

Salvation Realized in Revelation

*The Same Salvation Seen in the Gospels, Acts, Epistles
The Kingdom of This World Became That...
The End Seen from the Beginning*

(This article deals with the realization of a salvation previously seen in a message beginning with Moses and continuing throughout all subsequent Scripture.

For companion articles, refer to:

“Salvation Message in the Gospels” (I, II)

“Salvation Message in Acts” (I, II)

“Salvation Message in the Epistles” (I, II)

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev. 1:1).

The opening verse of the final book in Scripture relates, at the outset, both *WHAT the book is about and HOW the book has been structured*.

The book, by its very name — *The Apocalypse* — relates that it is about *an unveiling*. And that unveiling is specifically stated to be “*The unveiling of Jesus Christ,*” which, in chapter ten, is declared to be synonymous with completing “*the mystery of God*” (v. 7).

And the preceding has been accomplished on the pages of a book that has been structured in a specifically revealed manner — “signified” (Gk., *semaino*) — the *ONLY* book in Scripture specifically stated to have been structured in this manner.

Subject, Structure

The word “Revelation” (v. 1) is a translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

1) An Unveiling

The Book of Revelation, *The Apokalupsis*, “The Apocalypse,” is about *a disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 5:20-22; 7:16; 8:28).

And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (cf. Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, and in the words of the book itself, that being made known pertains *to a revelation of the Son Himself*. This book is an opening up of that which relates *ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son*.

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specifically revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.”

That is to say, once this revelation of the Son begins through an unfolding of future events, *the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years*.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used

seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

According to John 1:1, 2, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [Heb. 4:12]), and there is *the living Word* (which is the written Word, inseparably connected with the Father, made flesh).

The Book of Revelation is thus an opening up of the Old Testament Scriptures *through a Person, through the Word which became flesh*.

And any thought of an opening up of the Old Testament Scriptures extending into and including an opening up of the New Testament Scriptures as well would be completely out of place, for there is *NOTHING* in the New that cannot be found, after some fashion, in the Old.

If there were, *there could NOT be the necessary corresponding completeness between the written Word and the living Word at a time BEFORE the New Testament had even begun to be penned*.

2) Signified

The word “signified,” as previously seen, is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” (*semeion*).

The Apostle John introduced, opened up, and developed matters in his gospel account through *signs*. And in the Book of Revelation, matters are introduced, opened up, and developed *in a similar manner*.

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs, and metaphors* to make Himself, His plans, and His purposes known.

And this *MUST* be recognized, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history.

Or if *numbers, signs, or metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured *in a particular manner*, closely related to the manner in which John was led by the Spirit to structure his gospel.

The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel (between 33 A.D. and about 62 A.D. [John 20:30, 31]).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God dealing with the nations through Israel, in chs. 6-19 [save 19:7-10], covering time and events during and immediately following Daniel's Seventieth Week) — uses the verb form of the word for “sign” at the very outset in order *to reveal the manner in which this book has been structured*.

To understand how the word *semaino*, translated “signified,” is used introducing the Book of Revelation, note how John uses this same word three times in his gospel (12:33; 18:32; 21:19). The context leading into each verse provides an illustrative statement which allows that stated in the verse to be understood.

Note the first of these three usages, within context:

“And I, if I be lifted up from the earth, will draw all men unto me.

This he said, signifying [from *semaino*] what death he should die” (vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John's gospel, the only other usages of the word *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, "signified," a translation of *semaino*, has to do with making something known through a manner which carries the reader *from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

And this is seen accomplished in the Book of Revelation different ways. The numerous *numbers* and *metaphors* would be two main ways. The structure and contextual setting of the seven short epistles to the seven Churches in Rev, 2, 3 would be another way (explained in the next section). And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.

A Synopsis of the Book

In one respect, the entire Book of Revelation has to do with future events. However, in another respect, because of the way that the book has been structured, chapters two and three *can be understood in both historical and prophetic respects.*

And the preceding should not be thought strange in any way. John, in his gospel, uses "types" (Gk., *tupos*, the noun form for the word translated "signified") in a similar respect, for types are simply historic events used to foreshadow future events.

1) Revelation 1-4

Beginning this brief synopsis, note the book's three-part division, seen toward the end of the first chapter:

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (v. 19).

“The things which thou hast seen” would refer to that which John had seen between the time that he was removed from Man’s Day on earth and transported into the Lord’s Day in heaven (v. 10) and the time that he was told to write these words (v. 19).

And John was moved forward in time as well, for he was moved to a time which could only be immediately following the present dispensation.

That which John had just seen at the time he was told to write in verse nineteen had to do with *the complete Church in Christ’s presence*. And Christ was *NO longer occupying the office of High Priest for Christians; rather, He was NOW occupying the office of Judge, about to judge Christians* (vv.11-16; cf. v. 20).

(The preceding would be evident a number of different ways — different things about the scene itself [*the complete Church in heaven, in the Lord’s presence, at a future time, in the Lord’s Day*], and the manner in which Christ is dressed or depicted [*as a judge, NOT as a priest*].

The complete Church — *ALL Christians throughout the dispensation* [the dead raised, removed with believers alive at that time] — is depicted through John’s experience [removed into the Lord’s Day, then seeing “seven candlesticks” in Christ’s presence (vv. 12, 13), representing *the seven Churches* in chs. 2, 3 (v. 20, “seven” showing *completeness*)].

Note that Christ occupies the office of *High Priest* for the Church *ONLY* during the present dispensation. *ONCE* the dispensation is over, a change will occur. He will *THEN* occupy the office of *Judge*.

To show one distinction between *a priest* and *a judge*, note the placement of the girdle which Christ is seen wearing — about “the paps,” *the breasts* [v. 13]. A priest wore the girdle about the waist, a judge about the breasts [cf. Rev. 15:6].)

Thus, the scene in Rev. 1:10ff depicts the complete Church (through John's experience), at the end of the dispensation, removed from Man's Day and placed in the Lord's Day, in Christ's presence, awaiting judgment.

Then, chapters two and three, showing "the things which are" (v. 19), *continue from chapter one and relate that judgment.*

Each of the seven epistles is structured in an identical manner, *having to do with works, with a view to overcoming.* And each epistle has *a different overcomer's promise.*

Thus, this future judgment of Christians will be *on the basis of works, with a view to showing whether an individual has overcome or has been overcome, with the overcomers ALONE realizing the seven different overcomer promises.*

(For additional information on Rev. 2, 3, refer to the author's book, *I Know Thy Works.*)

The third part of Rev. 1:19, "the things which shall be hereafter," is seen in Rev. 4:1ff (the Greek words *meta tauta*, "after these things," seen once in Rev. 1:19 is seen twice in Rev. 4:1):

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

Revelation 4:1 depicts the same thing previously seen in Rev. 1:10 — John removed from Man's Day on earth and placed in the Lord's Day in heaven.

But this time, the heavenly scene begins at a time *following* the judgment of the Church, having to do with that which will transpire *after these things* (*AFTER things having to do with the judgment of Christians in chapters two and three*).

And the manner in which the entire matter is structured — using seven existing Churches in Asia — a history of the Church throughout the dispensation is shown as well (a history which takes Christendom *FROM* Ephesus [*which left its “first love”*] *TO* Laodicea [*“wretched, and miserable, and poor, and blind, and naked”*]).

And showing both a dispensational history and a future judgment of the Church through seven existing Churches is one of the intricacies allowed by the manner in which the book has been structured.

The scene in heaven following events of the judgment seat depicts God seated on a rainbow-encircled throne, surrounded by twenty-four crowned elders (Gk. *presbuteroi*, referring to “*older ones*” in relation to that in view), seated on thrones.

And following scenes of praise and adoration directed toward the One seated on the throne (by the elders and four living creatures), the twenty-four elders arise from their thrones, fall down before God, and cast their crowns before His throne (vv. 4-11).

These elders, these *presbuteroi*, since they are crowned and seated on thrones, *can ONLY be seen depicting “older ones” in relation to the government of the earth* (the only government which textually, or contextually, could be in view).

And this one thing *ALONE* would identify them as angels, for man, at this point in the book, has yet to replace angels in the government of the earth.

Note the complete scene. The Christians who are to replace angels have been identified immediately prior to this (chs. 2, 3).

And these angels, in possession of crowns having to do with the government of the earth, willingly relinquish these crowns, with a view to Christ and His co-heirs taking the kingdom.

Thus, a scene of this nature, following the judgment seat, is *EXACTLY* what one would expect.

For the *FIRST TIME* in the history of the earth an event of this nature *CAN OCCUR!*

And, showing the gravity of the matter, this occurs immediately following events surrounding the judgment seat, even before the redemption of the inheritance (dealt with in the next three sections in this article, covering Rev. 5, 6, 8, 9).

(The preceding only touches on material which can be gleaned from the action of these twenty-four elders in Rev. 4.

For additional information on this subject, refer to the author's article, "Crowns Cast Before God's Throne.")

2) Revelation 5

All of Revelation chapter five is taken up with events surrounding the introduction of *a seven-sealed scroll and the search for and identity of the ONLY One found worthy to break the seals (or look in the scroll)*, with the seals of this scroll beginning to be broken in the next chapter.

Properly understanding that which is in view through the introduction of this seven-sealed scroll and the breaking of the seals on the scroll is *ABSOLUTELY NECESSARY* for a proper understanding of *ALL* which both precedes and follows in the Book of Revelation.

ALL preceding [chs. 1-4] has built into chapter five. And the judgments seen in succeeding chapters, beginning in chapter six, are the judgments unleashed through the breaking of the seven seals on the scroll.

These judgments are God's terms for the redemption of the inheritance. And, as well, a revelation of the Son is brought to pass through a breaking of the seals on this scroll.

Two seemingly separate matters are involved — the redemption of the inheritance on the one hand, and a revelation of God's Son on the other. *BUT*, the manner in which God has structured this book, stated at the outset, allows God to bring the revelation of His Son to pass through bringing the redemption of the inheritance to pass.

And bringing about the revelation of the Son through the redemption of the inheritance, the entirety of that revealed — from the scroll itself to the breaking of the seals of the scroll — is fraught with illustrative statements throughout, explaining matters through moving from indirect to direct (“signified”).

Then, something else is seen through a revelation of the Son being part and parcel with the redemption of the inheritance.

The redemption of the inheritance is also part and parcel with two other things, with these two things automatically occurring with the completion of the redemption of the inheritance:

- 1) The bride, previously revealed at the judgment seat, becoming Christ's wife (*cf.* Ruth 3, 4).
- 2) A repentant and converted Jewish nation restored as the wife of Jehovah (*cf.* Jer. 32, 33).

The completion of the redemption of the inheritance, automatically bringing the preceding to pass, will allow the complete millennial rule to be established after the manner in which God set matters forth in the beginning.

Man, exercising regality, *CANNOT rule alone* — something unchangeably established at the outset in Genesis.

Adam had been created to rule the restored domain (Gen. 1:26-28). And Eve, created in Adam, subsequently removed from Adam's body, and brought into existence as a separate entity, was to rule with Adam — he as king, and she as consort queen (Gen. 2:18-25).

The preceding forms the type, with Christ and the one to be removed from His body forming the antitype. And the antitype *MUST* follow the type in exact detail.

Adam, apart from Eve, was incomplete, for she was a part of his very being (Gen. 2:23, 24).

In the same respect, Christ, apart from His bride, is incomplete, for she is part of His very being (*cf.* Eph. 5:30-32; Heb. 2:10).

Then, the same relationship between God and Israel would, as well, have to exist.

Thus, the redemption of the inheritance involves more than just the territory itself. A revelation of the Son, the bride becoming Christ's wife, and Israel being restored as the wife of Jehovah *are ALL inseparably involved*.

In short, the oft-overlooked manner in which the Book of Revelation has been structured can be seen in its fulness in chapter five, for the beginning part of the book builds into this chapter and the remainder of the book is simply an outworking of that seen in this chapter.

3) *Revelation 6*

In Chapter five, with the introduction of the seven sealed scroll, a search was made for One worthy to break the seals on the scroll. This search was made "in heaven," "in earth," and "under the earth" (an all-encompassing statement), with *ONLY* One person found worthy — "the Lion of the tribe of Judah," "the Lamb that was slain" (vv. 5-7, 12).

Christ was introduced as a "Lion," then seen as a "Lamb," for the redemption of the inheritance (necessitating death and shed blood) occurs through *judgment* (a "Lion" figure). And God's terms for the redemption of the inheritance are shown by the judgments which occur as each seal is broken.

The first six seals are broken in chapter six, and the seventh at the beginning of chapter eight.

It is evident (from things stated) that the breaking of the first four seals (vv. 1-8) — depicting the actions of the four horsemen of the Apocalypse — *are ALL-encompassing, succinctly covering the complete panorama of ALL the judgments*, those occurring during and immediately following the Tribulation, preceding the Millennium.

Then, all subsequent material in the book through chapter nineteen (Rev. 6:9ff) forms commentary — the sinews, flesh, and skin to clothe the skeletal framework (that succinctly stated about the actions of the four horsemen when the first four seals were broken).

This would be much like Gen. 1:1-2:3 forming an opening, foundational base covering the whole panorama of 7,000 years, with the remainder of Scripture providing commentary — the sinews, flesh, and skin to clothe the skeletal framework.

Then the breaking of the sixth seal, concluding this chapter, presents one of three places in the book where Christ's return at the end of the Tribulation is seen, with each of these three places presenting a different word picture and revealing different things about His return (*cf.* 6:12-17; 14:14-20; 19:11-21).

Then, following the introduction of the 144,000 Jewish evangels and the results of their ministry during the last half of the Tribulation (ch. 7, *cf.* ch. 14), events surrounding the breaking of the seventh seal are seen at the beginning of chapter eight.

(The breaking of the seven seals, as previously seen, are divided into two parts — the first four, then the last three.

“Four” is the number of *the earth, which is the domain, the inheritance, being redeemed*; and “three” is the number of *Divine perfection*.

Thus, this separation of the seven seals into two parts —

four, and three — shows *Divine perfection in the redemption of the inheritance [something also shown in the complete panorama of judgments — seven seals, seven trumpets, seven vials of wrath; “seven” and “three,” both complete numbers].*

[On the restorations of the earth in both Gen. 1 and Rev. 6, the *ENTIRE* restoration is seen in *PAST* time within the work on the first four days in Genesis and in *FUTURE* time in the actions of the four horsemen in Rev. 6 (“four,” the number of the earth [cf. Dan. 2:31-45; 7:1-28]).

In Genesis, days five and six have to do with populating, and then ruling, an already restored earth — in the sea, air [heavens], and on the land.

In Revelation, everything dealing with the judgments of the Tribulation and those immediately following are encapsulated within the actions of the four horsemen (having to do with the restoration of the earth, with a view to a righteous government of the earth [same as in Gen. 1]).

Thus, there is the “*WHY*” for the use of “four” horsemen in this respect in Rev. 6, same as using four days in Gen. 1 for the past restoration of the earth.

The pattern had previously been UNCHANGEABLY SET in Genesis.)

4) Revelation 8, 9

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

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

The first angel sounded...” (Rev. 8:1, 2, 7a).

At the time of the breaking of the previous seal, the sixth seal — in keeping with the manner in which the book has been structured (“signified”) — the government of the earth is seen shaken to its very foundations, in complete disarray (vv. 12-16).

And, in association with this scene, the heavens are opened (vv. 14, 16), and “the great day of His wrath” is declared to be at hand (v. 17).

“The great day of His wrath” in this verse, *CAN’T* be a reference to the Tribulation (Daniel’s Seventieth Week), for the timing of this statement, textually, is *AFTER* the government of the earth has been brought into complete disarray, something which results from the judgments occurring during the Tribulation.

Further, this wrath, as well, is associated with Christ’s return (textually, contextually, and in the types and the Prophets).

Thus, “the great day of His wrath” occurs following Man’s Day, following Christ’s return, during the succeeding Lord’s Day, evidently during the first seventy-five days of this time (Dan. 12:11-13).

In this respect, judgments dealt with by the Old Testament prophets in connection with the Lord’s Day *ALWAYS have to do with judgments following the Tribulation, following Christ’s return, NOT with judgments during the Tribulation (during Man’s Day), preceding Christ’s return* (note particularly the Book of Joel in this respect [1:15; 2:1ff; 3:1ff; cf. Zeph. 1:14, 15]).

(Confusion arises when individuals attempt to see the Lord’s Day beginning on earth in Rev. 6:1, when the first seal is broken, beginning and running concurrently with the last seven years of Man’s Day.

Scripture though *NEVER* deals with Man’s Day and the Lord’s Day in such a manner — time during one running concurrently with time during the other. In Scripture, *the Lord’s Day begins ONLY AFTER Man’s complete 6,000-year-Day has run its course.*)

The seven trumpet and seven vial judgments (Rev. 8-11, 15, 16) are the judgments unleashed when the seventh and last seal is broken.

These judgments occur FOLLOWING the Tribulation, preceding the Millennium. And they occur AFTER Christ has returned to earth, accompanied by His mighty angels, along with Moses and Elijah (ref. continuing data dealing with Mal. 4:1-6).

(The seven trumpet and seven vial judgments form different descriptions of *the SAME judgments*.

That occurring when the first trumpet is sounded and the first vial is poured out have to do with *the SAME judgment*. And so it is with the sounding of the other trumpets and the pouring out of the other vials.

That occurring when the vials are poured out simply provide *additional information concerning that occurring when the trumpets are sounded.*)

The sounding of the seven trumpets and the pouring out of the seven vials — judgments upon the kingdom of the Assyrian yet future (Micah 5:5) — have their counterpart in judgments upon the kingdom of the Assyrian in history, during Moses' day (Isa. 52:4).

Moses had returned to the Jewish people, Christ will have returned to the Jewish people. Judgment upon the kingdom of the Assyrian followed in Moses' day and will follow in Christ's day.

Thus, if an individual wants to know what will happen to the Jewish people and the kingdom of this world at the time Christ returns, all that person has to do is begin reading at Ex. 4:19 and continue to Ex. 15:19.

The preceding takes an individual throughout the complete panorama of events which will occur following Christ's return, events having to do with Israel and the nations, ending *EXACTLY* as seen in the type.

The most intense part of the judgments wrought through the breaking of the seals on the seven-sealed scroll will evidently occur *after the seventh and last seal has been broken,*

particularly when the fifth and sixth trumpets sound (fifth and sixth vials are poured out).

And these judgments — forming “the great day of His wrath” — will occur *with Christ present on earth, immediately prior to the destruction of Gentile world power* (Armageddon, the seventh trumpet and vial judgments, bringing matters to an end [cf. Joel 3:15, 16; Matt. 24:29-31; Rev. 6:12-17]).

(Note *the intensity* of these climactic judgments in Rev. 9:1-21. And this is evidently where judgmental conditions will reach an apex, *necessitating a shortening of the days for mankind's very survival* [Matt. 24:22].

The 2,520 days comprising the seven-year Tribulation *CANNOT* be shortened, *for this number is unchangeably set*, though God, if He so desired, could still work with time in this respect [time is relative, not constant (shortening time, but still completing 2,520 days)].

But, there is *a five-month period in Rev. 9:5, 10 which is not unchangeably set* [time following the 2,520 days, time given for the judgments of the fifth trumpet to occur]. As well, unless these days were cut short, this five-month period would evidently extend beyond the seventy-five-day period at the end of Daniel, which it seemingly can't do.)

Malachi closed the Old Testament with the preceding “great day of His wrath” in view.

This time begins with that stated in Mal. 4:1, followed by promises concerning what the Lord would subsequently do for His people in that day (vv. 2, 3).

Then attention is called to “the law of Moses,” the rules and regulations governing the people within the theocracy — an evident allusion to past disobedience and ensuing results, along with a call for repentance, obedience (v. 4). And this is followed by God's promise to send Elijah back to the Jewish people “before the coming of the great and dreadful day of the Lord” (vv. 5, 6).

Note how this closing chapter in the Old Testament reads:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:1-6).

The preceding is the manner in which the Old Testament closed, with four hundred silent years following.

The break in these silent years came with events surrounding the appearance of Israel’s Messiah and the subsequent offer of the kingdom of the heavens to the nation (Luke 1:5ff).

And the heavens once again closed over six decades later with Israel’s climactic rejection of the proffered kingdom (Acts 7:51-59; 28:23-29).

BUT, after a two-day wait, a 2,000-year wait, the heavens are about to once again open for the Jewish people. And that is seen when the sixth seal is broken, with the heavens opened and Christ returning to the Jewish people, accompanied by His mighty angels, along with Moses and Elijah.

(Note “the Son of man coming in His kingdom” in Matt. 16:28-17:5. Moses and Elijah are with Christ.

This is *NOT* something like [i.e., a preview, etc.] of “the Son of man coming in His kingdom.” *Rather, this is EXACTLY what the text states, with time moved ahead 2,000 years — “the Son of man coming in His kingdom.”*

Then, angels are also seen accompanying Christ at this time [Matt. 24:31; II Thess. 1:7; Rev. 19:11-14].

For additional information on the preceding, refer to Chapters III, IV, “Moses and Elijah in That Day” [Parts I, II], in the author’s book, *Coming in His Kingdom.*)

When the sixth seal of the scroll is broken, the heavens will open, and Christ, accompanied by angels, and Moses and Elijah, will return to the Jewish people. Then, through the breaking of the seventh and last seal on the scroll, the prophecy in the last chapter of the Old Testament, Mal. 4:1-6, will be worked out.

A period of silence followed the recording of these words by Malachi, and a period of silence will precede the fulfillment of the things seen in this chapter in Malachi (Rev. 8:1, 2, 7ff).

The Kingdom of This World Became That...

The end result of all seven seals being broken and the scroll being opened up is seen in events covering all of chapter ten and the latter part of chapter eleven (vv. 15-19):

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ [*lit.*, ‘The kingdom of this world became that of our Lord, and of His Christ’]; and he shall reign for ever and ever.

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

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

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

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

The whole of the matter surrounding this scroll being opened and everything being brought to pass within the confines of that seen by the breaking of the seals on the scroll occurred between the time that the Son took the sealed scroll from His Father's right hand in chapter five and a mighty angel appeared in chapter ten holding the opened scroll.

This mighty angel, the seventh and last of the angels to whom seven trumpets were given *when the seventh and last seal of the scroll had been broken* (cf. 8:2; 10:7; 11:15), *brings the entire matter to a close.*

The seven-year Tribulation, along with events immediately following (which usher in the Messianic Kingdom), will be over at this point in the book.

The earth, through the depicted judgments, will have been redeemed. And events in succeeding chapters (chs. 11-19), along with events back in chapter seven, simply form detail and commentary concerning events occurring during the time of the judgments seen in chapters six, eight, and nine, when the seals on the scroll were being broken.

Thus, as previously seen, the actions of the seventh angel with the opened scroll in chapter ten *bring matters to a close*. And events in conjunction with his sounding the seventh and last trumpet — with the corresponding seventh and last vial in ch. 16 being poured out as well (the same judgment, providing added commentary [vv. 17-21]) — *could ONLY form what would have to be understood as the APEX of this closing book in Scripture* (as previously referenced, note the same events described another way in ch. 11 [vv. 15-19]).

And there is a grandeur to the scene at hand which one needs to simply step back from and allow Scripture to depict.

That seen in Revelation chapter ten is the manner which God has chosen to announce THE COMPLETION of 6,000 years of redemptive work.

And this is the manner which God has chosen to “declare the decree” seen in the second Psalm.

Note Ps. 2:5-7 in this respect:

“Then shall he speak unto them in his wrath [speak unto the Gentile nations coming against restored Israel and Israel’s King, in Jerusalem in vv. 1-3], and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee [brought His Son forth in the sense seen in the text, placing Him on the throne in Jerusalem].”

Recap of the Scroll, All of the Seals Broken

The seven-sealed scroll from chapter five — the title deed to the earth — seen with all the seals broken in chapter ten, contained *the COMPLETE redemptive terms for the inheritance, the earth*. There were *NO terms* outside of this scroll, and the terms of the scroll had to do with *judgment*.

As previously seen, within the scope of these redemptive terms, these judgments, there were *three sets of sevens* — *seven seals, seven trumpets, and seven vials*. The seven trumpets formed the judgments of the seventh seal; and the seven vials paralleled and formed further commentary on the seven trumpet judgments.

Thus, both the seven trumpets and the seven vials formed the judgments of the seventh seal.

ONCE these judgments had occurred — ONCE the seven trumpets had sounded, and/or the seven vials had been poured out — *God's COMPLETE redemptive terms of the scroll had been met.*

1) *Action of the Mighty Angel*

The action of the seventh angel is expressed in chapter ten in connection with the sounding of the seventh trumpet, *which brings the mystery of God to a completed or finished state — a FULL disclosure of that seen as a mystery up to this point in time.*

And this is brought to pass through a *FULL revelation (a FULL disclosure) of God's Son* (Rev. 1:1), *FULLY revealing the Father* (Rev. 10:7; cf. John 14:8, 9), which necessitates a completion of everything seen in the Book of Revelation up to and including events occurring at the time of Christ's return in the latter part of chapter nineteen.

Then, the same thing is seen in chapter sixteen, though from a different perspective, by a seventh angel pouring out the seventh vial of wrath (v. 17).

This act is expressed in the chapter by a great voice coming out of the temple in heaven saying, "It is done [*lit.*, 'It has been finished']."

This is the translation of a perfect tense in the Greek text, indicating *action completed* in past time, existing during present time *in a finished state*.

*EVERYTHING will have been completed at this point in time!
 The inheritance will have been redeemed, the bride will have
 become the Lamb's wife, and the sceptre will have changed hands!
 Satan will have been bound and cast into the abyss, and the
 Messianic Era can NOW be ushered in!*

*At this point in time, for THE FIRST TIME in the history of
 the earth, THAT seen in chapter ten CAN OCCUR!*

2) The Transfer of Power

The matter concerning *the kingdom of this world* (a kingdom which has been under Satan's dominion and control since time preceding man's creation) *becoming that* "of our Lord, and of his Christ" is *CLEARLY stated in a symbolic manner in chapter ten* (vv. 1-7).

THEN, it is CLEARLY stated again in so many words in the next chapter, when the sounding of the seventh trumpet (with the corresponding pouring out of the seventh vial) is repeated (11:15-19).

In chapter ten, at the completion of *ALL* the judgments connected with the breaking of the seven seals on the scroll from chapter five, a "mighty angel" comes down from heaven (an angel clothed with "a cloud," "a rainbow" on his head, his face shining "as it were the sun," and his feet appearing as "pillars of fire").

This angel is then seen holding this scroll, *IN AN OPENED MANNER, OUTSTRETCHED TOWARD HEAVEN!*

At this point in the book, Christ will have broken ALL of the seals; and ALL of the judgments connected with the breaking of these seals will have come to pass!

THE WHOLE of the matter will be OVER when this "mighty angel," holding the opened scroll, has come down from heaven and has placed "his right foot upon the sea, and his left foot on the earth [indicating COMPLETE DOMINANCE AND CONTROL of the redeemed inheritance, the redeemed possession]."

(A rainbow is seen two times in the Book of Revelation [4:3; 10:1]. The rainbow, as first seen in Scripture in Gen. 9:13-16, *appeared following the storm*.

And the rainbow is used after a similar manner, *in relation to judgment*, in the Book of Revelation.

It is seen *surrounding God's throne in chapter four in connection with a past judgment of Christians* [chs. 1-3]; and it is seen in chapter ten *on the head of the "mighty angel" who sounds the seventh trumpet, in connection with a past judgment of the earth, Israel, and the nations* [chs. 6-9].

In both instances, *JUDGMENT WAS/WILL BE OVER*.

Through the first judgment, *the bride* will have been made known [chs. 1-3]; and, through the second judgment *the inheritance* will have been redeemed, *Israel's repentance* will have been effected, *the bride* will have become the Lamb's wife, and a *saved and converted Israel* will have been restored as the wife of Jehovah [chs. 6-19].)

This "mighty angel," holding the opened scroll with all of the seals broken, standing upon the sea and the land, cried with "a loud voice, as when a lion roareth" (*cf.* Rev. 5:5), resulting in "seven thunders" being heard (a possible reference to the seven vial judgments [chs. 15, 16], which will have also been fulfilled at this time).

Then this angel "lifted up his hand [*lit.*, 'his right hand'] to heaven" (evidently the hand holding the opened scroll — the title deed to the earth — with *ALL* of the seals broken [*cf.* Rev. 5:1, 7], *showing the One in heaven that the entire matter surrounding the redemption of the inheritance HAS BEEN FINISHED* [*cf.* vv. 2, 5-7]).

The Son is NOW in possession of the redeemed inheritance, the earth. He NOW possesses a completely clear title deed to the earth [*cf.* Ps. 2:8]. And the angel holding this title deed swore by the One Who liveth throughout all of the ages, Who had created all things, *that there should be "time no longer"* (v. 6b).

("Time" [Gk., *chronos*] in this verse is translated "delay" in most English versions [ref. NKJV, NASB, NIV]. However, *chronos* means "time," not "delay" [e.g., *chronos* prefixed to "meter," forming *chronometer* (a means to measure time, a timepiece)].

Translating *chronos* as "delay" is an interpretation, NOT a translation. And it is really NOT a correct interpretation.

The reality of the matter is that *there are NO delays in God's plans and purposes*. Everything occurs at *predetermined times*, which renders any thought of "delay" in Rev. 10:6 an impossibility.

This angel's statement has to do with *time in relation to Man's 6,000-year Day, plus the seventy-five subsequent days seen in Dan. 12:11-13*. At the time seen in Rev. 10:6, *ALL of this previous time will be OVER*. *NOW the Messianic Era can be ushered in.*)

This statement about "time" by the angel with the seventh trumpet in Rev. 10:6 is *essentially the same* as the statement by the angel pouring out the seventh vial in Rev. 16:17 when announcing *the completion of the matter at hand*, using the perfect tense — "It is done [lit., 'It has been completed']."

These two statements by these two angels with the seventh and final trumpet and vial are simply *two ways of saying the same thing*.

EVERYTHING, in both instances, is past—an announcement concerning *A TERMINAL POINT in time*, having to do with the completion of the judgments of the seven-sealed scroll (10:6); and an announcement concerning *A TERMINAL POINT in events*, which, as well, has to do with the completion of the judgments of the seven-sealed scroll (16:17).

3) *Mighty Angels, Chapters 10, 19*

A similar scene at the time of Christ's return, as it pertains to the transfer of governmental power and control, is

depicted in Rev. 19:17, 18 — “*an angel standing in the sun,*” *uttering a cry concerning the overthrow of Gentile powers:*

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

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

This angel, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism used in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “King of kings, and Lord of lords.”

The right to take the sceptre and rule the earth at this time will have previously been given to the Son by the Father (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23). And the angel standing in the sun — standing in that symbolizing *the central governing authority* — is seen *announcing this fact*.

The preceding is the manner in which God, through angels, presently governs the whole of the universe. This is also the manner in which the Lord, through man, will govern this earth during the Millennium and rule beyond the new earth out in the universe during the ages following the Millennium.

God, throughout this time, will continue to govern the whole of the universe, *in an UNCHANGED manner* (Gen. 1:26-28; Job 1:6, 7; 2:1, 2; Rev. 3:21).

Thus, since the actions of angels acting under established laws become the actions of the Lord as well, in one respect it is immaterial whether the angel seen in Rev. 10 is viewed as an angel or as the Lord. *The whole of the matter would be THE SAME. Either way, these actions would be no more or no less the Lord's actions; i.e., either way, these actions would be THOSE of the Lord.*

(For additional information on the preceding, refer to the author's article, "Actions Under Established Laws.")

The End Seen from the Beginning

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning; and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10).

God sees the end from the beginning, and He has structured His Word in this manner, *NOT ONLY* at the beginning *BUT* numerous places throughout.

Both Testaments begin *EXACTLY the SAME way*, with John's gospel occupying its proper place beginning the New Testament — "In [the] beginning God..." (Gen. 1:1a); "In [the] beginning was the Word..." (John 1:1a).

(For information on John's gospel in the preceding respect, refer to the author's articles, "Place and Importance of John's Gospel," "Misuse of John 20:30, 31," and "Repentance, Belief in John's Gospel.")

Also, see the author's book, *Moses and John*.)

As well, each book beginning each Testament relates *the complete story — from the beginning to the end —* in the opening two chapters of each, relating *EXACTLY the same*

story, though from different perspectives (Gen. 1:1-2:3; John 1:1-2:11).

Then, the remainder of each book, providing commentary for the beginning of each book, as well, relates *the same story, told two different ways* (“types” in Genesis, “signs” in John [cf. Heb. 1:1, 2]).

And beyond this, throughout each book, there are numerous beginning points which take matters *to the SAME end*.

The preceding is simply the manner in which God has structured His Word throughout.

Scripture begins with the creation of “the heavens and the earth,” with the earth singled out in this manner (Gen. 1:1).

Scripture then continues with a ruin of the earth (Gen. 1:2a), later revealed to have resulted from Satan (the ruler whom God had placed over this province) acting outside the established laws under which he was to govern the province (Isa. 14:12-17; Ezek. 28:12-19).

Scripture then continues with a restoration of the ruined province, over a six-day period, with man created at the end of the six days to rule the restored province (Gen. 12b-28).

But before the sceptre could change hands (*long before*; see subsequent data), Satan brought about man’s fall, disqualifying him from realizing the purpose for the kingdom being restored and his subsequent creation; and this allowed the incumbent ruler to continue holding the sceptre.

(A principle of Biblical government necessitates that an incumbent ruler, though disqualified, continue holding the sceptre *UNTIL* his replacement is *NOT ONLY* on the scene *BUT* ready to take the sceptre [e.g. Saul and David, typifying Satan and Christ

[Ref. the author’s articles, “Saul and David, Satan and Christ” and “Actions Under Established Laws”].

A knowledge of the preceding principle will explain *WHY* Satan, though disqualified to rule, remains on the throne today, millenniums later; *WHY* God dealt with Israel relatively to a theocracy in the O.T. [both earthly and heavenly aspects]; *WHY* God continued dealing with Israel relative to a theocracy in the gospels and Acts [heavenly aspect]; and *WHY* God is dealing with the Church relatively to a theocracy today [heavenly aspect].

[Relative to the preceding, refer to the author's article, "The Mandate Given to Adam."]

And a knowledge of details within all of the preceding — details provided throughout God's Revelation to man — will explain *WHY* God is taking millenniums of time to work matters out and bring them to pass.)

Following the fall, God set about to restore man, which would allow him to one day realize the purpose for his creation in the beginning.

And God is carrying this out in complete accord with the established way in which He restores a ruined creation, set forth in the opening thirty-four verses of Scripture.

The latter would be restored in complete accord with the former, for the former *was established perfect in the beginning*. Man would be restored over a six-day period, with each day in the latter restoration being a 1,000-year day (II Peter 3:8).

Man, at the end of six days, 6,000 years, of redemptive work, would be brought back into the position for which he was created in the beginning, realizing that position.

And that is what Scripture is about, realizing the end seen from the beginning.

(For additional information on the preceding section in this article,, refer to the author's article, "Biblical Subject and Structure.")