, beloved, He has hated these people from all eternity. Just as He hated Esau before he was born, so He has hated these enemies of His. That is God’s doing, so let us say amen to it. These people who have a little god of all love and mercy, these who cannot conceive of Him who went about doing good now causing blood to flow to the horse bridles should read their Bible. They could find much more being said about God’s vengeance, anger, hatred, and fury than is said about His love.

We are told that this winepress “**was trodden without the city**”. Jerusalem is the city spoken of here. Just as our Lord was taken outside the city to be crucified, so the great battle of Armageddon will be fought outside the city. In **Ezekiel 39:4** God says to this great host, “**Thou shalt fall upon the mountains of Israel.**” God could say this, not just because He knew all

things but because He is the One who is to bring them there, and He is the One who will cause them to fall.

Then we are told that “**blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.**” Since eight furlongs make a mile, this river of blood will be 200 miles long. I once had trouble seeing just how all this much blood could be brought from this army of men. But one day the Lord opened up some Scriptures to me that forever settled the question so far as I am concerned. In **Ezekiel 38:22** I see God raining, among other things, great hailstones upon this great army of men. And in **Revelation 16:21** I see hailstones that weigh about a talent, that is, about one hundred pounds, falling out of heaven upon these men. Hundred pound blocks of ice falling out of heaven upon these men will get the blood (all of it) out of this great army of men.

CHAPTER FIFTEEN

In verse **1 John** sees another sign in heaven. And we are told that this sign is a “**great and marvelous**” one. The thing that makes it so “**great and marvelous**” is the fact that these “**seven angels**” have “**the seven last plagues**” that are to be poured out upon this old sinful world. If we are not very careful we will, because of our pity on the hell deserving people on this earth, think this sign is “**great and marvelous**” because it means the soon coming end of the awful tribulation. But not so with God. In His sight, this sign is “**great and marvelous**” because it completely does the job He wants done. We have pity upon someone who is suffering and wish we could do something about it. God has mercy upon whom He will have mercy, and He does something about it. So this sign is great because it completes God’s wrath against a wicked world system. It certainly does not mean that the wicked people on the earth will not suffer the wrath of God anymore. They will suffer His wrath throughout the ceaseless ages of eternity. But as an evil world system, they are to suffer the completed wrath of God.

In verse **2** we see what looks like “**a “sea of glass”**”. We are not told that it is “**a sea of glass**”, but that it looked like one. In chapter **4** and verse **6** we saw this same scene except that in **4:6** it was clear as “**crystal**”. Here in **15:2** it is “**mingled with fire**”. In **4:6** it was not occupied, but here in **15:2** we see the martyred tribulation saints “**on**”, or over “**the sea of glass**”.

In **4:6** it was our contention that the “**sea of glass**” was a type of the Word of God. The Word is for our cleansing, **Psalms 119:9**, **John 15:3** and **Ephesians 5:26**. And though the “**sea of glass**” in **4:6** was not occupied, still we are told that “**Forever, O Lord, thy word is settled in heaven,**” **Psalms 119:89**. But here in **15:2** these martyred saints are standing on it. And what a firm foundation the precious word of God makes. Jesus said, “**Heaven and earth shall pass away, but My words shall not pass away,**” **Matthew 24:35**, **Mark 13:31** and **Luke 21:33**. And **Isaiah** said (**40:8**), “**The word of our God shall stand for ever.**”

Here in verse **2** we learn that these saints are the ones who “**had gotten the victory over the beast, and over his image, and over his mark, and**

over the number of his name". But we should not go too far here and give these saints too much credit for their victory. They get this victory as a gift from God. He does not offer His people salvation; He gives it to them, **John 10:28, Romans 6:23**. These saints have harps, and in verse **3** we hear them singing. They sing two songs. One is the song of deliverance and the other is the song of redemption.

At the end of this verse we see the expression "**King of saints**," but in all other versions that I know it is either "**King of nations**" or "**King of ages**." I know that in one sense He is "**King of saints**", but I prefer to think of Him as our Lord today. As our Lord He can reward us for our faithfulness. But in the coming day when He sits upon His father David's throne in Jerusalem as "**King of kings**" to rule the nations "**with a rod of iron**", rewards will not be in order. You do not reward people for doing what they are forced to do. And there won't be any "honey, will you please do this, or that" when He takes up that rod of iron.

In verse **4** we see all nations coming and worshipping before our Lord. And two reasons are given as to why they will do this. One is because He alone is Holy. The other is because His judgments are made manifest, or made known. Some come and worship Him because they want to do so. The others come and worship Him because they are afraid of those judgments.

In verse **5** we see "**the Temple of the Tabernacle of the testimony in heaven was opened**." In **11:19** we saw "**the Temple of God**" open. And in this Temple we saw "**the Ark of His testimony**". Here in **15:5** it seems to be the same Temple. Here we are probably permitted to see into the Holy of Holies. And from this Temple seven angels come. And we are told that these angels have the seven plagues. These plagues are the vial, or bowl judgments that we are to see in chapter **16**.

Some great scholars say these angels are priest angels. But, to me, a priest is one who offers sacrifice for sin. These angels are not offering a sacrifice for sin. They are pouring out judgment on a sinful world. J. A. Seiss tells us that these are priest angels. And he gives their dress as a reason for his calling them priest angels. But their dress is one of my reasons for saying

they are not priest angels. It is my conception that the priest wore his girdle about his loins, but these angels have their girdles about their breasts. So it would seem that these are magisterial girdles rather than priestly ones. Is it not the judge, or magistrate who wears his girdle about the breast?

One of the living creatures (not beasts) gives these angels the “**seven vials**” (should be bowls) “**full of the wrath of God**”. Please note that it does not say seven bowls full of the love of God. Most modern day preachers do not seem to know God is capable of wrath. But here we see seven bowls full of His wrath. Seven is the number of completion. So in this we see the complete wrath of God being poured out upon this old sinful world.

Then when we come to verse **8** we see the glory of God outwardly manifested by the smoke that comes from His glory and His power. When Moses had finished the Tabernacle we see in **Exodus 40:34-35** that “**a cloud covered the tent**”. And Moses was not able to enter the tent of the congregation because of the cloud. Then when Solomon had completed the Temple, and had brought the dedicated vessels and the Ark into the Temple, “**the cloud filled the house of the LORD**”. And in **I Kings 8:11** we find that the priests were not able to minister because of the cloud. When God was pleased with a thing, His glory was manifested by the cloud but when He is pouring out His fury upon His enemies, His glory and power will be manifested by smoke. What a contrast this is.

CHAPTER SIXTEEN

In chapter **16** we have the last of the three types of judgments called in **11:14** “**the third woe**”. First, there were the seal judgments which made up the first woe. Then there were the trumpet judgments which made up the second woe. And here in this chapter we have the vial (or bowl) judgments, “**the third woe**”. This word “**vial**” comes from **PHIALE** which means “**bowl**”. All other translations put it “**bowl**” as it should be.

In verse **1** John hears a great voice out of the temple. And this great voice tells the seven angels which we saw in **15:1** to go their way and pour out their bowls “**of the wrath of God upon the earth**”. The iniquity of the people has now become full. In **Genesis 15:16** God told Abraham that his seed (the children of Israel) would come back to the land of Canaan in the fourth generation. And the reason why they must wait until the fourth generation was that the iniquity of the Amorites was not yet full. God would destroy these people when He brought the Israelites into the land, **Deuteronomy 31:3**. This He did in **Joshua 24:8**. But remember, He waited about destroying them until their iniquity was filled up. So He is waiting today for the iniquity of this old religious world to be filled up. But it would appear that their iniquity is already full. So we had better be listening for that wonderful “**come up hither.**”

In verse **2** the first angel went, or rather departed and poured out his bowl of God’s wrath upon the earth. As a result of this bowl of wrath, the people who worship the image of the beast and the ones who wear the mark of the beast become afflicted “**with noisome and grievous**” sores. I am not forgetting that this revelation was given to us in signs and symbols, and I am persuaded that these plagues in this chapter do have a symbolic meaning. But, as of this moment, I am unable to see just what they symbolize. But the fact that I am unable to see what the symbolic meaning of these plagues is does not, by any means, mean that there is no symbolic meaning there.

However, I am also persuaded that these plagues also have a literal meaning. We know from **Revelation 14:9-11** that those who worship this beast or receive his mark are to be tormented with fire and brimstone. But

here in **16:2** they suffer here in this life as well. In **Deuteronomy 28:35** Moses said to the children of Israel, “**The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.**” Verse **15** of this chapter tells why the Jews were to be afflicted with these awful sores that cannot be healed. They were commanded to worship God, but here in **Revelation 16:2** they are worshipping the beast and his image. And remember, it is not the old devil that is afflicting them. In **Isaiah 45:7** God says, “**I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things.**” This word “**evil**” comes from **RA** which means sorrow, wretchedness, affliction, calamities, and God says that He creates these things.

In **Exodus 9:8-10** we see God, through Moses sending boils upon the Egyptians and upon their beasts. Most writers on **Revelation** say that what we see here in **16:2** is a repetition of what we see in **Exodus 9:8-10**, but if you notice, in **Exodus 9** the boils come upon the enemies of the Jews, but here in **Revelation 16** the sores come upon the apostate Jews themselves. So I prefer to say that **Revelation 16:2** is the fulfillment of **Deuteronomy 28:35** rather than a repetition of **Exodus 9:8-10**. If you notice, I said these sores in **16:2** come upon the apostate Jews. It may be that Gentiles will also worship the image of this awful man called the beast, but I am convinced that this plague has to do with the Jews in the main.

In verse **3** the second angel pours out his bowl upon the sea and it becomes “**like the blood of a dead man**”. When a man dies his blood is the first thing about him to become putrid, and corrupt. That is why the undertaker draws the blood from the dead body. Fifty years ago when there were no undertakers except in the larger cities, when a person died he, or she had to be buried within a few hours or else no one could stand to stay in the room where the body was because of the awful putrid odor. And the greater part of this foul odor was the result of the stagnant blood. So now when the sea becomes corrupt and putrid “**like the blood of a dead man**” every living thing in it dies. This sea will, no doubt, be the Sea of Galilee that has been the pride and joy of the Jews throughout the centuries. It was on, and around this sea that our Lord did a greater part of His mighty works. It was upon the

blue waters of this lovely sea that our Lord walked that night. It was to this sea that He said **“Peace, be still”** **“and there was a great calm”**. It was on the shore of this sea that He cast the legion of demons out of the maniac of Gadara. It was in this sea that the disciples fished all night and caught nothing. But when they cast the net on the other side of the ship at the command of our Lord, the net was filled with **“great fishes”**. It was at Capernaum on the northern shore of this lovely sea that more than half of our Lord’s recorded miracles were performed.

O the mighty works our Lord did perform on, and in the vicinity of this beautiful sea. And all these mighty works should cause the Jews under consideration in **Revelation 16** to fall prostrate at His precious feet exclaiming, “O Lord, thou art the Almighty One, the great God of Israel.” But instead of that they fall at the feet of the image of the beast. They worship not only the anti-christ and the beast but the old dragon himself. Is it any wonder then that their beautiful and beloved sea has become like stagnant, putrefied blood that stinks to high heaven? Our Authorized Version says, **“And every living soul died in the sea,”** but practically all other translations say, **“And every living thing in the sea died.”** People are not under consideration here, but rather the fish and other creatures that live in this sea. I say, in this sea because the word **“sea”** is singular. It does not say, in the seas but **“in the sea”**.

Then in verse 4 the third angel pours out his bowl of wrath **“upon the rivers and fountains of waters; and they became blood”**. At first it is only the sea that becomes **“like the blood of a dead man”**. And only the creatures that live in the sea are said to die. Now the rivers, and even the springs of water up in the mountains that feed the rivers become blood. But this blood is not said to be **“like the blood of a dead man”**. God’s chosen nation of Israel drank water in Egypt while the Egyptians drank blood. But they have sneered at the precious blood of the spotless Son of God. They have said, **“His blood be on us, and on our children.”** Now they must drink blood. It is still true that **“whatsoever a man soweth, that shall he also reap.”** I do not mean to say that these Jews will be forced to drink the precious blood that was shed on Calvary’s tree, but this blood in the rivers and fountains of waters will be His blood in the sense that He is the one that sends it.

In verses **5** and **6** “**the angel of the waters**”, that is, the angel who is given charge over the waters, is heard justifying our Lord in His giving these people blood to drink. He is saying that “**they have shed the blood of saints**” and therefore they are getting what they deserve. There are those who say they want justice. Here are some people who are getting just that. You and I had best cry for mercy, because the very best of us would be in an awful predicament were it not for His mercy.

In verse **7** another angel out of the altar joins in with the angel of the waters and says, “**Even so, Lord God Almighty, true and righteous are thy judgments.**” I’m sure that even those image worshipping Jews will not doubt the justice which they are receiving.

Then in verse **8** the fourth angel pours his bowl of wrath on the sun, and it (not him) was given power to scorch men with fire. Even the sun which is some 833,000 times the size of the earth must be given power from on high before it can put out more heat than it is already putting out. In **Deuteronomy 32:21** God says, “**They (the children of Israel) have moved me to jealousy with that which is not God.**” This old image of the beast which they are worshipping is not God. So when they worship this image, they move God to jealousy. And in **Deuteronomy 32:24** He says, “**They shall** be burnt with hunger, and devoured with burning heat.”

According to the teaching of this old religious world, all this should bring this generation of image worshippers to Christ, but as we have seen in **6:15-16** it does just the opposite. Nothing but the mighty drawing power of “**Almighty God**” can bring a depraved, spiritually dead sinner to Christ. So here instead of their coming to Christ for mercy they blaspheme, that is, they speak profanely of the God who has power to send these awful plagues. Who can know the awful depths of sin into which depraved, spiritually dead mankind has gone? And who can comprehend the mighty power that must be exerted in order to bring a lost person up out of that awful pit of sin? The lost person can no more bring himself up out of that terrible condition than a big fat hen can fly up to the highest peak of the Rocky Mountains and build her nest there. In fact, that lost person has no more desire to leave that slimy pit

of sin than that hen has to fly to the mountain peak. So here in verse **9** these people do not repent, neither do they give the glory to God that is due Him.

In verse **10** the fifth angel pours out his bowl of wrath “**upon the seat (throne) of the beast**”. This beast is the ruler of the revived Roman Empire. He is the first beast of **Revelation 13** whom John saw rising up out of the sea which speaks of chaotic conditions in the world. And when this bowl of God’s wrath is poured out upon his throne, his whole kingdom becomes full of darkness. This awful tribulation that is looming up in the face of this old wicked world will, no doubt, be a very grievous thing throughout the whole world, but these terrible bowls of wrath which we see in this chapter seem to be more or less localized. By this I mean that they will directly affect only the Bible lands. The second bowl was poured out upon “**the sea**” not upon the seas, or the oceans. Now this fifth bowl is poured out upon the throne of the ruler over the revived Roman Empire which will be the Bible lands.

It was the Roman Empire that crucified “**the Lord of glory**”. It was this same empire that utterly destroyed Jerusalem, the city where God had put His name. It was this same empire that enslaved and scattered God’s chosen people of Israel. And though all this was done according to “**the determinate counsel and foreknowledge of God**”, still they willingly and gladly did it. So in verse **11** we see the people of the kingdom blaspheming the God of heaven because of their suffering. Still they do not repent of their awful deeds.

In verse **12** the sixth angel pours out his bowl of God’s wrath upon the great Euphrates River, and the river is completely dried up. Here we are told that it is for the purpose of permitting the kings of the east to cross. But in **Isaiah 11:15-16** we see that it is also for the purpose of making it into a highway for the remnant of the Jews to travel over in their return home to Israel. In **Zechariah 10:11** this river is called “**the pride of Assyria**”. In **Isaiah 62:10** the command goes out to clear this river bed of stones and to build a highway along it for the people. These people are our Lord’s people.

God hating and Bible denying infidels of our day think they have the Red Sea and the Jordan River incidents all figured out, but when this great

river some 1,500 miles long, ten to thirty feet deep and very wide is completely dried up from source to mouth, they will be forced to shut their mouths. Some hold to the idea that the kings of the east here is the kingdom of Japan because it is known as the rising sun. But verses **13-14** tears that theory to shreds.

In verses **13-14** we see three filthy, slimy, frog like spirits coming “**out of the mouth of the dragon** (Satan), **and out of the mouth of the beast**” (ruler of the revived Roman Empire), **and out of the mouth of the false prophet** (the anti-christ). In our translation we are told that these spirits are “**the spirits of devils, working miracles**”. But it should be the spirits of demons. The word comes from **DAIMONION** which is the word for demons. There is but one devil (**DIABOLOS**), but there are many demons. We are told that these spirits go “**to the kings** (rulers) **of the earth and of the whole world**”. That is why the kings of the east in verse **12** cannot be just the kingdom of Japan. It must include all the kings of the east. It will include Japan, China, India, and all the small nations of south and Southeast Asia.

Then we are told that these spirits go to these kings for the purpose of gathering them “**to the battle of the great day of God Almighty**”. The great Euphrates River is to be dried up in order that the kings of the east may come to this awful battle, but the other nations of the world are to come also. And, if you notice, they are to come to “**the battle of the great day of God Almighty.**” This is not the God you hear about in something like 99 percent of the pulpits of the world today. This is the El Shaddai, the Almighty One. We see this expression in **Genesis 17:1** where He says, “**I am the Almighty God.**” When this awful times comes it is to be feared that many people will say to their pastor, “This is not the God you told us about.” And I am afraid many preachers will be forced to say, “No that is not the God I was talking about.”

In verse **15** this God Almighty says, “**Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments.**” In **1 Thessalonians 5:4** we read, “**But ye brethren, are not in darkness, that the day should overtake you as a thief.**” Our Lord’s saints are to be looking for Him. We

are to be expecting Him at any and all times. But this old religious world will not be expecting Him. Therefore, His coming will be to them as a thief.

Then in verse **16** we are again occupied with “**the battle of that great day of God Almighty.**” Here we are told that the kings of the whole world are to be gathered “**into the place ... called Armageddon**”. Armageddon is a place in the northwestern part of Palestine known to us as the hills of Megiddo. We are also told that He (God almighty) does the gathering. And He does do it; He does it through the three frog like spirits we saw in verse **13**.

I believe we get a good idea as to how these spirits will go about their job of gathering these kings to Armageddon in **I Kings 22:20-22**. Here God says, “**Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade *him*, and prevail also: go forth, and do so.**” Now it is perfectly safe for us to say that God cannot lie, because He has told us in His Word that He cannot lie. But we dare not tell Him that He cannot tell someone else to lie.

I believe that we can see the workings of the frog like spirits in **Ezekiel 38:10** where God says to the kings of the world, “**Thus saith the Lord GOD; It shall also come to pass, *that at the same time shall things come into thy mind, and thou shalt think an evil thought.***” If we read the following verses we shall see that the evil thought is that they go up to the land of Israel and take a spoil. The wealth of the world is flowing to the land of Israel while the other nations of the world, including our own country, are heading for bankruptcy. This too, is the hand of “**Almighty God**”. He is fulfilling His prophecies concerning the land of Israel. In **Isaiah 35:6** He says, “**In the wilderness shall waters break out, and streams in the desert.**” Irrigation pipes are already carrying water from the Sea of Galilee and the Jordan River down into the Negev desert in southern Palestine. The first of this water to flow into this desert flowed May 5, 1964. So today

water is flowing through pipes to several hundred thousands of acres of what has for many centuries been barren, desolate, desert land. And as a result of this, we see the fulfillment of **Isaiah 35:1** where we read, “**The desert shall rejoice, and blossom as the rose**”. This is coming to pass before our very eyes today. The population of Beersheva (originally Beersheba) increased in fifteen years from 1,400 to almost 60,000. And we are just seeing the beginning of the development of this land called Israel.

So the frog like spirits put it into the minds and hearts of “**the kings (rulers) of the earth**” to go up to Israel and “**take a spoil**”, that is, get some of that wealth from these old Jews. But remember, God is the One who does all this through these slimy spirits. In **Ezekiel 38:16** He says, “**I will bring thee against my land.**” The time will have come for God to completely destroy the fighting power of this old wicked world. So He brings all the armies of the world to Armageddon, and though He is the One who brings them against Israel, still in **Ezekiel 38:18** He says, “**And it shall come to pass at the same time when Gog (who represents all these armies) shall come against the land of Israel, saith the Lord God, that My fury shall come up in my face.**” More than two hundred years ago Jonathan Edwards preached a sermon on the subject “*Sinners In The Hands Of An Angry God*”. And to be sure, it is an awful thing for sinners to fall into the hands of an angry God. But here we see God’s enemies falling into the hands of a furious God. And it seems to me that I can see Him pointing His finger in their faces as He says in **Ezekiel 39:4**. “**Thou shalt fall upon the mountains of Israel.**” Not only does this “**Almighty God**” tell them that they are to fall, He tells them where they are to fall. And still they will be there at the appointed place when the appointed time comes.

We must not get this awful battle of Armageddon confused with the other terrible wars during the tribulation time. War, wrack, and ruin will be the order of the day during especially the last half of this awful time. In **Revelation 13:7** we see it being given to the beast “**to make war with the saints, and to overcome them**”. But, when all these armies are brought to Armageddon, their overcoming days are over. In **Ezekiel 38:14** we hear God saying to them, “**In that day when my people of Israel dwelleth safely, shalt thou not know it?**” In other words, “Don’t you know when to quit?”

In our study of **Revelation 9:16** we saw that two hundred million men will be involved in this awful battle. And in **14:20** we see their blood flowing “**unto the horse bridles**” for some two hundred miles. Then when this takes place, we see in **Ezekiel 39:17-18** the fowls of the air and the beasts of the field being invited to what is called in **Revelation 19:17** “**the supper of the great God**”. But here the King James translators put the word “**great**” in the wrong place. When this time comes, it would be a waste of breath to tell the world that God is great. They will already know it. So this should read, “**the great supper of God.**” Other translations put it this way. And to be sure, the bodies and blood of two hundred million men will make a great supper. In **Ezekiel 39:19** God tells these fowls and beasts that “**Ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.**” On Mount Calvary our Lord sacrificed His own precious Blood for His people, but here on the mountains of Israel we see Him sacrificing the blood of His enemies for the fowls of the air and the beasts of the field.

Then, after the fowls and the beasts have finished with their great supper, we learn in **Ezekiel 39:12**, “**And seven months shall the house of Israel be burying of them, that they may cleanse the land.**” My, what a funeral. And I believe that awful battle is so close to our door that boys, and maybe men, are walking upon this earth today, breathing the same air that you and I breathe, whose blood will flow down the valley of Esdraelon for 200 miles, and some of whose bones will bleach in the Palestinian sun for seven months before they can be buried.

But praise His holy name, we who are His chosen saints will be raptured to ever be with the Lord before that awful time comes.

In verse **17** the seventh angel pours out his bowl of wrath “**into** (rather upon) **the air**”. This word “**air**” comes from **AER** which means the lower atmosphere, or the air around our heads. So this last bowl of wrath is poured upon the very air the people will be breathing. And when this is done, a great voice comes from the Throne in heaven saying, “**It is done**”. When everything that has been prophesied would be done before our Lord dismissed His Spirit has been done, we hear Him saying in **John 19:30**, “**It**

is finished". So here when God has poured out all the wrath that He has chosen to pour out upon this old wicked world, we hear the great voice saying, "**It is done**". Wuest says, "It has come to pass and is now an accomplished fact."

Still this old wicked world will find very little to rejoice in. The blood from the bodies of her combined fighting force has become a great river of blood two hundred miles long. The fowls of the air and the beasts of the field are feasting upon the bodies of her mighty men, tearing their flesh from their bones as if they were so many dead horses. How can the lost person lie down and sleep at night with all these awful things closing in upon him, ready to engulf him like a mighty ocean? No wonder the old devil does all he can to keep people from reading the book of **Revelation**. No wonder he keeps his preachers from preaching from this great and wonderful book. There are many Baptists in the world today who have never heard a sermon preached from the book of **Revelation**. Satan knows all these terrible things are coming upon the world. He believes and trembles, but he does not want you to know about all the awful times that await the wicked. So he blinds their eyes to all these terrible things. That is why the lost person can lie down and sleep ever so soundly while these great waves of God's wrath rush ever nearer and nearer to him. But how we, the redeemed of the Lord should lift up our heads and praise our mighty God with great rejoicing because He has had mercy upon us, and has delivered us from all these terrible things. He has delivered us from all these awful things here on the earth as well as from an eternal hell. When we come to see this, it should cause us to want to tell the whole world about it.

In verse **18** we hear the "**voices and the thunders and**" we see the "**lightnings**" and the greatest of all earthquakes. Earthquakes are already becoming more and more numerous, and more and more devastating. But these are only "**the beginning of sorrows**". As we have said before, the seventh seal judgment, the seventh trumpet judgment and the seventh bowl judgment all end up together. In **8:5**, **11:19**, and now in **16:18** we hear the "**voices and**" the "**thunders, and**" we see the "**lightnings**" and the earthquakes. And it seems that even today the fire in the elements (lightnings) and the stored up fire beneath the earth's surface that causes the earthquakes

are becoming restless and eager to perform their destined role in the consummation of this wicked world.

In verse **19** we see “**the great city**” being “**divided into three parts**”. I believe that most people who study their Bible are in agreement that this great city is Jerusalem. Jerusalem is called “**the great city**” in **Jermiah 28:8** and also in **Revelation 11:8**. In **Revelation 17:18** Rome is called “**that great city**”. But from the context of the verse before us we are convinced that this “**great city**” is Jerusalem. We are told that “**the cities of the nations fell**”. They will not be just divided. This word “**nations**” comes from **ETUNOS**. When this word **ETHNOS** is used in the singular number it always means the nation of Israel unless some other nation is designated. But when this word is used in the plural number it always means the nations other than Israel. Some say that all the cities outside of Israel will fall, and they may be right. Anyway, I praise my dear Lord that when that awful time comes, I will not be residing in Birmingham, Alabama. Before that day comes our Lord “**shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**” If, when that time comes, my Lord brings Birmingham down to a heap of ruins, I can only say, amen, for she has deserved it.

It seems to us today that God has forgotten about the Catholic Church along with all the other churches who tolerate her and who compromise the truth in exchange for her favors. But when the appointed time comes, He will remember her. Here she is called “**great (or mighty) Babylon**”. Our Lord willing, we shall deal more fully with “**mystery Babylon the great**” in the next chapter.

In verse **20** we are told that “**every island fled away**”, that is, they vanished from sight, “**and the mountains were not found.**” I am convinced, by what to me seems to be undeniable proof, that in the days before the flood there were no insurmountable mountains nor deserts, but that the entire land portion of the earth was inhabitable. The fact that Admiral Byrd and his men

found a huge bed of coal in the vicinity of the South Pole some forty years ago is proof to me that at one time dense vegetation grew where there has been nothing but snow and ice for lo these many centuries since the flood. So it would seem to me that when the seventh bowl of God's wrath has been poured out upon this old wicked world, God puts the earth back as it originally was before the flood.

In **Ezekiel 38:22** God tells us that He "**will plead against**" the leader of the huge armies that come against Israel with, among other things, "**great hailstones**". Here in verse **21** John was permitted to see, in his vision, these "**great hailstones**" falling out of heaven upon men. We are told that every hailstone will weigh about a talent, that is, about one hundred pounds. These, I believe, are the hailstones that fall upon the two hundred million men who are gathered on the mountains of Israel for the battle of Armageddon by the frog like spirits. These are the hailstones that will cause the blood from this huge army to flow "**unto the horse bridles**" for two hundred miles. Will some of that blood be yours, or will some of it be the blood of some of your sons, or some of your friends? Let us remember, Our Lord shed His precious Blood for us on Calvary's tree.

CHAPTER SEVENTEEN

When we come to chapter **17** we have left the three woes behind us, the seal judgments, the trumpet judgments, and the bowl judgments. In **16:17** we hear **“It is done,”** so we have finished with our study of these great woes as such. But we must not get the idea that what we see in chapter **17** and **18** takes place after all these woes are past. As we have already said, the things we see in this book are not always in chronological order. So what we see in these two chapters takes place before the end of the terrible tribulation is over. In fact, I believe that we see some of the judgment of this old whore in chapters **6, 8** and **9** where we see the stars falling. And in **6:15-16** where we see people fleeing to the **“dens”** and **“the rocks of the mountains.”** And I believe this judgment of this old whore is one of the causes of their awful predicament.

In verse **1** we see one of the seven angels which had the seven bowls of wrath coming to John. This angel gives John a revelation concerning the judgment of **“the great whore”**. This vile character is seen sitting on many waters.

In verse **2** we are told that **“the rulers of the earth have committed fornication”** with her. Physical fornication is an awful sin, and God hates it, as He does all sin. But this fornication we have before us is spiritual fornication, that is, running after false gods and false teaching. This is what really provokes God to jealousy and brings on His devouring wrath. Not only do the kings, or rulers, run after her false gods and false teaching but here we see the inhabitants of the earth, the common people along with all the others, are drunk on the wine of her fornication. That is, they are all worshipping her gods and feeding on her false doctrines.

In verse **3** the angel carries John **“in the spirit into the wilderness”**, and there he sees a woman sitting **“upon a scarlet coloured beast.”** There are so many places in the New Testament where the choice of a word is left to the discretion of the translator. For instance, the little Greek word **EN** is found 2,258 times in the New Testament. It is translated **“among”** 114 times, **“by”** 142 times, **“with”** 139 times, and **“in”** 1,863 times. In a case like this

the translator should be guided by the context of the Scripture under consideration as to which word to use. And this they, no doubt, did except in cases like **Matthew 3:11** and **John 1:31** where their false teaching and false practices were at stake. Anyone should know that since baptism is set forth in the Scriptures, as a burial the word “**in**” should have been used in these two references rather than the word “**with**.” But they had to use the word “**with**” here in these Scriptures in order to protect their false practice of sprinkling. So here in **Revelation 17:3** a peculiar situation arises. If you consult a good Greek dictionary you will find that the Greeks have two words for wilderness. They are **EREMIA** and **EREMOS**. Then you will find that they also have two words for desert. They are the same identical words **EREMIA** and **EREMOS**. So again, the translator must use his own discretion in choosing whether to say wilderness or desert. Out of ten translations that I have checked on concerning this word five of them say “**desert**”, three of them say “**wilderness**”, one says “**into the wilds**,” and the other one says “**into an uninhabited place**.” Now either of these Greek words can mean an uninhabited place, but neither of them means only that. Since the woman here is, or rather represents the Catholic Church which today comprises more than half a billion people, and since she is riding, that is, controlling the actions of this ruler over the revived Roman Empire, I must say this particular translator is not just way out in left field, he is altogether out of the ball park. And, furthermore, since these Greek words can mean a barren, desolate place, I contend that whether you use the word “**wilderness**” or whether you use the word “**desert**” it is speaking about a time rather than a place. Can you conceive of this world after the saints have been raptured, when there is not even one church in all the world that contends for God’s Word, but churches in great profusion who are ripping, tearing, and denying that precious Word? If you are able to picture to yourself just how barren and desolate this old world will be, spiritually speaking, during that awful tribulation period when this scene before us will take place, you should have no trouble seeing what this word “**wilderness**” here in this verse speaks of.

Then we notice that this “**beast**” (the ruler of the revived Roman Empire) is seen by John to be a scarlet color. This may very well speak of the bloody wars he will bring upon the world. Then, too, he is said to be

“full of names of blasphemy”, or covered with names of blasphemy. In **13:6** we see this beast blaspheming the name of God, His tabernacle, that is, His dwelling place, and even His saints who are at that time already in heaven. We are also told that he has **“seven heads and ten horns.”** These we will, our Lord willing, deal with when we come to verses **9** and **10**.

In verse **4** we see this **“woman ... arrayed, or clothed, in purple and scarlet colour.”** These are the official colors worn by the pope and his cardinals. As we have already said, the Catholic Church, technically speaking, consists of the pope and his hierarchy while the others are the children of the Church. How can Catholics keep from seeing that the old whore in this chapter is none other than their church?

We see this woman has a **“golden cup in her hand.”** It is a golden cup, and since gold speaks of God’s glory, this cup pretends to be showing forth His glory. But we see that instead of its being the cup of salvation (**Psalms 116:18**) this cup is **“full of abominations and filthiness of her fornication”**, that is, it is full of her false teaching and false practices which are an abomination in our Lord’s sight. The Psalmist says in **Psalms 16:5**, **“The LORD is the portion of mine inheritance and of my cup.”** David says the Lord is in his cup, but in this cup in the hand of this woman (the Catholic Church) there is nothing but the filthiness of her spiritual fornication. In **Jeremiah 16:7** we see a **“cup of consolation”**, but in the hand of this woman we see a cup of condemnation. In **Jeremiah 51:7** God says **“Babylon (the Catholic Church) has been a golden cup in”** His **“hand”**, and that this cup had **“made all the earth drunk.”** So in **Revelation 18:6** God says, **“in the cup which she hath filled fill to her double.”** **“Whatsoever a man soweth, that shall he also reap.”** And here the reaping is to be double what the sowing has been. What a terrible time awaits this awful religious system here in this world as well as in the next.

In verse **5** we are told the name of this woman. She is **“Mystery, Babylon the great, the mother of harlots and abominations of the earth.”** We see a name made up of a combination of three names. We might liken the first two names to a man’s given names and the third one to a man’s surname. The first name is **“mystery”**, and how mysterious are the rites and rituals

performed by this awful religious system. I once attended a Catholic funeral. The mother of a close friend of mine had died. And out of respect for him I went to the funeral. The father (of nothing but illegitimate children) spoke in a language that none of the people knew anything about. And though I had taught this language myself in years gone by, I still did not know what he was doing. And I came away from that funeral doubting very much that the priest himself knew what he was doing. So this woman's first name is "**Mystery**" and it fits her like a glove.

The second name given to this woman is "**Babylon the Great.**" And how well this name fits the Catholic Church. She is nothing in the world but the old Babylonian mysticism which was started by Nimrod and his followers in the early days of the city of Babylon. Of course she has assumed an alias in this church age. She now calls herself a church rather than by her real name "Babylonian Mysticism." The word "**Great**" in her name may speak of the some half a billion people who are in her clutches today.

Then her surname is "**Mother of harlots and abominations of the earth.**" This too, fits the Catholic Church like a glove. We know that a bear can only give birth to little bears, that an ape can only bring forth more apes. By the same law an old whore with her cup full of abominations and filthiness of her fornication can only bring forth little harlots. "**Who can bring a clean thing out of an unclean? not one,**" (Job 14:4). So, all these protestant churches that have come out of this unclean thing, according to this Scripture, are harlots. And please remember, it was God who called them by that name. The great majority of semi decent christendom believes that our Lord's true churches came out of the Catholic Church. Several years ago, just before I came out of the Southern Baptist Convention, I was taught that we Baptists came out of the Church of England (Episcopalian Church). I said that if we came out of something that was started by the cut throat king Henry VIII who came out of the Catholic Church solely because the pope would not grant him a divorce from his old ugly wife in order that he might marry a beautiful young woman by the name of Anne Boleyn, and who, during the first fourteen years of his Church's history, lived with six different wives, two of whom he had beheaded, and another who died from some cause or other, we had no better heritage than a poor child whose mother was a drunken

prostitute and whose father was an underworld hoodlum. The next day I was called on the carpet by the program loving pastor. But my statement still stands, and is still as true as the truth can possibly be.

And not only is this old whore the mother of her harlot daughters, the protestant churches, and I might add, her foster daughter, the self-styled protestant Baptists, she is also the mother of abominations. These abominations are too numerous to be dealt with at length in a book of this nature. In fact, a good sized book could be written dealing only with the abominations of which the Catholic Church is the mother of. To mention a few of them, there are her penance, her purgatory, her indulgences, her Mariolatry or worship of Mary, her infallible pope, her many ways of salvation none of which even mentions the atoning work of Christ, His sacrificial death, or His shed blood, her perverted translation of all important Greek words such as **BAPTIZO** and **EKKLESIA**. I want to stop here and say that if someone dared to give us a translation of the New Testament in which he correctly translated those two words, he would not be able to give away very many of them. He certainly would not be able to sell enough of them to pay for the printing. I have just recently bought a copy of a translation by the late Kenneth S. Wuest, probably the greatest Greek teacher since A. T. Robinson. It is a beautifully bound, hard back book which I appreciate very much. It is well worth the intended retail price of \$5.95, but I was only asked to pay \$2.00 for my copy. At first I was puzzled as to why such a beautifully bound volume by such a famous Greek teacher was selling at such a low price. But when I read, “**And they were being immersed in the Jordan river while making a public confession of their sins,**” (**Matthew 3:6**), and in **Matthew 3:13** “**Then comes Jesus from Galilee up to the Jordan to John for the purpose of being immersed by him,**” I did not have to read any further to find out why this beautiful book was selling for only \$2.00. Even the great majority of Baptists would not think of buying a translation that was so uncompromising and intolerant. However, when Wuest came to the word **EKKLESIA** in **Matthew 16:18** and thereafter he too went along with the perverted translation. Had he translated this word correctly, he would not have been able to give away very many copies of it. Then too, had he done that he would have been forced to give up his church affiliation, and probably he would have been fired as professor of Greek at

Moody Bible Institute. How the religious world does love the abominations found in the gold cup in the hand of this old whore.

Along with the abominations already mentioned we see in her cup her glorious Christmas, Easter, Lent, Good Friday, Ash Wednesday and many many more. So I repeat one could easily write a book on these abominations. But lo her judgment looms up in her face, and comes with the speed of the wind. In **Revelation 18:6** God says, “**Double unto her double according to her works.**” May He speed that day.

In verse **6** John saw this “**woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.**” The latter part of this statement is somewhat confusing to me in this translation. It sounds as if this woman (the Catholic Church) is drunk on the blood of those who martyred, or killed Jesus. The Catholic Church had too much in common with those who crucified our Lord for her to be drunk on their blood. The Charles B. Williams version says “**the blood of the martyred witnesses to Jesus.**” The New English version says “**the blood of these who had borne their testimony to Jesus.**” So this woman is not drunk on the blood of the enemies of Jesus, but on the blood of those who have faced death rather than to deny their Lord.

Then we see that John wondered about all this. He was familiar with what we know as the Catholic Church, but he knew her as Babylonian Mysticism. It was long after John’s day that the apostate churches represented by the church at Pergamos merged with this Babylonian Mysticism to form the Catholic Church represented by the church at Thyatira. I am persuaded that the thing that puzzled John so much was the fact that in this vision he saw something that claimed to be a church, something that claimed to be worshipping the Lord Jesus Christ actually drunk on the blood of the saints. He was very familiar with the persecution of the saints at the hands of Judaism and of political Rome, but now he was permitted to look down through the centuries and see this monstrosity who calls herself a church of the Lord Jesus Christ as she beheads, burns at the stake, feeds to hungry lions and buries alive untold thousands, yea millions of our Lord’s precious saints. Is it any wonder that John wondered and was puzzled?

In verse 7 the angel asks John why he was so puzzled. Then he volunteers to explain this great mystery to John. And in verse 8 he tells him that the beast he saw was, that is, at one time this beast which here represents the Roman Empire itself was in existence, then at another time it was not in existence, but still later it is to come on the scene again and then go into perdition. That is, it will be completely destroyed at the battle of Armageddon and her ruler cast into hell alive, **Revelation 19:20**. We are told that our Lord's saints who have been saved during the time of the great tribulation and who are still living on this earth will be puzzled no little when they see this Roman Empire which has not been in existence now for nigh onto fifteen hundred years coming back on the scene. I want to call your attention to the fact that the names of these saints and, I might add, the names of all the saints were "**written in the Book of Life from the foundation of the world** (earth)." Our Lord knew even before the world was who would be saved because He was the One who was going to do the saving.

In verse 9 we read, "**And here is the mind that hath wisdom,**" but this expression really does not make much sense. The Greek is really saying "And this calls for a mind which hath wisdom." But let us remember, it is not the wisdom of the world that is under consideration here, but rather the wisdom that only God can give us. So this before us in this verse is for those whom God has given wisdom. Then we are told that "**the seven heads** (verse 7) **are seven mountains on which the woman sitteth.**" Rome, the city in which this woman (the Catholic Church) has her headquarters, is known as the city of seven hills, or mountains. In verse 18 this woman is called "**That great city which reigneth over the kings** (rulers) **of the earth.**" Certainly it is Rome that rules over the rulers of the earth today.

In verse 10 we have a confusing statement. Our translation says "**And there are seven kings,**" but in the original it is "And they are also seven kings" (or rather seven forms of government). Not only do the "**seven heads**" represent the seven hills on which the city of Rome sits, they also represent the seven forms of government under which the Roman Empire was and will be under. The five that had fallen were kings, consuls, dictators, decemvirs, and a military tribune. The one in John's day was the rule of the emperors. And the end time, during the tribulation the revived Roman Empire will

consist of ten kingdoms federated under the rule of the beast. We are told that this one will “**continue for a short space**”, or short time. The length of time this one exists will be cut short by the battle of Armageddon and the return of our Lord.

In verse **11** we see that this “**beast**”, or ruler is called “**the eighth**”, but he “**is of the seven.**” It would seem that the “**beast**” of **Revelation 13:1-10** and **Revelation 17:3** is elected by the ten kingdoms to rule over them. And as such a ruler he is the seventh. But in the light of **Daniel 11:20-21** it appears that he fails to obtain a vote of confidence. And in **Revelation 13:3** John says, “**And I saw one of his heads as it were wounded to death.**” Here John tells us that it really looked as if this ruler was dead (politically), but he goes on to say, “**And his deadly wound was healed.**” Daniel says, “**And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.**” So it would appear that when this wicked ruler fails to receive a vote of confidence, he flatters the armed forces into backing him up and he declares himself to be the ruler. So, as a dictator he rules the empire even though he had been voted out. In this way he is “**the eighth**”, but since he is the same fellow who ruled as an elected ruler at first he is said to be “**of the seven**”, or seventh. Then we are told that he “**goeth into perdition.**” This word “**perdition**” comes from **APOLEIA** and it means the loss of well-being. This same word is used in **Matthew 26:8** and **Mark 14:4** where it is translated “**waste.**” In **Acts 8:20** it is translated “**perish.**” In **Romans 9:22** it is translated “**fitted to destruction.**” In **II Peter 2:1** this same word is rendered “**damnable heresies.**” There are those who hold that this beast who “**goeth into perdition**” will be Judas Iscariot since Judas is called the son of perdition in **John 17:12**. But maybe we should not put too much weight on this word “**perdition**” because in **Matthew 7:13** this same Greek word **APOLEIA** is rendered “**destruction**”, and there it is speaking of the destiny of all the wicked. So the wide range of the use of this word makes it very poor evidence that this beast will be Judas Iscariot. Here in this verse **11** the word “**perdition**” simply means that this beast is going into everlasting destruction along with all the wicked. In verse **12** we are told that the “**ten horns**” of this beast are the “**ten kings, which have received no kingdom as yet.**” That is, they will not be ruling until the

tribulation time. The word “**hour**” here does not mean sixty seconds but rather a period of time. This word in **John 5:25** speaks of this entire church age. And here in this verse it means, probably, the seven years tribulation time. Their having power (or rather authority) with the beast speaks of the fact that these ten rulers will have jurisdiction over their respective countries somewhat like our state government, but they will all be under the head ship of the beast.

In verse **13** these (the “**ten kings**”) will all be in agreement concerning the matter that is now coming before us. And they will lend their full support to the beast in this matter. And in verse **14** we see that what they are in full agreement about is making war with the Lamb, the Lord Jesus Christ. In chapter **13** and verse **7** this beast is permitted “**to make war with the saints, and to overcome them.**” But here in this verse the beast and his “**ten kings**” make war with “**the Lord of glory**”, and of course, He wins because “**He is Lord of lords and King of kings.**” Here we see the saints connected with this war. The New English version says, “**And His victory will be shared by His followers, called and chosen and faithful.**”

In verse **15** we revert back to the main subject of the chapter. Here we are told what the “**many waters**” of verse **1** are. The New English version says, “**The Ocean you saw, where the great whore sat, is an ocean of peoples and populations, nations and languages.**” So the “**many waters**” in verse **1** is not speaking of actual water, but of people of every nationality and language. And certainly the Catholic Church encircles the globe.

In verse **16** we again have a confusing statement. If you put “**and**” in the place of the word “**upon**” and put the word “**kings**” where we have “**horns**” you will be able to see the true meaning of this verse. (“**And the ten kings which thou sawest and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.**”) The “**ten kings**” and “**the beast**” hate the whore and completely destroy her. When this time comes, the Catholic Church and all other false churches who will have become affiliated with her, will be destroyed from off the face of the earth. This, I believe, will be the time when the people will flee to “**the dens and rocks of the mountains,**” (**Revelation 6:15**).

They have been clinging to their false churches for dear life in this time of awful trouble. Now their precious refuge is completely wiped away. And since they have no thought of fleeing to Christ who is **“our refuge and strength, a very present help in trouble” (Psalms 46:1)**, they have no place to go except to the dens and the rocks of the mountains.

In verse **17** we see why **“the beast”** and the **“ten kings”** do this. God will put it in their hearts to do this in order that His words shall be fulfilled. Almost nineteen hundred years ago He told us in verse **16** that these rulers would hate the old whore and completely destroy her. Now it is His responsibility to see that they do what He has said they would do. In **Proverbs 21:1** we are told that **“The king’s heart is in the hand of the Lord”** and that **“He turneth it whithersoever He will.”** And since the hearts of these God hating rulers are in the hand of the Lord, He just has them do what He said long ago they would do.

There are those who contend that the entire book of **Revelation** is in chronological order, but I would like to ask them how they explain verse **13-17** in the light of their teaching.

Surely they will agree that verse **14** is speaking of, and describing the great battle of Armageddon. And when this battle is over these rulers will have no power to do anything. I am persuaded that the **“ten kings”** will be included in the remnant in **Revelation 19:21**, and I know **“the beast”** is to be **“cast into the lake of fire”**, verse **20**. So that which we see in verse **16-17** must of necessity take place before that which we see in verse **14**. In **16-17** our Lord uses **“the beast”** and the **“ten kings”** to destroy the old whore, but in verse **14** He destroys these rulers Himself. So verses **13-14** is a parenthetical passage in chapter **17**.

In verse **18** the woman, the old whore is affiliated with the city where her headquarters are. And who can deny that Rome is the city that holds sway over the rulers of the world? She is able to do this because she has so many of her members in all these countries. She tells these rulers, you do as we say or you won’t be elected next time. But, praise our dear Lord, the time is

coming, and I believe soon, when she will be completely destroyed from off the face of the earth.

CHAPTER EIGHTEEN

In chapter 17 we saw the destruction of the false churches, or maybe we should say the false church, because when this time comes the Catholic Church represented by the church at Thyatira will have the protestant churches represented by the church at Sardis and the apostate Baptist churches represented by the church at Laodicea under her filthy wings. When our Lord's saints are caught up to ever be with Him, there won't be a true Baptist church left in the whole world. Then the Thyatira churches, the Sardis churches, and the Laodicean churches will be merged into one world church.

In this great world church under the wings of the pope the doctrine of the creation will have been supplanted altogether by the teaching of evolution. The Bible will be called nothing but paper with ink on it. Great doctrines such as the Trinity, the Blood Atonement, the sacrificial death of Christ, and His resurrection will not so much as be mentioned among them. In fact, these doctrines are already anathema in the eyes of even the apostate Baptists of today (1969). In just eleven short years after the death of the beloved pastor who loved the Bible, preached the Bible, and contended for it, one convention church I know of has a pastor who holds up a Bible before the young people in his church and says, "This you see is paper and this you see on this paper is ink." When one of his Sunday School teachers tried to prove by him that when God said let us make man He was talking about the Trinity, he retorted, "I don't know, I wasn't there." His daughter said in class, I know about the death of Jesus, and I know about His burial, but I don't know anything about His resurrection. This should give us some idea of what this great world church will preach and teach.

In verse 1 John saw another angel come down from heaven. Some commentators hold this angel to be our Lord, but I contend that He is not just another angel. This angel cries in verse 2 with a loud voice, or strong voice as he announces the fall of Babylon. In **Isaiah 21:9** we read, "**Babylon is fallen, is fallen.**" In **Jeremiah 51:8** it is "**Babylon is suddenly fallen and destroyed.**" In **Revelation 14:8** it is "**Babylon is fallen, is fallen.**" And in **Revelation 18:2** it is "**Babylon the great is fallen, is fallen.**"

Now, when the Holy Spirit who is the author of the Bible says something that He has already said in another place it is not because He has forgotten that He had already said it. Neither does He do it in order to fill up space just to make His book larger. But He does it for emphasis. He does it to show us the great importance attached to the thing that is being repeated. With that in mind, let us examine the expression “**Babylon is fallen.**” In the first place, it is found in four different places in the Scriptures, and in three of them it is said twice. That makes seven times that God says in His Word that “**Babylon is fallen**”.

In Scripture the number seven is the number of completion. God completed His creative work in seven days. He completed His prophecy concerning this church age in His seven letters to the seven churches in Asia. I am aware that the liberalistic, modernistic atheists, and some God fearing and Bible loving Christians refuse to see any prophecy connected with these letters. But God is the one who called the book of **Revelation** a book of prophecy. In **Revelation 1:3** He says, “**Blessed is he that readeth, and they that hear the words of this prophecy.**” Then in **Revelation 22:7** He says, “**Blessed is he that keepeth the sayings of the prophecy of this book.**” He says this book is a book of prophecy the second time for emphasis, if you please.

God saying “**Babylon is fallen**” seven times, and seven being the number of completion brings two things to my mind. First, it means that God’s great hatred, His utter distrust and His total abhorrence of this thing called Babylon is complete. He completely hates and abhors it. Then it also means that the fall and destruction of this thing will be complete.

Now, let us consider what this thing is that God hates and abhors so completely and whose destruction is to be so complete. First, let us take a look at the beginning of this thing called Babylon. I would say to begin with, it is not the ancient city of Babylon, nor is it the Babylonian Empire that is given so much space in God’s precious Book. Neither this ancient city, nor this empire was ever drunk on “**the blood of the saints**” who were martyred hundreds of years later, **Revelation 17:6**. Neither did this city nor this empire ever rule “**over the kings of the earth**”, **Revelation 17:18**. This

thing that God is talking about is called. **“Mystery, Babylon The Great, The Mother of Harlots and Abominations of the Earth,” Revelation 17:5.** And God is the one who called her that.

In **Genesis 10: 8-10** we learn that Nimrod began to be a **“mighty man in the earth”**. And, that he was **“a mighty hunter before the Lord”**. In **Genesis 25:27** Esau is spoken of as a cunning hunter; a man of the field. But he is not said to be a hunter before the Lord. No doubt, Esau hunted wild game in the fields, but I am convinced that Nimrod hunted for the souls of men before the very eyes of the Lord. His name means “The Rebel” and this is practically the same expression as **“That wicked”** in **II Thessalonians 2:8**.

We notice that the beginning of Nimrod’s kingdom was Babel. In that day the word Babel meant “The gate of God.” So, in reality, when Nimrod and his followers said, **“Let us”** make us **“a tower whose top *may reach unto heaven*, (or into the heavens),”** they were really saying, “Let us make us a way to heaven.” In **John 14:6** Jesus said **“I am the way,”** but these people, like most church people today, were not satisfied with that way. So, they were saying “Let us make us a way to heaven.” This tower, as you know, was not completed by Nimrod because God came down and confounded their tongues. That is, He caused some of them to speak one language and others to speak another. We do not know how languages were introduced here, but we can rest assured that this was one of the truly great miracles of all times. But Nimrod and his followers planned and started this tower of Babel which, according to Herodotus, was later completed. According to him this tower consisted of eight towers each 75 feet high, one on top of the other. Then on top of this 600 foot structure was their chapel, or sanctuary which was 60 feet high. According to Herodotus this was the most elaborately furnished place of worship ever devised by man. They had a solid gold image of their chief god Bel that was 45 feet high and valued at 17 1/2 million dollars. The complete furnishings of this chapel were valued at 200 million dollars. The worship connected with this tower was the beginning of the vast religious empire that God hates and abhors so completely and whose destruction is to be so complete in God’s own good time.

Their religion was built around Nimrod's wife Semeramis who became the first queen of heaven. According to their tradition, Semeramis had a son named Tammuz who was slain by a wild boar, and after 40 days came back to life. This is where this great religious empire got her Lenten season when her poor members have to leave off a bottle of beer a day, or a pack of cigarettes a week, or something else in honor of their god Tammuz. Of course they do not call him Tammuz now. That would give them away. The worship of this queen of heaven and her son spread to the uttermost parts of the earth in a short time. In Jeremiah's time the worship of this queen of heaven had already spread to Jerusalem. In **Jeremiah 7:17-18** we read, "**Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.**"

When Babylon fell to the Medes and Persians in 538 B.C. this religious empire moved her headquarters from Babylon to Pergamos. The priests who ruled over this vast empire were called pontifex. Their chief priest, or top man was called Pontifex Maximus. Please keep this title "pontifex maximus" in mind as we shall see later who wears that title today. Upon the death of Attalus III in 183 B.C. Pergamos fell to Rome. The religious capital of the world was then moved to Rome where it will remain until this whole religious empire is destroyed, **Revelation 17:16**. When the Roman Empire came into being, the Roman Emperor took the title "Pontifex Maximus." He was thus the ruler over the political empire and also over the religious empire. This continued for some 500 years until Theodosius came to the throne in 379 A.D. Theodosius refused to accept the title "Pontifex Maximus." So, this title was then bestowed upon the top religious leader who was the Bishop of Rome. Sometime later the Bishop of Rome was declared to be the universal head of this empire by one of the cut throat Emperors of Rome. This was the beginning of the popes of Rome. So today Pope Paul's official title for all formal occasions is "Pontifex Maximus" which means that he is ruler over the Catholic Church, or the ancient Babylonian Mysticism whichever way you wish to say it. They are one and the same.

The Catholic Church has done a lot of face lifting in this age in which we live. She does not want people to know that she is more than 4,000 years old. That would prove her to be entirely too old for her to be the church that Christ established while here on earth. She wants to fool people into believing that she is that church. So her queen of heaven is no longer called Semeramis. She has assumed an alias, and that alias is the beautiful name “Mary.” Her god Tammuz is no longer called Tammuz. He too has assumed an alias, and that alias is the precious name “Jesus.” But if you care to lift the mask and look closely you can see that they are the same old Semeramis and Tammuz.

Why should God not hate this old Babylonian Mystic religion alias the Catholic Church? She is the one who put leaven in His meal, **Matthew 13:33**. She is “**that woman Jezebel**” in the Thyatira Church “**who calleth herself a prophetess**” and seduces His servants, **Revelation 2:20**. She is the one who has beheaded, burned at the stake, thrown to hungry lions, and buried alive untold thousands of His saints. And she is still ready and anxious to do the same thing today wherever and whenever she can do it and get by with it. She has tried through the centuries to destroy our Lord’s churches, His Bride to be. She has filled the world to overflowing with idol gods and false doctrines. She has even seduced our Lord’s own church to accept many of her idols, her days, months, seasons, and years, and all too many of her false doctrines.

Then this old whore “**the mother of harlots and abominations of the earth**” who is drunk on the blood of the saints, parades herself up and down the land today as the Bride of Christ. To be sure, His ways are not our ways. No decent, upright man could stand by while some old drunken prostitute paraded herself on the streets as his bride. But praise His dear name, the time is coming, and may it be soon, when she shall be utterly destroyed. In **Revelation 17:16-18** we read, “**And the ten horns (kings) which thou sawest upon (and) the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over**

the kings of the earth.” The great city here is used interchangeably with the religious system that has its headquarters there. Who rules over the kings, or rulers of the earth today but the Catholic Church? When this great religious empire has been destroyed we see the world in **Revelation 18:19** casting “**dust upon their heads**”, “**weeping and wailing**” and lamenting their great loss. But in **Revelation 18:20** God tells His people to rejoice because He has avenged us on her.

You may say, do Catholics know that their Jesus is not the Jesus we know and serve? I am convinced that many Catholics sincerely believe we have the same Jesus. But the hierarchy knows better. That is why they are afraid for their people to read the Bible. I am told that Pope Leo X admitted privately that the Catholic religion was a farce. Then the three Bishops who wrote Pope Julius III advising him as to what to do when many were leaving the Catholic Church said, “To sum it all up, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it; which if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred,” (pages 22-23 *Death Of The Pope* by John R. Gilpin).

Will you cast dust upon your head, weep, wail, and lament when this old whore is destroyed, or will you be one of those whom the Lord tells to rejoice?

We are told that when Babylon has fallen the place becomes the dwelling place of demons (not devils) and of every foul or evil spirit, and the cage or haunt of every unclean bird. In **Matthew 13:4** we see the fowls devouring the seed that the sower had sown. In verse **19** we see that these fowls represent the “**wicked one**”. And in verse **32** we see the birds lodging, or being at home in the branches of the mustard tree which represents the false churches. So here in the verse before us fallen Babylon (Rome) becomes the haunt of old Satan himself.

In verse 3 “**all the nations have drunk of the wine of the wrath of her fornication**”. There is not a nation under heaven today that has not been affected to some extent by her fornication, that is, by her idol worship. So, when the day of reckoning comes, all the nations will be affected by it also. Even the kings, or rulers of the nations “**have committed fornication with her**”, that is, they have joined in with her in the worship of her idol gods.

We also see that “**the merchants of the earth**” have become rich through means of the abundance of her delicacies. The amount of trade that is connected with this Mystery Babylon would stagger the imagination of a Rockefeller or a Ford. I understand that Pope Paul is the richest man in the world today. And one only has to observe the splendor and the magnificence of all that goes with Catholicism to see to some extent the great wealth that comes to the merchants who traffic in all the gorgeous array that goes with the Catholic Church.

And not only is this fabulous trade carried on with the Catholic Church today, it has spilled over into her harlot daughters, including her foster daughter, the apostate Baptists. H. A. Ironside once said “There is many a Babylonish garment today hidden in Protestant tents.” These Babylonish garments are no longer hidden. They are in plain view of every one. A Methodist friend of mine said to me that if I were to go into the First Methodist Church of Birmingham I would not be able to tell it from a Catholic Church. And I say unto you, many Baptist churches of today are no better. No wonder “**the merchants of the earth**” are growing rich from the delicacies of this old whore.

Then in verse 4 we see that which should startle every born again person in any of these apostate churches. Here our Lord says, “**Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**” But still there are those whom we have reason to believe are blood-bought saints who remain in these churches when they know their pastor does not believe the Bible to be the inspired Word of God, and when they know he has no love for the great Bible doctrines. They seem to have more fear of the persecution that goes with separation from all this than they have of meeting their Lord with all that stain and filth upon them.

In verse **5** we see that the sins of these apostate churches have reached to heaven. These people who remain in all this mess for the sake of popularity and for fear of persecution seem to think that God is overlooking all the terrible things that go on in what they are calling their church, but in the coming day they will find that these sins of which they are part and parcel to have reached unto heaven itself. God will remember every one of her iniquities. The happiest years of my life have been the nine years since I obeyed God's precious Word and came out of her. What a real joy it is to be a part of a church that has no social program nor any athletic program. What a blessing it is to be a part of a church that is not concerned in any way about making this a better world, but rather in helping people to be ready for a better world. How comforting to know that one is not supporting in any the modernism, neo-orthodoxism and other infidelisms, that prevails in the religious system of today. When I hear, or read of Baptists who deny the record of creation in **Genesis**, the Trinity, the Virgin Birth, the Blood Atonement, the resurrection, and the second coming of our Lord, I rejoice with exceeding great joy because neither my church nor I are lending any support, either moral or financial to these infidels. No matter how sincere the Convention Baptist is, he is lending both moral and financial support to them, and, whether he likes it or not, he is guilty of, and partaker of their evil deeds. I say this out of a heart of love for them.

In verse **6** God says reward her double. And in verse **7** He tells us why. He says "**She hath glorified herself and lived deliciously.**" How she has glorified herself by assuming the name "Church." She even calls herself the bride of Christ. And how she does live in luxury, and that tax free. She drives expensive automobiles, but pays no tax on them. She teaches in public school and draws her salary as the other teachers do, but she still pays no income tax. She saith in her heart, "**I sit a queen, and am no widow, and shall see no sorrow.**" She rides high in this world, but how hot she burns in the next one.

In verse **8** her plagues are to "**come in one day**". And they are real plagues, not only do they include death, mourning and famine, but they also include utter burning with fire. This is not "**the lake of fire**" in the future but it will, I believe, be here in this world. In **II Peter 3:7** Wuest's translation

says, “**But the present heavens and the earth by the same word have been stored with fire, being kept so guarded with a view to the Day of Judgment and eternal misery of men destitute of reverential awe toward God.**” And what men are more destitute of reverential awe toward God than the terrible religious system in the world today? And the reason these plagues are so severe and so sure is because “**strong is the Lord God who judgeth her.**” This is not the God you hear about in ninety-nine percent of the Baptist pulpits today. He is not the God that has been dethroned in order that man may be enthroned. This is the God who “**doeth according to His will in the army of heaven, and among the inhabitants of the earth:**” He is the one Job was talking about when he said, “**I know that thou canst do every thing.**”

In verse **9** the rulers of the world who have committed fornication with this old whore and who have lived luxuriously with her, or in her favor, will wail and mourn over her as if they had lost their very dearest friend. We have seen our ruler bowing and scraping and kissing the toe of the pope. And not only that but encouraging members of his family to become Catholic apparently to court the favor of Catholics.

And in verse **10** we see these rulers keeping their distance as they weep and wail, and as they say “**Alas, Alas (Woe, Woe), that great city Babylon**”. There are those, or maybe I should say, there were those in past generations who held to the idea that this great city will be the ancient city of Babylon over on the Euphrates River which will have been rebuilt. One highly respected writer on this subject says that the time lapse between the rapture and the coming down to the earth could be as long as thirty years, or even longer in order to give time for rebuilding the ancient city of Babylon. I respect his zeal, hut not his wisdom in this matter.

The Babylon that God hates so much left the banks of the Euphrates River twenty-five hundred years ago. On her flight to Rome she stopped over in Pergamos for three or four hundred years. Now for more than two thousand years she has nested on the banks of the Tiber River. She has become a great city there, and has glorified herself by calling herself “the eternal city” which is nothing less than blasphemy. She has provoked

“**Almighty God**” to anger, even to great wrath. So in one hour is her judgment come.

In verse **11** we learn that the rulers of the world are not the only mourners at this ghastly funeral. Here we see “**the merchants of the earth**” joining in with the rulers in their weeping and wailing. I am not saying that all merchants wallow in the slime and filth of Catholicism in order to receive her favors, but I am saying that I am convinced that many of them do. In former years I had a friend whose parents were Catholics. After I had attended his mother’s Catholic funeral he said to me that he knew there was nothing to the Catholic Church. But a few years later his father died and left a large grocery store to him. This made a world of difference in this friend of mine. He tried to justify this change by saying that most of the wholesale businesses were owned and operated by Catholics, and that most of their salesmen were Catholics. He then capped it off by saying that Catholic merchants got the best deals. Yes, the merchants live luxuriously with the whore today, but what about tomorrow? No one buys their merchandise any more.

In verses **12** and **13** we are given a long list of the things that the Catholic Church and her harlot daughters have caused to be profitable items in the merchant’s business. And, if you notice, this list includes even the bodies and souls of people. Martin Luther who was a Catholic priest until he became the Lutheran papa once said, “In Rome they sell everything. They would sell the Father, and sell the Son, and sell the Holy Ghost,” and he ought to know.

Verse **14** appears to be one of the portions of Scripture which seems to baffle the translators. None of them seem to be able to make it clear enough for us common folk to understand it. The New English version seems to make it more clear to me than any of the others I have seen. This version says, “**The fruit you longed for, they will say, is gone from you; all the glitter and glamour are lost, never to be yours again.**” It seems that the merchants are saying that the things that Catholicism and Protestantism lusted after - robes, garments, idols and countless other things are gone from them and therefore, the glitter and glamour of these things are lost.

In verses **15-19** we see a repetition somewhat of the great grief on the part of the merchants over their loss due to their having in stock so much merchandise that has suddenly become worthless. We also see the ship owners and the sailors, and no doubt this also includes freight lines on land as well as on the sea, as they join in with the merchants in this great lament.

But what a change of scene do we see in verse **20**. Here God tells His people to rejoice over all this. And they are to do this rejoicing because God has avenged them on her, that is, He has sent all this terrible judgment upon this wicked religious system as a compensation to His people because of the way she has treated them. He says “**Vengeance is mine; I will repay.**” So when our enemies persecute us we should leave the vengeance to our Lord, and our time for rejoicing will come in due time.

In verse **21** a mighty angel takes “**a stone like a great millstone**” which he casts into the sea in order to stress the violent manner in which this great city, Rome which is here called Babylon is to be utterly destroyed. Due to the fact that Rome has been the home base for the old whore now for more than two thousand years, the last twelve or fifteen hundred years of it under the guise of a church, she is called Babylon.

Verses **22-23** show how complete this destruction is to be. Even throughout the thousand year reign of our Lord here on the earth He will not permit any rejoicing or any business house of any kind to be established here where Rome boasts of her being the eternal city. God will show her just how eternal she is. We are given two reasons for this. In the latter part of verse **23** He says “**For by thy sorceries were all nations deceived.**” And certainly all the nations of the earth today are deceived by the enchantments of the Catholic Church. And in verse **24** we are told that the other reason is because the blood of His saints is found in her. Through the centuries this old whore has been the deadly enemy of the Lord’s people. She says herself in her official encyclopedia that she killed so many heretics during the Spanish Inquisition that they could not be counted. Our Lord’s saints are today, and always have been heretics in her eyes. In her heart she desires to kill every one of us today. Therefore, in the eyes of our Lord she is just as guilty of our

death as if she had the opportunity to do that which she desires so much to do.

CHAPTER NINETEEN

John says, “**And after these things I heard a great voice of much people in heaven.**” What are the things under consideration here? They are the things that John has been privileged to see in his vision. There were the seven churches of Asia which represented the churches throughout the church age. The churches at Ephesus, Smyrna and Philadelphia representing our Lord’s true churches throughout the entire age. The ones at Pergamus, Thyatira, Sardis, and Laodicea representing the apostate, or false churches.

After he had seen the churches run their course, he saw the rapture of the saints set forth by his invitation to “**Come up hither**” in **4:1**. And following this he saw the awful seal judgments, the trumpet judgments, and the bowl judgments being poured out upon this old wicked world. He has seen “**the beast and the false prophet**” come on the scene and perform their task. Now he has just witnessed, in his vision, the utter and complete overthrow and destruction of the old whore and the city of which she boasts. When this has been accomplished we hear our Lord’s raptured saints who have suffered so much at the hands of the false churches as they break forth into worship of and praise to their great God with all that is within them.

In verse **2** we see why all that wonderful worship and praise. Here we are told that our Lord’s judgments are “**true and righteous.**” And that He has “**avenged the blood of His**” saints at the hand of this old whore. In our day judgment is perverted and twisted. The highest court in the land deliberately turns criminals loose upon society. Sometimes we wonder why God permits wicked, Communistic judges to promote crime and to trample upon the right of upright people, but let us remember, the more despicable the judgment is today the louder our praise will be in that coming day when righteousness reigns upon the earth. And not only will we praise our great God in that day, but in **Psalms 96**, **I Chronicles 16**, and **Isaiah 55** we see the heavens rejoicing, the fields being glad, the trees rejoicing before the Lord, singing out before Him and clapping their hands all because He comes to judge the earth. And then we hear the mountains and the hills breaking forth before Him into singing. May we see and hear all this soon.

In verses **3-6** we hear not only the worship and praise of the raptured saints but also that of the twenty-four elders and the **“four living creatures”**. And in verse **6** this great multitude of voices is heard **“as the voice of many waters and as the voice of mighty thunderings”**. And the reason for it is that **“the Lord God Omnipotent reigneth.”** This word **“omnipotent”** comes from **PANTOKRATOR** which means ruler of all. It is found in **II Corinthians 6:18** and nine times in **Revelation**. And in every one of these places except here in this verse **6** it is translated **“Almighty”**. Most preachers of our day hold up a god before their people that can be turned about and twisted around like a child playing with her doll or teddy bear, but that is not the God of the Bible. The God of the Bible is this **“Almighty God”**. He is the one who has **“all power”** in heaven and in earth. **Matthew 28:18**. He is the One who does as He **“will in the armies of heaven, and among the inhabitants of the earth.”** **Daniel 4:35**. He is the One who does according to **“the good pleasure of His will.”** **Ephesians 1:5**. He is the One who saves any one whom He wants to save. **John 5:21**. In fact, He is the One who does anything and everything He wants to do whether you and I like it or not.

In verse **7** we are told to **“be glad and rejoice, and give honor to Him.”** And the reason we are given for this is that **“the marriage of the Lamb is come, and His wife (Bride) hath made herself ready.”** If we are not very careful we will put too much of **“us”** and not enough of **“Him”** in this verse. It is true that the Bride makes herself ready. It is also true that we believe when we are saved. And the Arminian preacher has salvation being the result of our believing. But the Bible has believing being the fruit of salvation. Every thinking person whether saved or lost will admit that we must have faith in a person before we believe in that person. So our believing in someone is brought about by our having faith in that person. No one believes in Jesus Christ until he or she has faith in Him. And in **Ephesians 2:8** we are told plainly that our faith **“is a gift of God.”** Now God is not foolish enough to give faith to a dead person. A dead person wouldn't know what to do with faith, and he couldn't do anything with it if he did. And every lost person is dead spiritually. **Ephesians 2:1, 5**. So our Lord quickens, or makes alive, the lost, dead sinner He wants to save, and then He gives that person faith. This quickened sinner then exercises his God-given faith and believes. That is what is meant in **Acts 18:27** where we are told

that the saints in Achaia “**had by God’s grace become believers.**” So if you are a believer today, it is by God’s amazing grace.

Yes, the Bride has made herself ready, but in verse **8** we are told “**to her was granted that she should be arrayed (or clothed) in fine linen, clean and white.**” Please note, this says it was granted (or given) to her. If a young woman who has never earned a dollar in her life comes down the aisle to the tune of “Here Comes the Bride” wearing a lovely wedding gown, everyone knows that she has been granted to be arrayed in that beautiful wedding gown. Everyone knows that her parents, or someone else has provided the lovely gown. So it is with this fine linen, clean and white. In this case, the wonderful Bridegroom who alone is able to do so, has provided this lovely wedding gown.

In our Authorized Version we are told that this “**fine linen is the righteousness of saints.**” Some other translations say the fine linen signifies or represents the righteous acts of saints. Anyway, if we are able to perform any righteous acts, let us be sure to give the right One the credit for it. If our acts were controlled by our old depraved nature, we would probably all be in the chain gang.

In verse **9** we are told that “**Blessed (or happy) are they which are called (should be invited) to the marriage supper.**” According to this statement there must have been some people who have lived in this church age, and there must be some living today who will be invited to this wonderful “**marriage supper**”. So who is it that is to be invited? Let us remember, the book of **Revelation** was not written for the benefit of the Old Testament saints. Had it been intended for their help and comfort, it would have been written in their day. So, must we not admit that this book, the book of **Revelation**, was written for the benefit of the Lord’s saints in this church age, and for those of His people who will be saved and living on the earth during the tribulation age?

Surely no one would say that the Bride will be invited to her own supper. Then if there are to be some of the saints of this age invited to this supper that certainly means that the Bride will not be made up of all the New

Testament saints. I am persuaded that more of our Lord's saints are going to be surprised when they learn the truth as to who the Bride of Christ is than they are about any other thing in the Bible. It seems that the most widely accepted belief concerning the Bride is that she is made up of all saved people during this church age. If that be true, our Lord's Bride will consist of some who have been immersed, some who have been sprinkled, some who have had a little water poured on them, and some who had no baptism at all whatever. If that be true, His Bride will consist of some who believe in God's sovereign grace and election, some who hate those doctrines with a passion, some who believe in the local church like those in the apostolic days, some who believe in the universal invisible conglomeration, some who believe in the eternal security of the believer, some who believe a person can be saved one day and lost the next, and where he spends eternity depends upon which day he dies, some who believe one thing and some who believe another concerning a hundred other things in the Bible. What a Bride that Bride would be. Anyone who can believe such junk as that seems to know just about as much about the Bible as I know about Einstein's Theory.

In **II Corinthians 11:2** Paul says, "**I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.**" This word "**chaste**" is from **HAGNOS** which means pure from every fault. If the Bride consists of one group who teaches and believes election and another group who actually hates election, how under heaven could both groups be pure from every fault?

In **I Corinthians 1:10** Paul speaking to those who are to make up the Bride of Christ says, "**Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you: but *that* ye be perfectly joined together in the same mind and in the same judgment.**" Our Lord's precious Bride will consist of those who accept all the doctrines set forth by the wonderful Bridegroom, therefore, there will be no divisions among them concerning these wonderful doctrines in the Bible. When we accept this definition of the Bride, we will see a great host of saved people in this age who will not be in the Bride. These saints who are not in the Bride will be honored with an invitation to that wonderful "**marriage supper.**" Someone may say, "Do all these who

make up the Bride have to be members of the Lord's true churches?" They most certainly do. They could not possibly accept all the teachings of the Bible without their being immersed into one of His precious churches.

In verse **10** John seems to be beside himself for joy. He has been privileged to see the wonderful Bride arrayed in her lovely wedding gown and then he has heard that blessed invitation go out to the honored guests. Now he falls at the feet of the angel to worship him. But this angel is not like the pope of Rome. He tells John not to do that. He says, "**Worship God.**"

No other being in the whole universe is worthy of worship. So let us "**worship God.**"

When we come to verses **11-13** we are on shouting ground. You and I deserve to have heaven remain closed to us forever. But here in verse **11** John "**saw heaven opened.**" And not only that, but he also saw "**the Lord of glory**" coming from heaven. Here we see quite a difference in His glorious appearance. When He came the first time He was the meek and lowly One. He permitted Himself to be shamefully treated. He was led as "**a lamb to the slaughter**", yet He "**opened not His mouth.**" But here in these verses He has laid aside His meek and lowly character and is now "**Lord of lords, and King of kings**" as He comes to judge and make war.

This is the One that David spoke of in **Psalms 50:3** where we read, "**Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.**" You will recall that when He came the first time His enemies raised the tempest, but when He comes back He will raise the tempest, and woe unto His enemies when that time comes. In **Matthew 24:30** we are told that "**they shall see the Son of man coming in the clouds of heaven with power and great glory.**" This is the time the Jews are talking about in **Hosea 6:3** when they said, "**He shall come unto us as the rain.**" When He came the first time He was born of a woman, but when He comes back He will come down from above like the rain.

In the Scriptures fire speaks of judgment. In **John 3:17** we learn that our Lord's mission at His first coming was not **"to condemn the world."** Most translations say, **"to judge the world."** But here in this Scripture before us our Lord's eyes are like a flame of fire. He is not coming at this time to offer up Himself as a sacrifice for sin. **Hebrews 9:28** says, **"Unto them that look for Him shall He appear the second time without sin unto salvation."** This should read **"without, or apart from a sin offering."** When He comes back to the earth it will be to rule the nations **"with a rod of iron"**. It will be to judge the world in righteousness. When righteousness reigns upon this old sinful world it will be such a radical change that even **"the moon shall be confounded and the sun ashamed."** **Isaiah 24:23.**

Then we see His **"vesture dipped in blood."** Some great Bible scholars say this is His own precious blood, but I must differ with them. His precious blood had to do with the atoning for our sins. It was the element in which we have been washed from our sins. But here there is no atoning for sin to be done. Here He is coming to take vengeance upon His enemies. At this time the blood of His enemies will flow to the horse bridles for 200 miles. At this time He says to the fowls of the air and the beasts of the field **"ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you."** On Calvary's tree we see our dear Lord sacrificing His own precious blood for His people, but on the mountains of Israel we see Him sacrificing the blood of His enemies for the fowls of the air and the beasts of the field. So this is not His atoning blood upon His vesture here, but rather it is the blood of His vengeance. In **Isaiah 64:3** He says, **"I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."** So this is their blood upon His vesture, not His.

In verse **14** we see the armies which are in heaven as they follow our Lord as He comes down to earth. It seems that many people believe these armies are the saints. Their raiment resembles that with which the Bride is adorned, but we find it hard to believe that our Lord will use His Bride as an invading army. In fact, I find it hard to see that He will need the help of His saints in overcoming the armies of the world. In **Daniel 4:35** we see that there were armies in heaven even in Daniel's day. In **Joel 2:11** we are told

that “**the Lord shall utter His voice before His army: for His camp is very great.**” In **Revelation 12:7** we see Michael and his angels overcoming old Satan and his angels. And we must admit that it will take a powerful army to do that. Then when we turn to **II Kings 6:17** and see “**the mountain was full of horses and chariots of fire round about Elisha**” we feel pretty secure when His armies take over.

In verse **15** we see “**a sharp sword**” going out of the mouth of our Lord with which He is to “**smite the nations.**” In **Hebrews 4:12** we learn that the Word of God is “**sharper than any two-edged sword.**” And in **Ephesians 6:17** we are told to take “**the sword of the Spirit which is the word of God.**” So the sword here in this verse is the precious Word of God.

Then in verse **16** we see one of His many wonderful names that has been written on His thigh. In verse **15** He is the “**Almighty God**”, because there He is the one who treads the wine-press (of **14:20**) until blood flows for two hundred miles. In **22:16** when He signs His name to the wonderful book of **Revelation**, He is Jesus, “**the root and the offspring of David, and the Bright and Morning Star.**” But here in verse **16** where He comes to reign over the earth and over the Kings of the earth He is “**KING OF KINGS, AND LORD OF LORDS.**”

When we come to verses **17** and **18** we see the ghastly sight that always follows to some extent a great battle. Here when the battle of Armageddon has been fought we see the fowls of the air being invited not to “**the supper of the great God**” as we see it here, but rather to the great supper of God. When this time comes there won’t be a single person in all the world who believes in the little puny god that is being preached in most pulpits of today. They will all know that God is the Almighty One who has “**all power**” and uses it as it pleases Him. They won’t all be saved, but they will all believe that God is sovereign. So the word “**great**” here is superfluous. But this supper which consists of the bodies and blood of the two hundred million men of **Revelation 9:16** will constitute a great supper. We see more of this great supper in **Ezekiel 39:17-20**.

In verse **19** John saw “**the beast**” who will be the ruler over the revived Roman Empire “**and the kings of the earth**” who have been gathered together by the frog like spirits of **16:13-14** as they come against “**the Lord of glory**” and His army. This results in the battle of Armageddon in which the Gentile world powers are completely destroyed. I have very little respect for, and faith in a negotiated peace, and I do not believe our Lord has any at all whatever. There won't be any long drawn out peace talks on the mountains of Israel. Neither will there be any offer of any kind to negotiate, but rather a fight to the finish. And when it is finished the bodies of the enemy are fed to the fowls of the air and the beasts of the field.

When this has taken place we see in verse **20** that “**the beast**” and “**the false prophet**” who is the anti-christ are taken and “**cast into the (not a) lake of fire**” alive. These two men who are the incarnation of old Satan do not taste of physical death. They are just cast into hell alive. The time was when I wanted everybody to be saved, but I do not want that anymore. I want to see one hundred pound hailstones fall on that great army of men on the mountains of Israel. I want to see their blood run to “**the horse bridles**” for two hundred miles. I want to see the fowls of the air and the beasts of the field rip and tear the flesh of these men from their bones like a dog eating a rabbit. I want to see it take the Jews “**seven months**” to bury what is left of these bodies after the fowls and the beasts are through with them. Call that hard hearted if you like. I call it wanting to see God's precious Word come true. If any one of these things should fail to come to pass, God's word would be broken, and your salvation and mine would not be worth two cents. I believe the end of time to be so near at hand that I believe the beast and the false prophet are already living on the earth today. I further believe that if every preacher in the world were to preach to these two men until they turned blue in the face, these men would still land in hell alive. Call that reprobation if you like, I certainly won't argue the point with you. Just as I was predestinated to be saved and spend eternity in the Blessed presence of my Lord these two men were predestinated to be lost and to be cast into hell alive.

Then in verse **21** we see the remnant being slain “**with the sword of Him that sat upon the horse.**” This is the same sword we saw in verse **15**,

that is, God's precious Word. He just speaks the word and this remnant dies. In any battle the generals and others who think they are indispensable stay back away from the danger. So here they are not on the mountains of Israel when the hundred pound hailstones fall. So they are not beaten to a pulp, but our Lord just speaks the word and that will be it.

CHAPTER TWENTY

By the time we reach chapter **20** we have seen the church age come and go. We have seen Satan attempt to take over our Lord's true churches, but in chapter **17** we have seen the utter destruction of all his attainments concerning the churches. We have seen the terrible wrath of God being poured out upon this old wicked, God hating world. We have seen the utter and complete destruction of the fighting power of this old world at Armageddon. We have seen "**the Lord of glory**" just say the word and the commanding officers of all the mighty armies of the world, their aides, and all that pertains to them are slain by that Word. We have seen "**the beast and the false prophet**" rise up and perform their wicked and evil work. Then we have seen them being taken and "**cast into the lake of fire**" alive.

In chapter **13** we saw Satan giving his power, and even his throne to "**the beast and the false prophet.**" Now it would appear that when these two are "**cast into the lake of fire**" they still have Satan's power. In chapter **12** we saw that it took Michael, the archangel, and his angels to subdue Satan and cast him down to the earth. But now we see in verse **1** of the chapter before us that an angel comes down from heaven and binds old Satan. This angel is not called an arch-angel neither is he called a mighty angel, but rather just an angel. Nothing is said about his having any help in the matter of binding this once mighty foe of God and of His people. The anointed cherub of **Ezekiel 28:14** who, no doubt, was honored above any of his fellow angels is now being bound by just an angel.

We are told that this angel has "**the key of the "bottomless pit".**" In **9:1** we see this key being given to the fallen star who is none other than old Satan himself. This word "**key**" (**KLEIS**) as we have already said in chapter **9** usually means authority. In fact, I know of no place in the New Testament where this word means a small metallic instrument used to unlock a door, or to turn on the ignition in a car. This angel here in verse **1** simply has God-given authority over this "**bottomless pit**".

This "**great chain**" in the hand of this angel is from **HALUSIS** which can mean a cord, or a chain as we know chains, but it also has the meaning of

restraint or to restrain. So, could this chain speak of God's restraining power? He who spake the word and the universe came into being, He who restrains the innumerable bodies in the universe that they neither get off their prescribed course nor change their prescribed speed can also say the word and Satan will be more securely bound than all the material chains in the world could bind him. Enemies of the Bible make light of the idea of binding a spirit with a chain. And we must admit that they have a point if we contend that this "**great chain**" is a literal chain. This angel could not tie this chain around Satan's neck, because he has no neck. He could not tie it around his body, because he has no body. But if we contend that this Greek word **HALUSIS** here in this particular Scripture means God's great restraining power, these enemies of the Bible can take it, or leave it.

The enemies of the Bible also hoot at the millennial reign of our Lord because they do not find the word "millennium" in the Bible. Some of them do this through ignorance. Others of them do it maliciously. Just as the word century means one hundred years, the word "millennium" means one thousand years. Six times in this short chapter we see the expression "**thousand years,**" and you can substitute the word "millennium" in every one of those six places and you would not change the meaning of the Scripture one iota. So if you deny the millennial reign of Christ on the grounds the word "millennium" is not found in the Bible, please remember you either do it through ignorance, or you do it with malicious intent.

In verse **3** Satan is "**cast**" "**into the bottomless pit**" where he is "**shut up**" and the pit is sealed. This seal does not mean that the mouth of this pit is sealed up with mortar and stone. Something of this nature would not deter old Satan in the least. You will recall that the seal that protects the hundred and forty-four thousand during the great tribulation will be the name of their God upon their foreheads. So this seal may very well be a statement to the effect, "Beyond here Satan cannot go." We would not try to put words in God's mouth, but I do believe this seal will consist of some statement of God's choosing.

The thing that rejoices our hearts here in this verse is the fact that Satan will not be able to deceive any one during this glorious millennium. Though

there will be millions, yea, billions of lost people living upon this earth during that glorious age, still not one person will be deceived during that time by him who has been the arch deceiver through the ages.

Also in this verse we see that which may puzzle some of us. No doubt, many of the saints through the centuries have wondered why God does not cast Satan into “**the lake of fire**” along with the beast and the false prophet and be finished with him. But God still has a task for Satan to do. It may look as if Satan has done his dirty work all on his own, but let us remember, it was all done according to the determinate counsel and foreknowledge of God. There are those who say that Adam thwarted God’s plan and purpose for mankind when he fell in the Garden of Eden. But I say unto you that if Adam had not fallen into sin in that Garden, he would have completely wrecked God’s plan and purpose for mankind. It was not accident or happen so that Adam fell. In **Revelation 13:8** we learn that our Lord was “**slain from the foundation of the world**”. The fall of Adam did not bring about a crisis in God’s economy. There was no need for God the Father, God the Son, and God the Holy Spirit to call a council to determine what should be done in this emergency, for there was no emergency. The council had already determined what was to be done way back in the eternity of the past long before there was an Adam. But in due time Adam was brought on the scene, and he played his part perfectly.

So it is with Satan. God’s foreordained plan and purpose requires that Satan be turned loose for “**a little season**” at the end of the thousand year reign of our Lord. In verse **7** we see him being turned loose upon the world. And in verse **8** we learn why God foreordained that he should be turned loose upon the world. There will be untold numbers of people living on this earth during the millennial reign of Christ who are lost people. They will be outwardly subject to Christ’s rule because of two things. One of these things will be the rod of iron in the hand of our Lord. The other thing is the fact that during this time Satan is bound in “**the bottomless pit**”, therefore, he is utterly unable to lead this great host of people to oppose the Lord.

God could destroy this great host of lost people in any way He chose to do so. And He has chosen the way He plans to destroy them. Satan is turned

loose upon them. He goes out to deceive this great host of people. His spirit of opposition to God enters them, and they follow old Satan like the Pied Piper's mice to their destruction. We see them gathered together to battle against the Lord and His saints. We are told that the number of old Satan's army "**is as the sand of the sea.**" It may very well be that when this vast army has completely surrounded the saints and the city of Jerusalem some of the saints may say as Elisha's servant said in the long ago, "**Alas, my master! how shall we do?**" (**II Kings 6:15**). But just as God smote those Syrians with blindness, He will devour this vast army with fire from heaven.

In verse **10** now that Satan has performed the task that he alone is fitted to do, he is "**cast into "the lake of fire"**" "**where the beast and the false prophet are.**" Please note, this is where these two men still are. They are to be cast into this lake of fire at the beginning of the thousand year reign of our Lord. Then at the end of that thousand years the old devil is to be cast in there where they still are. These three great buddies will have plenty of time to talk about their saint killing days, but their saint killing days are over when this time comes. We see that old Satan is to be "**tormented ... for ever and ever.**" These people who talk about hell being a place where the wicked are consumed will certainly wish it were that way when they find themselves in there with these three diabolical characters.

We have purposely skipped over verses **4-6** in order that we might trace Satan's trail to his eternal destination. So now let us go back and consider these verses which deal with an altogether different subject.

In verse **4** John saw thrones with those who are to reign with Christ sitting upon these thrones. Authority is given to them that they may administer justice. In **5:9** we learn that the redeemed are to reign as kings in the earth. So here John sees them taking their seat upon their thrones. Then, too, John saw "**the souls of**" the ones who had been "**beheaded because of their witness of Jesus**", and their faithfulness to God's Word. Sometimes there is danger of our thinking that the soul and the spirit are one the same. But that is not true. In **Hebrews 4:12** we find that the soul and the spirit can be divided, or separated. That could not be true if they were one and the same thing. Then too, they are from altogether different Greek words. Soul comes from

PSUCHE whereas spirit comes from **PNEUMA**. The word **PSUCHE** means life, persons, or individuals. In **Acts 2:41** we read, “**There were added unto them about three thousand souls.**” Everyone must admit that the word “**souls**” here means people, and it comes from the same Greek word **PSUCHE**. So John saw the people who had been beheaded because of their faithfulness to Jesus and to the Word.

Then John saw these souls (people) come to life, that is, he witnessed their resurrection. But remember, these are the people who refuse to worship the beast, or his image. Therefore, they are of necessity the saints who are slain during the terrible tribulation time. During this age in which we live this beast will not come on the scene to be worshipped. So this resurrection that John sees here takes place at the end of the tribulation period. There are two phases of the first resurrection just as there are two phases of our Lord’s second coming. The first phase of this first resurrection takes place at the end of this church age before the tribulation period begins, **I Thessalonians 4:16**. In fact, it is the thing that separates the church age and the tribulation period. And though seven years separates these two phases of the first resurrection, they are both termed the first resurrection because they have to do with the saints. These who are resurrected at the end of the tribulation are also given to reign with Christ during the thousand years.

In verse **5** we see that which those who teach a general resurrection must either ignore or outright deny. It is utterly impossible for anyone to believe what we see here in this verse and at the same time believe that the saved and the lost will be resurrected at the same time. In verse **4** we saw the tribulation saints being resurrected and reigning with Christ for a thousand years. And here in verse **5** we are told plainly that “**the rest of the dead lived not again until the thousand years were finished.**” Even I have sense enough to see that this teaches, beyond any possible doubt that the wicked dead must remain in their graves until the saints have reigned with Christ for a thousand years.

In verse **6** we are told that “**blessed (or happy) and holy is**” the person who “**has part in the first resurrection.**” This is true whether this person is raised before the tribulation begins or whether he is raised after the

tribulation is ended. It applies to both phases, and, therefore, it applies to all the saints who have been raised and to those who have been changed at His coming. We are told that over such, that is, over all the saints of God, “**the second death hath no power** (or authority).” We shall (our Lord willing) deal with this second death when we come to verse **13**. Then we see that these (all the saints) over whom the second death has no authority are to be priests of God and of Christ, and that they are to “**reign with Him a thousand years.**” Verse **4** speaks only of the tribulation saints reigning with Christ, but verse **6** brings in all the rest of the saints.

Then when we come to verses **11-15** we see that which we, while still in these bodies of ours, cannot delight in. We say that what we see here is just and right. And to the best of our ability we believe this to be true. But still we simply cannot delight in it. But when that time comes we will be in our glorified bodies, and to some extent we will be able to see sin as God sees it. Then, and then only, will we be able to rejoice at seeing the wicked cast into hell.

In verse **11** John “**saw a great white throne.**” And not only that, he saw the One who was seated on that throne. This One on this throne is none other than the Lord Jesus Christ. In **John 5:22** we read, “**The Father judgeth no man, but hath committed all judgment unto the Son.**” So this One “**from whose face the earth and the heaven**” flee “**away**” is God the Son. There will be no place for the earth or the heaven at this terrible time. All attention is riveted to the task at hand. Eternal destinies occupy the thinking of every one present. There is no time nor any desire to think of earthly things.

In verse **12** we find that not only does John see the throne and Him who sat upon it, but he “**saw the dead, small and great, stand before God.**” These dead people are not lying around before God, they are standing before Him. This certainly means that these people are not dead physically, but rather they are those who are dead spiritually. In **Acts 10:42** and **I Peter 4:5** we learn that our Lord is to judge both the living (saved people) according to their works. This has nothing to do with our being saved or lost. A person cannot so much as be present at this judgment unless he or she is already saved. This judgment has to do with our rewards, not with our eternal

destiny. In **I Corinthians 3:15** we see that those whose works are all burned up are still saved. They are saved simply because they are on the foundation, verses **11-12**. But here in **Revelation 20:12** we see these people are already dead (spiritually) before they are judged. Just as a person has to be saved in order to be in the judgment in **I Corinthians 3:11-15** and in **II Corinthians 5:10** so a person has to be lost in order for him to be here, at this white throne judgment.

We see “**the books**” are “**opened**” and also “*the Book of Life*” is opened. The books here contain the record of the things these lost people have done. And these lost people are judged according to the “**things**” that have been “**written in these books.**” There are those who seem to think that all who go to hell will suffer just alike. But there are two things that convince me that this is not true. These people are judged “**according to their works.**” If all suffer alike, this would be a mockery. People do not come before this awful white throne to find out whether they are lost or saved. They are condemned already, **John 3:18**. It is true that a great host of these lost people will try to convince God that He has made a mistake in their case, but it will avail them nothing, **Matthew 7:22-23**. Then my other reason for believing that the lost will not all suffer alike is that God is a just God. And justice demands that these lost people suffer “**according to their works.**” For the lost person who has lived a moral life, who has never been guilty of stealing, robbing, killing, and all such things to suffer as much as a Hitler, “**the beast**”, or “**the false prophet**” would be the height of injustice. So it behooves the lost person to live a good moral life. He will be glad he did throughout all eternity. I do not want anyone to get the idea that hell will be a pleasure resort for any lost person. Neither do I want anyone to get the idea that I believe all lost people will suffer alike.

In verse **13** we see that the sea will give up the dead who are in it. Also that death and hades (not hell) give up their dead. One of the puzzling things about our King James translation is why the Translators rendered the word **HADES** as “**hell.**” The word “**hell**” comes from **GEENNA** and is found only twelve times in the New Testament. Our Lord used this word eleven times in **Matthew, Mark, and Luke**. Then it is found one other time in **James 3:6**. Other translations on the verse before us say “**death and HADES.**” “**Hades**”

is no more the ultimate hell than the county jail is the penitentiary. Hades is the place where the wicked dead are confined awaiting the great white throne judgment. When this verse says “**the sea gave up the dead which were in it**” it is talking about the bodies of the dead which are in the sea. There is to be a resurrection of the wicked dead at the end of the millennial reign of our Lord. The lost people are to be given immortal bodies. And by that I mean they are to be given bodies that can never die again. Oh, how they will wish throughout all eternity that they could die, but their resurrected bodies will last as long as ours, that is, for ever and ever.

In verse **14** we see two things that I did not see for many years. Since there is to be no more death at least, as we know death, we see death being cast “**into “the lake of fire”**”. Now that all the wicked dead have been brought up out of Hades, there is no further use for this place. But since it has been the place where the wicked dead have been kept throughout all the centuries, it is so contaminated with sin that our Lord just flings it over into “**“the lake of fire”**” as you would fling a stinking dead rat from your presence.

Then I once thought that the second death was the lost person’s being cast into “**the lake of fire**”. If we follow our Authorized Version alone, we would have to say that our Lord’s casting “**death and Hades**” “**into the lake of fire**”, would be “**the second death**”. But, after a closer study on the subject I am persuaded that the lake of fire itself is “**the second death**”.

In verse **12** we saw that “***the Book of Life***” was present at this awful judgment. It will not be there for the purpose that the other books will be. No one here will be judged out of the things written in this Book. This is the Book in which the names of our Lord’s elect ones were written way back before the world was, **Revelation 13:8**. No one will be cast into the lake of fire because of his works. He will suffer in this awful place according as his works have been. But there is one, and only one reason why these people are cast into this place. And that reason is because their names are not in “***the Book of Life***”. That is why this Book is to be at this awful judgment. If a person cannot find his name in this wonderful Book, he has no other recourse.

CHAPTER TWENTY-ONE

When we come to this chapter we find that which is not only debatable, but which has been debated through the centuries. There are those who contend that this earth is to be completely annihilated, and that God will then create “**a new earth.**” Then there are those who contend that the earth will be part of the “**all things**” that will be restored in the coming day, **Acts 3:21**. God created man “**in His own image**”, but man fell into sin and lost that image of God. But God set His hand to restore man. Salvation is just the initial stage of that restoration. The final stage will be when we no longer have these fallen sinful bodies, but rather when we have those glorified bodies “**like unto His glorious body**”, **Philippians 3:21**. There have been times when it seemed that God’s justice would require the extermination of the entire race. Even God’s own chosen people of Israel went so far that it seemed that God was ready to completely destroy them and start over. But in **Psalms 106:23** we see that Moses “**stood before Him in the breach**” and turned away the wrath of God, thereby, saving the children of Israel from destruction. Our Lord stood in the breach of the Cross of Calvary and turned the wrath of God away from His elect people, thereby, saving them from “**the lake of fire**”.

Not only did our Lord die to redeem His elect people but He died to redeem the earth as well. If old Satan has brought this earth to the place where it must be annihilated and a new one created in order to have one like Adam originally lived on, then someone should hold Satan’s hand up high and proclaim him the victor. But I do not believe God will ever permit Satan to be ultimately victorious in any of his undertakings. I am aware that **II Peter 3:10** sounds as if this earth is to be consumed. But the New English version says, “**The earth with all that is in it will be laid bare.**” In **Psalms 102:25-26** we read, “**Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.**” There we are told that “**they (the earth and the heaven) shall perish**”, but in Scriptural usage the word “**perish**” certainly does not mean annihilation. In **II Peter 2:12** we see some people who are to “**utterly perish in their own corruption,**” but

certainly no one would say that these wicked people are to be annihilated. Something much worse than annihilation awaits these people. Then in our reference in **Psalms** we are told that “**the earth and the heaven**” “**shall be changed.**” In **I Corinthians 15:51** we read, “**We shall not all sleep, but we shall all be changed.**” And in **Philippians 3:21** we see what that change is to be. There we read “**Who shall change our vile body, that it may be fashioned like unto His glorious body.**” When Adam fell into sin our bodies became subject to pain, suffering, heartache, and even to death itself, but in that soon coming day these vile bodies of ours will be made like unto our Lord’s glorious body.

So with this old sin cursed earth. When Adam fell the earth was cursed. In **Genesis 3:17** God said to fallen Adam “**Cursed is the ground for thy sake.**” And in the next verse we see this cursed earth bringing forth thorns and thistles, but in **Isaiah 55:13** we read, “**Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree.**” And not only has this old earth been infested with such things as thorns, thistles, nut grass, and cockleburs, but, much worse it has been infested with sin. Old Satan has been permitted to infest every nook and cranny of this earth with sin. There is no place to be found on the earth that sin is not already there. But when Satan, along with all the wicked of all the ages, has been “**cast into the lake of fire**” forever, when Hades, the place where the wicked dead have been confined, is literally flung into this “**lake of fire**” with them, this sad condition can no longer be tolerated. So this earth you and I know must be fumigated thoroughly. All traces of sin must be eradicated for all time. We are told in **Psalms 102:25-26** and again in **Hebrews 1:10-12** that this earth “**shall be changed.**” When we are changed and given that wonderful glorified body, our Adamic fleshly nature will be forever left behind. So when this earth is changed, all traces of sin will be forever left behind. It will indeed be “**a new earth.** But let us remember, “**Who laid the foundations of the earth that it should not be removed forever,**” **Psalms 104:5.** Yes, the foundations of this earth are eternal. They will not, in fact, they cannot be removed forever, because God’s Word says they won’t.

We are also told that there is to be “**a new heaven.**” Some great Bible scholars who have written on this subject go so far as to have the entire

universe, including the sun, the moon, the planets, and the stars, being completely annihilated. If they are right, I sure am wrong. In **Isaiah 24:23** I read, “**Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously,**” but nowhere have I been able to find that all these heavenly bodies are to be annihilated. Yes, the sun and the moon have cast their wonderful light upon the crooked and perverse generations so long that when righteousness reigns on the earth, the moon will blush for shame and the sun will be ashamed.

John says “**I saw a new heaven.**” He did not say heavens. There are three heavens. In **II Corinthians 12:2** Paul speaks of his being “**caught up to the third heaven**”, and since there is a third heaven there must of necessity be a first and a second heaven. The first heaven consists of the atmospheric circle about the earth, that is, the sphere in which the birds fly. The second heaven takes in that part of the universe in which the heavenly bodies are located. And the third heaven is the place where God’s throne is located.

And since the purpose of the “**new heaven**” (that is, in quality) is to eradicate all traces of sin, the first heaven is the one that must be dealt with. When Lucifer fell and became old Satan he was cast out of “**the third heaven.**” And since there was nothing in the second heaven that was of interest to him due to the fact he could not lead the sun, the moon, and the stars in a rebellion against God, he set up his throne in the first heaven. From that vantage point he has operated through the centuries.

In **Ephesians 2:2** he is called “**the prince of the power of the air.**” I once thought that Satan’s sphere of operation was way up yonder somewhere, but I have long since come to see that his abiding place is much nearer his prey. This word “**air**” is from the Greek word **AER** which means the dense air below the mountain tops, “not just around the tree tops,” but around our very heads. If he seems to get in our hair sometimes it is because he does get in our hair. So the heaven that is to be made new in quality, as the Wuest version puts it, is “**the first heaven**” that has been contaminated by Satan’s operations.

Then John says **“and there was no more sea.”** The word **“sea”**, **THALASSA**, usually means a literal sea as the Red Sea, or the Sea of Galilee, but it is also used to express the chaotic conditions in the world. When John **“saw a beast (who is a man) rise up out of the sea”**, in **Revelation 13:1** it is not speaking of a sea of water, but rather of the chaotic conditions of the world. So, if someone contends that John means there won't be any oceans or seas of water in the new earth, I won't argue with him, but I won't believe him. There is one thing I will contend for, and that is the fact there will be no more chaotic conditions in the world. So, to me, the sea here in verse **1** speaks of the chaotic conditions that have gone from the scene forever when this time comes. Our rulers for the last 35 years have been experts when it comes to producing chaotic conditions. But when **“the Lord of glory”** begins to reign upon this earth, these conditions will be gone forever.

We shall deal with verse **2** in connection with verse **10**.

In verse **3** John hears **“a great voice out of heaven.”** A **“voice out of heaven”** can always be expected to say something of great import. So let us notice carefully what this great voice is saying. It is so easy for us to jump over great facts found in the Scriptures, and we often times do it, without our being conscious of the fact that we are doing it. In my younger days I got the impression from somebody somewhere that saved people would spend eternity in heaven with God. And for many years after I was saved I still had that conception. If I got that idea from the Bible I have forgotten where I found it, and I certainly cannot find it any more. I do find where we are to be **“caught up” “in the clouds to meet the Lord in the air.”** We are not told that we are to be carried into heaven. I assume that we are, but I cannot prove it. Then in **Zechariah 14:5** and **I Thessalonians 3:13** we see our Lord coming down to the earth with His saints. If we are to ever return to heaven after that, I find no mention of it in the precious Book. But this great voice does say, **“Behold, (or just look), the tabernacle (or dwelling place) of God is with men, and He will dwell (just be at home) with them.”** This old earth may be a shame and a disgrace today, but when God has restored its pristine nature and beauty, and when He has come down and made Himself at home upon this earth, all that shame and disgrace will be gone and forgotten.

This earth will really be something in that soon coming day. Talk about heaven on earth, we will really have that very thing when this time comes.

In verse 4 we see God wiping “**away all tears from their eyes.**” This goes beyond our poor finite minds to understand. When we have heaven here on earth, who will be shedding tears, and why will they be shedding them? In **Zechariah 12:10** we see the Jews mourning “**as one mourneth for His only son,**” and in **Matthew 24:30** we see “**all the tribes of the earth**” (the Jews are the tribes) mourning when they “**see the Son of man coming in the clouds of heaven with power and great glory.**” All this mourning takes place a thousand years before the new heaven and the new earth come into view. In **Isaiah 66:13** we see our Lord comforting these Jews. There we read, “**As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.**” In **Isaiah 25:8** we are told that “**the Lord GOD will wipe away tears from off all faces,**” but this too takes place at His second coming.

So, could it be that what we see here in this verse is not in chronological order? We know there are many instances in the Scriptures where the events mentioned are not in chronological order. In **Luke 4:16-27** we have the record of our Lord’s first sermon preached in His home town. And if you notice, He read as His text from **Isaiah 61:1-2**. But you will see that He stopped reading at the middle of verse 2, closed the book and handed it to the one in charge of the service. There are those who object to your reading just a part of a verse, but you will notice that our Lord did just that in this case. Now why did He do that? Simply because those things He did read had to do with His first coming. He was present on the earth at that time in the flesh for the purpose of bringing to pass those predictions which He read. But the two predictions He did not read at that time, “**the day of vengeance of our God: to comfort all that mourn**” did not pertain to His first coming in any way. They have to do with what will come to pass when He comes the second time. So here we see things that come to pass some two thousand years apart being separated only by a little comma.

So, with that in mind, could it be that the tears are wiped from their eyes at the very beginning of the thousand year reign of our Lord and then a

“**thousand years**” later the other things mentioned in this verse come to pass? It can only be in the “**new earth**”, in what we call the ceaseless ages of eternity, that there will be “**no more death**”, suffering, “**crying**”, “**sorrow**”, or “**pain**” because when that time comes all these things will have passed away “so far as we are concerned.”

In verse 5 our Lord says, “**Behold, I make all things new**”, that is He makes all things new in quality. If a man is saved today he becomes “**a new creature**”, but still his friends who see him tomorrow will recognize him as the same fellow they knew last week. He is “**a new creature**” in quality, but it does not alter his natural features. In **Isaiah 65:17** speaking concerning the new heavens and new earth we are told “**and the former shall not be remembered, nor come into mind.**” Won’t it be wonderful when the time comes that we no longer think about the awful chaotic conditions that prevailed during the last few years before our rapture? In the next verse in **Isaiah 65** we are told to “**be ye glad and rejoice forever in that which I create.**” How we will do just that in the coming day.

In verse 6 our Lord says, “**It is done.**” In **Revelation 16:17** when the last bowl of God’s wrath has been poured out upon this sin cursed earth, we hear this same expression, “**It is done.**” There the “**great voice**” seems to be proclaiming the fact that the awful tribulation time had now come to an end, that God’s righteous wrath had accomplished its purpose. In **John 19:30** when our Lord’s enemies had fulfilled every prophecy pertaining to His suffering and death in our behalf, we hear Him as He says, “**It is finished.**” Now, here in **Revelation 21:6** when all the wicked of all the ages have been consigned to “**the lake of fire**”, when Hades, their present place of confinement, has been flung into “**the lake of fire**” with them, when all traces of sin have for ever been wiped out, when old Satan has been forever and completely put out of circulation, when the earth and the heavens above it have been restored to their pristine character, that is, when this earth has become a veritable garden of Eden, we hear the “**great voice**” again saying, “**It is done.**” Oh, how we should long for, and how we should pray for that wonderful time to come.

Then our Lord says, **“I am Alpha and Omega, the beginning and the end.”** In our English language He is saying “I am A and Z, the beginning and the end.” In **Isaiah 9:6** He is called the **“Wonderful Counsellor.”** In the counsel halls of the eternity of the past He was there. That was when He chose us (**John 15:16**). That is when the Father gave us to Him (**John 17:6**). And that is when plans were made for Him to die for us (**Revelation 13:8**). Then He is called **“The Everlasting Father, The Prince of Peace.”** This He will be while the ceaseless ages of eternity roll on and on for ever and ever.

Then He says that He will give **“the water of life freely”** to those who thirst. The religious world gives this statement a universal application. Then they go about creating an artificial thirst for this water, but theirs is a lost cause. It is impossible for a dead person to thirst for anything. And every lost person is **“dead in trespasses and sins”** until our Lord in His marvelous grace quickens, or makes alive, this dead person. When this takes place the person who has been quickened begins to thirst immediately for the precious **“water of life”**.

In verse 7 we learn that those who overcome are to **“inherit all things.”** Here again the religious world makes it appear that the lost person has it in his power to overcome and to **“inherit all things.”** And we must admit that this Scripture does not point out that there are those who cannot overcome. There is no need for that because the ones who are unable to overcome, do not want to overcome anyway. In **I John 5:5** we read, **“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”**

So this limits the number who **“overcome”**. It is only the ones who believe **“that Jesus is the Son of God.”** Again, the religious world says that everyone can do that. But the Scriptures say (**Acts 13:48b**) that the ones who believe are those who **“were ordained (or appointed) to eternal life.”** In the eternity of the past God made an appointment with every one of His elect people. Then when the appointed time comes (**Galatians 1:15**) He gives them faith (**Ephesians 2:8**) and they believe. In that way **“He shall choose our inheritance for us”** (**Psalms 47:4**). When this takes place, He shall be our God, and we shall be His children.

In the latter part of verse **6** and all of verse **7** we see that which applies to every age, but when we come to verse **8** we see that which can only apply to the time before the “**great white throne**” judgment. At the time of this awful judgment all the wicked of all the ages will be cast into “**the lake of fire.**” After this judgment we see the “**new heaven**” and the “**new earth**” in which, according to verse **4**, there will “**be no more death.**” But in order for a person (other than the beast and the false prophet) to be cast into this awful place it requires two deaths, first his natural death, then his being cast into this “**lake of fire**” which is his “**second death.**” So we must conclude that this verse has to do only with the time up to the “**white throne**” judgment.

In verses **9** and **10** one of the angels who had one of the bowl judgments came to John and said, “**Come hither, I will show thee the bride, the Lamb’s wife.**” Then this angel showed John a “**great city, the holy Jerusalem**” coming down from heaven. At first, this may puzzle us somewhat. The angel says, I will show you “**the bride**”, but when John looks for “**the bride**”, he sees “**the holy Jerusalem.**” If the angel had said, I will show you the cities of the world, and John had seen this great city coming down from heaven, he would have been puzzled himself. If you and others are discussing the great cities of the world and someone mentions Rome, you immediately think of Rome as being the capital city of Italy. But if you are discussing religion and someone mentions Rome, you do not think of the capital city of Italy. You think of the Catholic Church. When religion is the subject, Rome and the Catholic Church are one and the same thing. It isn’t necessary for the speaker to stop and say, I mean by Rome the Catholic Church.

So it is with this “**holy Jerusalem**” and “**the bride**” of Christ. If “**the bride**” is the subject under discussion and someone mentions “**the holy Jerusalem**”, it should not be necessary for the speaker to stop and say I mean “**the bride**” of Christ. We should be as familiar with “**the holy Jerusalem**” and “**the bride**” in the field of eschatology as we are with Rome and the Catholic Church in the field of religion. And the fact that we, as a whole, are not as familiar with this wonderful subject as we should be must be laid on the doorsteps of our preachers and teachers. A thing that is as important to our dear Lord as His precious bride and her wonderful abiding place that He

has gone to prepare for her should be given much more prayerful study and consideration by His servants.

Let us notice, the angel did not say I will show you all the saints. He said **“I will show you the Bride.”** So I contend that no one but the bride will occupy this wonderful city. From my observations it would appear that at least 99 per cent of our Lord’s own people believe that this New Jerusalem will be the abiding place for all the saints of all the ages. And I can assure you it is no fun to differ with so many of the saints. I rejoice in my differing with the religious world, but when it comes to differing with our Lord’s own people, that is an altogether different thing. But, if I do not contend for my convictions, then I should not have any convictions.

In **Hebrews 11:10** we learn that Abraham **“looked for a city which hath foundations, whose builder and maker is God,”** and he will see that city. But still Abraham will not be part of the Bride of Christ. I know that the popular thing to do today is to teach that the moment a person is saved he or she, automatically becomes a part of the Bride. It is also popular in Baptist circles to hold to the view that you are a part of the Bride if you have been saved and have joined a Baptist Church. That was my view for many years. But I have come to believe that the Bible does not support either of the above theories. After a little more careful study on the subject I am persuaded that our Lord is more particular about who makes up His Bride than I once thought He was.

In **II Corinthians 11:2** Paul says, **“I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”** This word **“chaste”** is from **HAGNOS** which means pure from every fault. So Paul is to present our Lord’s Bride to Him as a virgin who is pure from every fault. But in respect to what, is she to be pure from every fault? It cannot be that she is to be sinlessly perfect. Some twenty-five years after he was saved on the road to Damascus Paul said in **Romans 7:18** **“I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”** So, since Paul himself could not be a sinless person, he certainly had no hopes of presenting others to Christ who were sinless. But I

believe we can find a clue to the Bride's purity in **I Corinthians 1:10**. There Paul says, "**Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.**" There is absolutely no room here for tolerance and compromise. Those who make up "**the Bride**" of Christ must believe and teach the same thing. She must accept all that is taught in the Bible. She must believe **Acts 13:48** and at the same time she must believe **John 3:16**. She must believe **Ephesians 1:4** and at the same time she must believe **Revelation 22:17**. She must believe **John 5:21** and at the same time she must believe **Acts 16:31**. We do not have to understand all the great doctrines in our Bible (no one does that), but we do have to accept them. I do not believe that a person can rebel against any clear teaching found in the Bible and at the same time be a part of "**the Bride**." There can be no contradictions in the Bible, therefore, those who make up "**the Bride**" of Christ will believe it all.

But we notice that when John looked for "**the Bride**" he saw "**the holy Jerusalem**." Just as the Catholic Church and Rome are synonymous terms, so "**the Bride**" and "**the holy Jerusalem**" are synonymous terms. That being true, we are forced to believe that only "**the Bride**" dwells in this city. So, as a result of that, we must either accept the teaching that "**the Bride**" is made up of all the saved or else try to find a dwelling place for the saved who are not in "**the Bride**". So turn with me to **John 14:2** where we read. "**In my Father's house are many mansions: (dwelling places) if *it were not so*, I would have told you. I go to prepare a place for you.**" We want to notice, Jesus told His disciples that there were already many mansions in the Father's house. But He makes it clear to them that the mansions that were already there at that time were not for them. Rather He says, "**I go to prepare a place for you.**" I know of no Scripture that teaches there can be only one city in the eternal state.

Then in verse **11** we see that this "**holy Jerusalem**" has "**the glory of God**" about it, and "**her light**" will be as "**clear as crystal**." In verses **12-14** we see a great high wall around this city which speaks of separation. "**The Bride**" of Christ will have the privacy becoming her in that day. Then we see "**twelve gates**" in this wall which may very well speak of governmental

completeness. And then we see an angel at each gate. Nothing is overlooked as to the safety and well-being of our Lord's precious Bride. On each gate we see the name of one of the tribes of Israel. In **Matthew 19:28** we learn that when our Lord sits upon the throne of His glory the twelve apostles "**shall sit upon twelve thrones judging the twelve tribes of Israel.**" So it would appear that each apostle is assigned a gate, and that the name of the tribe that he is to judge has its name inscribed on his particular gate.

And not only does this wall have "**twelve gates**", it also has "**twelve foundations.**" And in these foundations are to be seen "**the names of the twelve apostles.**" We see the names of "**the twelve tribes**" written on "**the twelve gates**" because these tribes are to be judged by "**the twelve apostles.**" But we also see the names of "**the twelve apostles**" in "**the twelve foundations**" of the wall. Now why are these names found in the foundations of the wall? If we turn to **Ephesians 2:19-20** we hear Paul saying to the church at Ephesus "**Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.**" Catholics (and I am sorry to say others also) hold that the church is built upon Peter. Then there are others who hold that the church is built upon Peter's faith. But just think what would have happened to the church on that awful night if it had been built upon either Peter or his faith. Can you not see how the church would have reeled and rocked, and how it would have utterly collapsed while Peter was denying his Lord three times, and even using profanity in an effort to make his denial stick? It's true that in one sense "**the twelve apostles**" made up the foundation of the church. In **I Corinthians 12:28** we are told that they were the first ones to be put in the church. Therefore, their names are inscribed upon the foundations of the wall of "**the Holy City**". But, let us never forget that the Lord Jesus Christ Himself is the chief cornerstone of the church. That is the thing that gives it stability. That is what kept it from reeling and rocking on that awful night. And that is why He could say "**The gates of Hades shall not prevail against it.**"

In verses **15-16** we see that this wonderful city is as broad as it is long and that it is also as high as it is long. It is "**twelve thousand furlongs**" each

way. And since eight furlongs make a mile we can divide 12,000 furlongs by 8 and find that this city is 1,500 miles each way This old world has never dreamed of such a city. Just think, if this “**holy Jerusalem**” were to be set down upon our continent, it would reach from New York City to over about Salt Lake City, and from the Gulf of Mexico to the middle of Hudson Bay in Canada. Our Lord’s precious Bride will not be cramped up in a slum pocket in that wonderful day.

In verse **17** we find that the wall was “**one hundred and forty four cubits**”, or 216 feet high. And in verse **18** we learn that this wall is composed of, or made “**of jasper**”, and the city itself is made of “**pure gold**.” Today jasper is usually red, brown, or yellow, but in ancient times a green colored quartz was called jasper. So it would appear that this wall will be a lovely green color, and the great city itself will be the beautiful yellow of “**pure gold**.” This will be one place that will be so perfect that this Bride will not find one single thing that she will want to change. She will not want this lovely place redecorated before she moves in.

In verses **19-20** we are told that the foundations of this lovely wall are “**garnished**”, or adorned with “**all manner of precious stones**.” I often have trouble trying to match colors when I start to dress. But this One who has gone “**to prepare a place**” for His Bride never has any trouble with colors. When we see this lovely dwelling place I’m sure we will find that the colors of this lovely city, the beautiful wall, and its foundations will blend to perfection. We won’t find one single change we would like to make.

In verse **21** “**the twelve gates**” in “**the wall**” are made of “**pearl**”, that is, each gate is made of “**one single pearl**”, and the pale, grayish white color of these pearls will blend in perfectly with all the rest of the city. Here we also see that the street, or broad avenue of the city is “**pure gold**.” “**Pure gold**” would not be suitable for building freeways in this old world. It would be too soft to stand up under the strain upon it, but there won’t be any ten ton trucks traveling this lovely avenue.

Then in verse **22** we are thrilled at the absence of something. Here in this life we are so thankful for our place of worship. It means so much to us.

Like David of old we are glad when they say, “**Let us go into the house of the LORD.**” But when that wonderful day comes we will have no need of a temple or sanctuary in which to worship our dear Lord. A young woman whose husband is away in the service of his country may keep his picture with her at all times. She may take it up every day, cover it with kisses, and clasp it to her bosom. But when her beloved husband is finally discharged, the moment he enters the door of his home the picture takes a back seat. Who needs a picture when the husband is home with her? So it will be with our Lord’s Bride. When her beloved Bridegroom is there with her, she will have no need of a sanctuary. In **22:3** we see His throne in this wonderful city. So that is why John “**saw no temple**”.

It may be that verses **23** and **24** have been sorely misinterpreted. In my younger days I got the idea from somebody, somewhere that there would be no sun or moon when this time comes. But I see nothing to substantiate that kind of thinking here. We are told that the city won’t have any need of the sun and moon. In **Matthew 17:2** Peter, James and John did not need the sun and the moon, but they were still there. So here the glory of God gives light to it, (the city). But that does not mean that the sun and the moon won’t be around anymore. In **Isaiah 24:23** we are told that the “**moon will be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion,**” but we are not told that they will disintegrate. Rather in **Isaiah 30:26** we are told “**the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days.**” This is to take place when our Lord binds up those whom “**He has smitten**” and heals those whom He wounded, that is, the Jews, but we are not told how long this will continue.

Then we are told that “**the nations shall walk in the light of it.**” This is not necessarily physical light. In **John 9:5** Jesus said, “**As long as I am in the world I am the light of the world.**” The nations did not walk in that light when He was here the first time. But when He sets up His throne here on the earth they will walk in that light. In verse **23** the word “**light**” means physical light, but in verse **24**, it, in all probability means spiritual light. The expression “**of them which are saved**” must have sprung from the imagination of the translators. You won’t find it in other translations.

In this verse we also see “**the kings of the earth**” bringing “**their glory into it.**” This is the time when our Lord rules the “**nations with a rod of iron**” (**Revelation 2:27, 12:5, 19:15**), and whether these rulers are saved or lost they will do as they are told to do. I do not mean by this that lost people will have access to this city, but the glory of their kingdom can be brought into the city.

In verses **25-27** we learn that “**the gates**” of the city will not be closed at all. Since the glory of the LORD lights the city there will be no night in it, because His glory never goes down. We are told again that “**the glory and honor**” of the nations are brought into the city. But, if you notice, we are not told in this verse that the rulers themselves do the bringing. We are told in verse **27**, however, that no one but saved people will be permitted to enter it. Here in this life we must live in the midst of a crooked and perverse people. Every way we turn we hear and see all manner of vulgar and profane things. We are utterly unable to avoid much of it, because this old wicked world is just completely saturated with that which dishonors our precious Lord. But in that coming day everything we see and everything we hear in that wonderful city will be to the honor and glory of our dear Lord. May it please Him to hasten that wonderful day.

CHAPTER TWENTY-TWO

We come to this last chapter, not only of **Revelation**, but of the entire Bible with a sense of great awe and responsibility. When we come to think that the next word we shall hear from our dear Lord after this chapter will be that glorious “**Come up hither,**” it makes us want to hang upon every precious word. In the last two chapters in **Revelation** we get a glimpse and a little foretaste of the eternal ages to come. The rest of the Bible deals more or less with time as we know it, but these chapters go beyond time as we know it to give us what our Lord wants us to know about eternity.

It just might have been better if the first five verses of this chapter had been left in chapter **21** since these verses are still dealing with “**the holy city**”. There is a slight break, however, between these two chapters. Chapter **21** has to do more with the outward aspects of the city, its size and make up and of the wall around the city. But here in the first five verses of this chapter we are permitted to peep, so to speak, into the city itself.

In verse **1** John tells us that he was shown “**a pure river of water of life.**” This lovely river flows down the middle of the broad avenues of the city. No city is complete without its water supply, so here in this glorious city the water as “**clear as crystal**” flows down the middle of the streets. There is so much we do not know about this wonderful river. We are persuaded that the occupants of this city will never thirst for this water of life. However, the Psalmist says (**36:8**) “**They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures**” And in **Psalms 46:4** we read, “*There is a river, the streams whereof shall make glad the city of God.*” We can rest assured that this river is for the Bride’s pleasure and enjoyment. Nothing is so soothing to the nerves as sitting or standing by the river’s brink and watching the waters flow by.

Ezekiel saw a river (**47:1-12**) that in some ways resembles this one. There were trees on either side of Ezekiel’s river that bore food to eat and whose leaves were for medicine. But this river issued out from under the threshold of the sanctuary and flowed down through the desert to the sea.

This river is seen flowing through the countryside. But the river in the holy Jerusalem issues from the very throne of God which is located in this city, and so far as the record goes, it never flows outside the city. Someone may be saying, “That will be a mighty short river.” But let us remember, this city is 1500 miles long, 1500 miles wide and 1500 miles high. If it should just flow down one street from one side of the city to the other it would be as long as the great Euphrates River and longer than the mighty Mississippi. If it flows around through all the streets of this glorious city, this old world has never dreamed of a river as long as that one will be.

In verse 2 we see trees on either side of this wonderful river. In other words we see tree lined streets in “**the Holy City**”. People who live all their lives on the great plains of our country and who have never visited other parts of the country probably have a hard time trying to visualize what we have here. One of the beautiful things about our Eastern cities is a street lined on either side with lovely trees. But the most beautiful street in our cities lined on either side with the most beautiful trees known to man is but a poor foretaste of the beautiful streets that await the Bride in that coming day. These trees are not only a thing of beauty, they bear a different kind of fruit each month. For a long time I thought that when the thousand year reign of our Lord was finished there would be no more time as we know it. In my younger days I would misread Scriptures like **Revelation 21:23** where it says “**the city had no need of the sun, neither of the moon**” and in verse 25 “**there shall be no night there**” and then jump to a wrong conclusion. It seems that I just assumed that all that would be left after the great white throne judgment would be this holy city with its occupants. If some of us were as good at the broad jump as we are at the conclusion jump, we would break all Olympic records overnight. I have long since come to see that the above Scriptures have to do only with “**the Holy City**”. They have absolutely nothing to do with the earth. Even here in “**the Holy City**” itself the months of the year are distinguishable, for we see here in verse 2 that these trees bear a different fruit each month.

These trees are called “**the tree of life.**” They are a species of trees like the apple tree or the peach tree. And though it reads “**the tree of life**” you notice they are on both sides of the river. So when it says “**the tree of**

life” it speaks of a species of trees. In **Genesis 3:22-23** we see that Adam was driven out of the Garden of Eden lest he eat of this “**tree of life**” and “**live forever.**” In **Proverbs 3:13-18** wisdom is said to be the “**tree of life.**” And in **Revelation 2:7** our Lord says “**To him that overcometh (I John 5:5) will I give to eat of the tree of life, which is in the midst of the paradise of God.**” It would seem that this overcoming carries along with it the privilege of being in the Bride of Christ. We shall (D.V.) deal more fully with this when we come to verse **19**.

We have been dealing with the trees and the fruit, but we also see that the leaves of these trees are “**for the healing of the nations.**” So we see that not only will there be months in the eternal ages, but there will also be nations upon the new earth. Just how these leaves will heal the nations, and in what way the nations will need healing, I simply do not know. We do know that when this time comes old Satan will be serving his time in “**the lake of fire**” for ever and ever. So he will not be around to deceive these nations, but there will in some way be a need for their healing.

In verses **3** and **4** we see that there is to “**be no more curse.**” Whether the leaves play a part in there being “**no more curse**” we do not know. We do know that when Adam and Eve sinned they brought a curse upon the earth and everything on it. But when this time comes that curse will be gone forever. Won’t it be wonderful for those who live in the flesh in that day when all that curse is gone, no curse upon man, none upon the lower creatures and none upon the earth itself? We today just simply cannot conceive of how wonderful that will be. There won’t even be any briars and thorns in that wonderful time, **Isaiah 55:13**.

Then we see that “**the throne of God and of the Lamb**” are in this city. The time was when I thought the saints would spend eternity up in the third heaven with God. But I have long since come to see that God will spend eternity on the new earth with men (**21:3**). His servants will serve Him, and His servants will include not only the occupants of “**the Holy City**” and the other heavenly people who are not a part of the Bride, but the earth dwellers of that day as well. Not only are they to serve Him, but they are to see His face and have His precious name in their foreheads. Even those who live on

the other side of the earth will be able to go to Jerusalem from year to year where they can see our Lord's face. We think we have wonderful means of transportation today, and we do compared with that of fifty years ago, but what we have today is but a foretaste of what they will have in that wonderful day.

In verse **5** we see a repetition of what we saw in **21:23** and **25**. There will be “**no night**” in “**the Holy City**” simply because to the glory of God is the light of it, and the glory of God never goes down like the sun. But let us remember, day and night will still be around for a long, long time. In **20:10** we see the beast, the false prophet and old Satan being “**tormented day and night for ever and forever.**” And believe me, that's a mighty long time. So, let us not throw away the sun and the moon just yet. The people who will be living upon the new earth will need them.

Then we see in the latter part of this verse that which may startle some people. In **Revelation 5:10** we saw that those whom our Lord redeemed are to “**reign upon the earth.**” Then in **20:6** we see that we are to reign with Christ “**a thousand years.**” It is not hard for Bible believers to see that we are to reign with our Lord during His wonderful thousand year reign here on this earth. But here in **22:5** we see that out beyond that thousand year reign, that out in the new earth in the eternal ages to come, we are to “**reign forever and forever.**” Now I do not know how long that will be, but if you will tell me just how long old Satan and his buddies are to be tormented in “**the lake of fire**”, I will tell you just how long we will be reigning with our Lord. We have exactly the same expression here in **22:5** that we have in **20:10**. So I conclude, we will reign as long as they are tormented. And I assure you that will be a long, long time with no end to it.

When we come to the last section of the wonderful book of **Revelation** beginning with verse **6** the Challoner-Rheima (Catholic) version gives it the caption “Epilogue.” But since an epilogue is something added to a literary work as a sort of an excuse for the work, I am by the Book of **Revelation** like Shakespeare was by the play he was discussing in “A Midsummer Night's Dream” when he said “No epilogue, I pray you; for your play needs no excuse.” Most certainly, the Book of **Revelation** needs no excuse. These

last two chapters of the Book are, to me, a wonderful climax, not only to the Book of **Revelation**, but to the entire Bible. I realize that the part of the Bible that tells us how Christ saves lost sinners and then keeps them saved forms a mighty crescendo, but still, to me, these chapters are a fitting climax to the wonderful Book we call our Bible. If a speaker, or a writer fails to build up to a fitting climax at the close of his message, both he and his message will soon be forgotten. But we should never forget the writer (author) and the message in **Revelation**, because the fitting climax is evident.

In this verse **6** we see that which, in a sense is pathetic. Were it not for our slowness in believing all that is written in the Book of **Revelation** there would have been no need for our Lord to tell us “**These sayings are faithful and true.**” Then we are told that “**the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done.**” The expression “**Lord God of the prophets**” in the Greek is “**The Lord God of the spirits of the prophets.**” He is the One who had complete control over the spirits of the prophets who spoke and wrote for Him, therefore, what they wrote was “**faithful and true.**” Then He speaks of “**the things which must shortly be done.**” In the first verse in **Revelation** it is “**things which must shortly come to pass.**” The expression really means that these things will be done, or come to pass rapidly when their time comes. And how fast these things are being done today. If some great Baptist who has been dead for some twenty-five years were permitted to come back here today (1969) he would not be able to recognize most Baptists by what they preach and practice.

But when we come to verse **7** we see that which should cause great rejoicing on the part of our Lord’s faithful few. Here He says “**Behold, I come quickly.**” Three times do we see this precious expression in this last chapter, verses **7, 12, and 20**. Since He could say that nineteen hundred years ago, how wonderfully true it is today. When our Lord repeats something in His Book that He has already said, He does it to emphasize the importance of what He has said. And when we see it repeated again we may know that it is done to make all the more emphatic that emphasis. How important it is that we be expecting Him to “**come quickly.**” I have been working on this book when I could spare the time now for more than five years. And I have been

very desirous of getting it printed in the hope that our dear Lord might see fit to use it in some little way to be of help to some of His precious saints. But how I do hope He comes for us before this book is off the press. What little this unworthy servant of His can teach any one concerning the precious Word would not be so much as a drop in the bucket compared to what we will learn from Him in that wonderful day.

Then in this verse we see the promise of a blessing to those who “**keep the sayings of the prophecy of this book.**” In the first chapter and verse 3 we read, “**Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.**” I can only pity any of our Lord’s saints who have allowed old Satan to convince them that the Book of **Revelation** cannot be understood and that it would be a waste of time to read it. Many of the saints seem to be losing wondrous blessings by their failure to read and heed the things written in this wonderful Book.

Then too, we see in this verse another refutation of the teaching that the Book of **Revelation** is not a Book of prophecy. Even books have been written giving this wonderful Book an historical interpretation. And I must admit that some of **Revelation** has become history. For example, chapters 2 and 3 are now history, but for anyone to fail to see that **Revelation** is a Book of prophecy he simply has to play hopscotch with verses like **1:3, 22:7, 10, 18, 19**. Five times our Lord calls **Revelation** a Book of prophecy. And, beloved, I believe Him.

In verses 8 and 9 we see the beloved John so enthralled, so taken over by all these wonderful things he had seen and heard that he becomes beside himself with joy at the prospect of all the glorious things that awaits, not only him, but all the Lord’s saints. He knew that it was his dear Lord upon whose breast he had leaned that was showing him and telling him all these wonderful things, but for the moment he seemed to forget that his Lord is doing all this through the angel. So in ecstasy he fails down to worship the angel. Sometimes it seems that some of the Lord’s saints today come very close to worshipping some preacher. But we should profit by John’s mistake

here and remember that our preacher is but a man, and not God. Let us remember, God alone is worthy of worship.

In verse **10** we see another refutation of another erroneous teaching concerning **Revelation**. When someone tells you that **Revelation** cannot be understood, he is saying, in essence, that **Revelation** is a sealed book. But here the angel tells John not to seal this book. And the reason the angel gave for not sealing this Book was the time was at hand. By this the angel meant that the time was already here for the things written in this Book to start being fulfilled. In **Daniel 12:9** Daniel was told that the words of his book were “**closed up and sealed till the time of the end.**” I am persuaded that no one understood the Book of **Daniel** until the Book of **Revelation** was written. As the warm sun of the spring time causes the flowers to open up so the light of the Book of **Revelation** shined upon the Book of **Daniel** and caused it to open up and give out its glorious message.

In verse **11** it would seem that we see man’s permissibility set forth. Throughout the Bible his responsibility has been held up before him. Now after God’s laws, His precepts, and His warnings have been presented to man he is now told to go ahead and do whatever his heart desires to do. Even the lost man has been told that he will be judged according to his works (**20:12**). God is not sanctioning unjust and filthy living here in this Scripture. Neither is He condemning it. People are not condemned because they live a wicked life. They are judged according to it, but they are condemned because they have “**not believed in the name of the only be gotten Son of God**” (**John 3:18**). The saved people have a part in this verse also. Our translation says, “**he that is holy, let him be holy still.**” But another translation says, “**let the saints grow ever more holy.**”

In verse **12** we see a repetition of what we saw in verse **7** and since we dealt at length with the fact of our Lord’s soon coming, in connection with that verse, may we consider the remainder of the verse. Here our Lord tells us that His “**reward is with**” Him “**to give every man according to his works.**” How important it is that we come to see this fact. We see it set forth in **I Corinthians 3:11-15** and in **II Corinthians 5:10** and now again here in **Revelation 22:12**. So it behooves us to take heed as to what we do for our

Lord, and as to why we do it. When He comes He will make known the motives of men's hearts. So it also behooves us to see to it that what we do for Him is for His glory and not for our own.

In verse **13** we see a repetition of **1:8** so we refer you to our comments on that verse.

In verse **14** we see another glaring error in translation. Our version says "**do His commandments,**" but the Greek says, "**wash their robes.**" This we do by our trusting in the shed blood of the Lord Jesus Christ after He has quickened us and given us the faith with which we can trust. Our doing this gives us access to the city and "**to the tree of life.**"

In verse **15** we find that on the outside are the wicked. The first of these wicked to be mentioned are the "**dogs.**" These "**dogs**" are not the animal with four legs. Rather it is the false preacher, **Isaiah 56:10-11**. And if you notice, the false preacher is listed before the "**whore monger**" or the "**murderer.**" Just who can be worse in our Lord's sight than a false preacher? If you notice the last statement in the verse reads, "**whosoever loveth and maketh a lie.**" This applies to the murderers, etc. David was guilty of murder, still he is with our Lord today. Samson committed mass murder and even suicide and still he made our Lord's honor roll (**Hebrews 11:32**). They did not murder just because they loved to kill. They were not murderers at heart.

In verse **16** we see something that we do not see in connection with any other Book in the Bible. Here it seems that our Lord literally signs His name to this wonderful Book of **Revelation**. There are so many things about this precious Book to endear it to our hearts, and still so many of the saints seem to utterly ignore it. Then He tells us that He was "**the root and the offspring of David.**" As the maker of man He was the root from which David came. As the man Christ Jesus He was the offspring, or the seed of David. He also tells us that He is "**The bright and morning star.**" In **Numbers 24:17** Balaam said, "**I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.**" Now He says He is "**the bright and morning star.**" The morning

star is the one that shines as the night gives way to the glorious millennial reign of our Lord.

In verse **17** we hear the Spirit and the Bride saying come. Then they that hear are to say come. But let us notice who it is that is being invited to come. First, it is the thirsty. Dead people, that is, the dead body cannot thirst. There must be life before there can be thirst. We are not talking about the Spirit of the wicked in Hades, They do thirst, but they are also very much alive. The spirit of man never dies. It is always conscious of the surroundings. But anything that is dead does not have the ability to thirst. So these thirsty ones in this verse are those whom the Son has quickened. Then we are told “**And whosoever will, let him take of the water of life freely.**” Arminians make much of the statement “**whosoever will, let him take the water of life freely.**” We must admit that on the surface this statement might be given a rather universal meaning. But in **John 5:40** Jesus said to some lost people “**ye will not come to me, that ye might have life.**” And in **Philippians 2:13** the Williams version says, “**For it is God Himself who is at work in you to help you desire it as well as do it.**” So this Scripture teaches that God is the One who makes us willing to come to Christ and also the One who helps us to come to Him. Just one short step before that light shined upon Paul he most certainly was not willing to come to Christ. Just one short step back from that light Paul actually hated Jesus Christ. So those who will come back and drink of “**the water of life freely**” are the ones whom God has made willing.

In verses **18-19** we see the plagues that are written in this Book being added to anyone who adds to what has been written in this Book. We also see that those who take away from what is written in this Book are to have some things taken away from them. Our King James Version says, “**God shall take away his part out of the book of life.**” If that be true, then we must admit that a person may lose his salvation. Taking a person’s name out of “**the book of life**” could not possibly mean anything else. Anyone whose name is not in “**the book of life**” is a lost person. But the fact is, the word “**book**” is not in the original Greek at all. The original says, “**out of the tree of life and out of “the Holy City” which is described in this book.**” A person can never lose his salvation because it is in the hands of God, but he can lose his

reward or his place in the Bride of Christ. We would like to say these people are lost people, but we cannot do that simply because you cannot take away from a person that which he never had. So these are saved people who are in danger of losing something which they have. Let us notice, this “**tree of life**” and this “**holy city**” are the ones that are described in this Book. In **21:9-10** the angel tells John he will show him “**the Bride, the Lamb’s wife,**” but when he looked, he saw “**the holy city**” which is definitely the dwelling place of the Bride. Then in **22:2** we see “**the tree of life**” in this “**holy city.**” So, to me, our Lord is saying that those who take away from the things written in the wonderful Book of **Revelation** will be deprived of the privilege of being in the Bride.

In verses **20** and **21** we come to the end of the most wonderful and the most glorious Book this old world has ever known, the Bible. Here our dear Lord for the third time in this last chapter says, “**I come quickly.**” How it does behoove both the writer and reader to be looking for that quick coming. In **I Corinthians 15:52** we learn that it is to be in a moment, “**in the twinkling of an eye.**”

In verse **22**, which is the final verse of the final chapter of the final Book of the Bible, we see it ending with a prayer that “**The grace of our Lord Jesus Christ be with you all.**” No Book of the Bible presents a clearer contrast between God’s grace toward His elect people set over against His righteous judgment of the wicked.

In closing may we plead with our precious Lord to add His blessings to our feeble effort that it all may be to His honor and glory, and that it be to the edification of at least a few of His precious saints.