

# **The Time of The End**

**The End of Man's Day  
The Beginning of the Lord's Day**

**Volume II  
(Revelation 5-10)**

**A Study about the  
Book of Revelation**

**Arlen L. Chitwood**

Volume I of this book covered Revelation chapters one through four, which have to do with *the Church being removed from the earth at the end of the dispensation and appearing before Christ at His judgment seat.*

And the entirety of the matter is with a view to Christ's impending millennial reign.

Volume II of this book covers Revelation chapters five through ten.

A seven-sealed scroll, containing God's redemptive terms for the earth and its associated heavens, is introduced in chapter five. And the working out of these redemptive terms during a period lasting slightly over seven years is seen in chapters six through ten.

This period, during which these redemptive terms are worked out, will complete Daniel's full Seventy Week prophecy (9:24-27).

And with the completion of events during the subsequent seventy-five days seen at the end of Daniel (12:11-13), *ALL of the redemptive terms seen in the scroll will have been carried out and the Messianic Era will THEN be ushered in.*

*The six things listed in Dan. 9:24 will, at THAT time, be brought to pass.*

"Seventy weeks are determined upon they people [the Jewish people] and upon thy holy city [Jerusalem]":

"To finish the transgression."

"To make an end of sins."

"To make reconciliation for iniquity."

"To bring in everlasting righteousness."

"To seal up the vision."

"To anoint the most Holy."

*Revelation chapters six through ten cover the COMPLETE panorama of the matter, with Rev. 6:1-8 covering the WHOLE in a succinct manner at the beginning. THEN, Rev. 6:9-10:11 provides details (EXACTLY like Gen. 1:1-2:3 covers the WHOLE in a succinct manner at the beginning, THEN Gen. 2:4-Mal. 4:6, provides details).*

*THAT is the WAY Scripture is structured!*

# **The Time of The End**

The End of Man's Day  
The Beginning of the Lord's Day

**Volume II**  
(Revelation 5-10)

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

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” (Isa. 24:21-23).

“Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20-23).

Cover Photograph: NASA Photograph: Looking out from our galaxy toward numerous other galaxies, comprising a small part of a vast, Divinely created and sovereignly governed universe

# CONTENTS

FOREWORD .....	v
I. THE SEVEN-SEALED SCROLL .....	1
THE REDEMPTION OF THE INHERITANCE	
II. REDEMPTION, MARRIAGE, REGALITY .....	27
GOD AND ISRAEL, CHRIST AND THE CHURCH	
III. TAKING THE SCROLL, BREAKING THE SEALS .....	45
EFFECTING A CONSUMMATION OF 6,000 YEARS OF WORK	
IV. SEALS, TRUMPETS, VIALS .....	61
SUBJECT AND STRUCTURE OF CHAPTERS VI-XIX	
V. DANIEL'S SEVENTIETH WEEK .....	77
SEVENTY-SEVENS ARE DETERMINED...	
VI. THE FOUR HORSEMEN .....	93
A SUCCINCT DEPICTION OF THE COMPLETE END-TIME	
VII. RIDER ON THE WHITE HORSE .....	97
GOESFORTH CONQUERING, AND TO CONQUER	
VIII. RIDER ON THE RED HORSE .....	123
TAKES PEACE FROM THE EARTH	
IX. RIDER ON THE BLACK HORSE .....	149
A PAIR OF BALANCES IN HIS HAND	
X. RIDER ON THE PALE HORSE .....	175
DEATH AND HADES FOLLOWED HIM	
XI. SOULS UNDER THE ALTAR .....	199
HOW LONG...? UNTIL...	
XII. THE GREAT SEISMOS .....	213
END AND DESTRUCTION OF GENTILE WORLD POWER	
XIII. SILENCE IN HEAVEN (I) .....	229
BREAKING THE SEVENTH AND FINAL SEAL	
XIV. SILENCE IN HEAVEN (II) .....	245
BREAKING THE SEVENTH AND FINAL SEAL	
XV. SILENCE IN HEAVEN (III) .....	259
BREAKING THE SEVENTH AND FINAL SEAL	
XVI. THE OPENED SCROLL .....	275
THE INHERITANCE REDEEMED	
APPENDIX .....	291
I) BEGINNING, HEAVENS, EARTH .....	291
II) SEVEN THOUSAND YEARS .....	307
III) EZEKIEL THIRTY-SEVEN—THIRTY-NINE .....	337
SCRIPTURE INDEX .....	361



## Foreword

The first volume of this book, covering chapters one through four, dealt with God's complete end-time dealings with the Church, preceding Christ's millennial reign.

This time began with the rapture at the end of the dispensation (1:10; 4:1, 2), continued with the Church's appearance before Christ's judgment seat (chs. 1b-3), and concluded with part of the angels associated with the government of the earth relinquishing their crowns (ch. 4).

And the whole of the matter was/is with a view to those Christians shown to have overcome the world, the flesh, and the Devil wearing the crowns which these angels had worn when they rule as co-heirs with Christ in His kingdom.

This second volume of the book, covering chapters five through ten, has to do with God's complete end-time dealings with Israel, preceding His Son's millennial reign.

This time is prefaced and announced by the introduction of a seven-sealed scroll, containing God's terms for the redemption of the forfeited inheritance (ch. 5). Then chapters six through ten have to do with the seals of the scroll being broken and God's terms for this redemption being carried out.

The redemption of this inheritance — the redemption of the earth and its associated heavens — has to do with the territory, the domain, *which Christ and His co-heirs will reign over from a heavenly sphere and Christ and Israel will reign over from an earthly sphere.*

Thus, as previously seen in Volume I of this book, Revelation chapter five has just as much to do with that which precedes (the Church) as that which follows (Israel).



*Though the Church has NOTHING to do with the Tribulation insofar as a “presence” therein is concerned (for the Church will be in the heavens), the Church has EVERYTHING to do with that which occurs during the Tribulation.*

*The SAME domain, which will be ruled over by Christ and His co-heirs from the heavens and by Christ and Israel on earth, is the domain being redeemed. Thus, the redemption of the inheritance has just as much to do with one (the Church) as it does with the other (Israel).*

*As seen, there is a DUAL aspect to the kingdom, BOTH present and future. Satan and his angels presently rule from a heavenly sphere over the earth, and Christ and His co-heirs will, likewise, rule from a heavenly sphere over the earth.*

*THIS is simply the WAY God established the government of the earth in the beginning, the WAY that it will continue UNTIL the destruction of the present heavens and earth.*

*(E.g., note “the stars of the heaven” and “the sand which is on the seashore” in connection with Abraham’s “seed” possessing “the gate of his enemies” [Rev. 22:17, 18].)*

Christ, in the preceding respect will have a dual reign, BOTH from His Own throne in the heavens and from David’s throne on earth. BUT neither Israel on earth nor Christ’s bride in the heavens will exercise a dual reign in this respect. Aside from possibly David, Christ, alone, will exercise this dual reign.

These things, among numerous other related things are dealt with different places in the four volumes of this book.

And, because of the importance of properly understanding the seven-sealed scroll in Revelation chapter five, the first three chapters in this second volume of the book deal with different things regarding this fifth chapter, prior to dealing with the breaking of the seals on this scroll (Chs. IV-XVI).



Then, something else needs to be discussed in this forward to the second volume of the book.

The *WHOLE* of that developed in the various chapters comprising Volumes II, III of this book deal *with different facets of the redemption of the inheritance, as seen when Christ begins breaking the seals of the seven-sealed scroll (6:1ff) which He had previously taken from His Father's right hand (5:7).*

The redemption of the inheritance has to do with and includes *BOTH "the earth" (Heb., eretz) and its associated "heavens" (Heb., Shamayim) "The eretz" is NOT dealt with in this respect apart from "the shamayim"*

In actuality, *"the earth" is NOT dealt with apart from "the heavens" in any matter in Scripture, and conversely.* And though one is often referenced apart from the other (particularly "the earth" apart from "the heavens") an inseparable unit, though unseen, *STILL exists.*

The matter has been set forth and unchangeably established at the very beginning through the creation of "the heavens and the earth" in Gen. 1:1, then continued through the ruin of both in v. 2a and the restoration of both in vv. 2b ff, establishing, and then continuing, a first-mention principle.

(A first-mention principle has to do with the establishment and, consequent, unchangeableness of something the first time that it is mentioned in Scripture.

The way that something is introduced in Scripture governs the way that it will continue to be used throughout all subsequent Scripture.)

An interpretative mistake *is made at the outset in Gen. 1:1 when "heavens" is understood as referring to the entire universe rather than the heavens associated specifically with the earth.*

And, as is often seen in erroneous interpretations, error at one point in Scripture leads to error at other points in Scripture (in this case, seeing the destruction of “the heavens” in II Peter 3:7-12 as being universal as well, along with “the heavens” associated with the new heavens and new earth in Rev. 21, 22).

(For information on the preceding, refer to Appendix I, “Beginning, Heavens, Earth,” in this second volume of the book.)

Though the opening verses of Scripture (actually, the whole of chapter one, leading into chapter two) *do NOT* deal with “the earth” apart from its associated “heavens,” Scripture does go on further down in chapter two and beyond to reference the earth, apart from any reference of the heavens, hundreds of times (*e.g.*, note Gen. 2:1-13).

The heavens and earth are both mentioned in the first four verses; then the earth alone is seen beyond this [vv. 5, 6, 11-13; *Eretz* is sometimes translated “land” in these and other verses]. And the earth alone is seen in verses beyond this [4:12, 14, 16; 6:4-6, 11-13, 17]).

*BUT*, as previously seen, each time the earth is mentioned by itself beyond Gen. 2:4, it would have to be understood that the unmentioned “heavens” *STILL* constitute *an inseparable part of the whole* — “the heavens and the earth,” an inseparable unit.

And the thought of “heavens” and “earth” in relation to the redemption produced by the breaking of the seals on the Scroll in Rev. 5 will be dealt with the same way in the different chapters forming Volumes II, III of this book.

“The earth” will be used by itself throughout. But keep in mind that there is an unmentioned, inseparable “heavens” that will be redeemed in connection with the redemption of the earth.

# 1

## **The Seven-Sealed Scroll**

### The Redemption of the Inheritance

“And I saw in the right hand of him that sat on the throne a book [‘a scroll’] written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book [‘the scroll’], and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book [‘the scroll’], neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book [‘the scroll’], neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book [‘the scroll’], and to loose the seven seals thereof.

And I beheld, and, low, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book [‘the scroll’] out of the right hand of him that sat upon the throne” (Rev. 5:1-7).

(All of Revelation chapter five is taken up with events surrounding the introduction of a *seven-sealed scroll*, with the seals of this scroll beginning to be broken in the next chapter. And it should go without saying that a *proper understanding of the identity and significance of this seven-sealed scroll is indispensably linked to a proper understanding of EVERYTHING which follows in the book [chs. 6ff].*

*The preceding simply CANNOT be overemphasized.*

*Go right HERE, and you will have a proper and correct foundation for ALL which follows.*

*BUT, go wrong HERE, and...)*

Attention is often called to the importance of understanding and referencing the Book of Daniel when studying the Book of Revelation, or conversely. And this would be a correct way to view matters, for these are companion books, and both cover the same material, with one book shedding light upon the other when Scripture is compared with Scripture.

That which is often overlooked though is the fact that the Book of Daniel is *ONLY one* of a number of books in the Old Testament holding this type connection with the Book of Revelation.

*Complete books* other than Daniel (e.g., Exodus, Ruth, and Esther), or *parts of books*, from the section of Scripture referred to as *the Prophets* (Isaiah through Malachi) would hold this same type connection with the Book of Revelation as well. And in this chapter, particular attention will be called to a section from one of these books, the Book of Jeremiah, which forms a *major key* to properly understanding Revelation chapter five.

Then, beginning in Genesis and continuing to the Prophets, one finds that section of Scripture often referred to as *Historic* (Genesis through Esther), followed by the section referred to as *Poetic* (Job through the Song of Solomon).

And the *SAME* thing can be said about these two sections of Scripture that was said about the Prophets. *Numerous parts of both sections reflect on material in the Book of Revelation.*

In the first of these two sections, note particularly the three books previously singled out, where this can be clearly seen — *Exodus, Ruth, and Esther*. The contents of each of these three books foreshadow that seen in different parts of the Book of Revelation, with a section in one of the books particularly foreshadowing events seen in Revelation chapter five.

*Exodus*, in this manner (historic events typically foreshadowing future events), deals centrally *with Israel during the Tribulation, with Christ's return at the end of the Tribulation, with Israel's salvation, restoration, and the overthrow of Gentile world power following Christ's return, and with the subsequent establishment of the Messianic Kingdom* (paralleling events seen in Rev. 6-20a).

*Esther*, as well, deals with *the SAME thing* as *Exodus* — centrally *with Israel and the nations during and immediately following the Tribulation*. And *Esther*, through the same means and in the same manner as seen in *Exodus*, parallels the same part of the Book of Revelation as *Exodus*, showing other facets of the matter.

*Ruth* though is different. Rather than dealing with Israel, *Ruth*, through the same means and in the same manner as seen in both *Exodus* and *Esther*, foreshadows God's dealings *with the Church*. And the time covered by this book *deals with the Church throughout* not only the present dispensation but with the Church at the judgment seat, with the Church following the judgment seat, and with Christ and His wife (taken from the Church, His body) in the Messianic Kingdom.

And, though *Ruth* deals with *the Church* rather than Israel, *Ruth* is the one book among the three mentioned which deals with events foreshadowing that seen in Revelation chapter five.

And if an individual would rightly understand that seen in this chapter, *he MUST first understand that which God revealed to an unknown author some twelve hundred or more years before these things were shown to John. He MUST let Scripture interpret Scripture, allowing God Himself to explain the matter through other revelation which He has provided on the subject.*

With all of the preceding in mind, two sections of Scripture from two Old Testament books will comprise most of the material in this chapter.

*The first* will be a section from the Book of Jeremiah (from chs. 30-33, but particularly from ch. 32), which, through an Old Testament account of circumstances and events of a similar nature to that seen in Revelation chapter five, *shows EXACTLY what is transpiring in this chapter in the Book of Revelation.*

And *the second* will be a section from the Book of Ruth (having to do with all four chapters of the book, but particularly from ch. 4), which, as seen in Jeremiah, will reflect the working out of that introduced in Revelation chapter five, showing different but corresponding facets of the matter.

There are *two aspects* to that which occurs through the breaking of the seals on the seven-sealed scroll in Revelation chapter five — *redemption of land*, and *two corresponding marriages*.

Jeremiah, in his book, seemingly only deals with one aspect (redemption of land), but the other aspect (marriage) is clearly seen in the context. And the writer of Ruth deals with both aspects together, at the same time (though only one of the two marriages).

Then, beginning in Revelation chapter five and viewing that seen in this book in the light of that seen in both of these Old Testament books, *the whole of the matter is opened up and dealt with in this closing book of Scripture.*

And *THIS is EXACTLY* as interpretation in the Book of Revelation, or anywhere else in Scripture, *MUST be seen*.

*Scripture MUST be interpreted in the light of Scripture* — the New Testament in the light of the Old Testament, the Old Testament in the light of the New Testament, parts of the Old Testament in the light of other parts of the Old Testament, parts of the New Testament in the light of other parts of the New Testament.

(Note that a division of the Old Testament into three parts — *Historic, Poetic, and the Prophets* — refers to form, *NOT to content*.

Prophecy, seen in typology, is dealt with throughout the Historic section; then, other means, along with typology, are used in the Poetic section and in the Prophets.

And this is why Christ, in Luke 24:25-27, 44 could refer to Moses, the Psalms, and the Prophets together, *in the sense that different things surrounding the same Subject are dealt with different ways throughout*.

*ALL wrote about Christ, His first coming, His second coming — Moses through one means, the writers of the Psalms through another means, and the Prophets through yet another means.*)

As evident from Ruth chapter four (in the light of the larger context, chs. 1-3), along with comparing that seen in Jeremiah chapter thirty-two (in the light of the larger context, chs. 30-33), the seven-sealed scroll which the Son took from His Father's right hand in Revelation chapter five (the N.T. parallel) *could ONLY be identified as ONE thing and could ONLY have to do with ONE thing*.

As will be shown, this scroll *could ONLY be identified as the title deed to the earth, and it could ONLY contain the redemptive terms for the earth* — the inheritance awaiting the Sons of God (Christ, Israel, and the Church [following the adoption]).



Beyond the preceding, this redemption of the inheritance is inseparably tied to *marriage* — *the marriage of God to Israel, and the marriage of Christ to His bride.*

There *can be NO* future reign of Christ over the earth apart from God again taking Israel as His wife and the Son, as well, taking a wife. And both are inseparably tied to the breaking of the seals on this scroll.

John's apparent knowledge of these things, as they pertained to that which the Father held in His right hand in Rev. 5:1, *would account for his actions in verse four — much weeping — when NO one "in heaven, nor in ['upon'] earth, nor under the earth" (v. 3) was found worthy to break the seals on the scroll.*

John evidently knew *EXACTLY* what this scroll had to do with, along with the implications of the seals either being broken or not being broken, *which could ONLY have come from his familiarity with the Old Testament and the corresponding Mosaic Economy.*

(To illustrate that this scroll contains *the redemptive terms of the earth*, before seeing this from two Old Testament books, note Rev. 10:2.

In this verse, an angel is seen holding the scroll from chapter five *AFTER ALL of the seals had been broken, leaving the scroll open*; and, in a display of power, filled with symbolism — with "his right foot upon the sea [the nations], and his left foot on the earth [‘the land’],” lifting “up his hand to heaven,” holding the opened scroll — *this angel claims the redeemed inheritance, the earth, with its inhabitants [Ps. 2:8], for the One Whose right it is to rule.*

For more information on the preceding, refer to Chapter XVI in this second volume of this book.)

The earth in a forfeited and unredeemed state was the same earth which, in the distant past, preceding man's creation, had been reduced to a ruin because of Satan's at-

tempt to elevate his throne above that of his God-appointed position over the earth.

This was the earth which, 6,000 years ago, had been restored for man, whom God had created to replace the incumbent ruler.

(Refer to Appendix V, "The Mandate Given to Adam," in Volume I of this book.)

And this was the earth which had been reduced *to a ruined state once AGAIN* because of man's subsequent fall (*cf.* Gen. 3:6, 7, 17, 18).

And Revelation chapter five takes one to the point where the inheritance (the earth) is about to be redeemed (*cf.* Ps. 2:8), allowing the earth to be "delivered from the bondage of corruption," *with a NEW order of Sons (Man) THEN holding the sceptre* (Rom. 8:18-23).

*NOT ONLY MUST MAN be redeemed, BUT the EARTH MUST be redeemed as well.*

*That which God requires for BOTH MAN and the EARTH MUST be brought to pass in EACH instance.*

*MAN'S redemption* is wrought through Christ's finished work at Calvary; and *the EARTH'S redemption* is wrought through subsequent actions of the only One qualified to act in the realm of redemption (*cf.* Acts 3:21; Col. 1:16, 20), through His breaking the seals of the seven-sealed scroll which He is seen taking from His Father's right hand in Rev. 5:7 (Rev. 6:1ff).

## **The Books of Jeremiah and Revelation**

(The accounts in the Books of Ruth and Jeremiah form the *ONLY* two places in the Old Testament where the matter seen in Revelation chapter five is dealt with in the sense of being carried out, showing *EXACTLY* what is in view in this closing book of Scripture.

The account from Jeremiah will be dealt with first, for this account provides details concerning how matters were handled as they pertained to the scroll itself. Then, the account in Ruth provides other details not seen in Jeremiah.

And both together, within their contextual settings, provide the necessary Old Testament word picture to properly understand that seen in Revelation chapter five.)

In the Old Testament, redemption (a purchasing, a buying back) existed *for BOTH individuals and sections of land*.

Other than redemption necessary for all mankind through death and shed blood, because of Adam's sin, other forms of redemption were dealt with in the Mosaic Economy.

Provision of this nature existed for the redemption *of two types of individuals* — for a wife who had lost her husband, and for a person who found himself in a position of servitude or slavery.

Then, provision existed for the redemption *of sections of land* which had been sold.

And there were laws governing both the redemption of individuals and land (Lev. 25:1-55; 27:16-25; Deut. 25:5-9).

A scroll (or two scrolls) was prepared for the redemption *of land*, but there is no indication that scrolls were used for the redemption *of individuals* (something which, of course, would be completely out of place for the redemption of a wife).

Scrolls of this nature *had to do with title deeds to sections of land and contained the redemptive terms for these sections*, which could be quite different in each scroll.

And there is a classic example of how this was carried out in Jeremiah chapter thirty-two through events occurring in Jeremiah's life shortly before the final part of the Babylonian captivity in 586 B.C.

Zedekiah, the king of Judah at this time, had imprisoned Jeremiah because of his prophecies concerning the Babylonian captivity (Jer. 32:1ff).

Jeremiah had prophesied that the city of Jerusalem, along with the Jewish king (Zedekiah), would be given “into the hand of the king of Babylon.” This didn’t set well with Zedekiah; and, as a result, he imprisoned Jeremiah (vv. 1-5).

Then, while imprisoned, the Word of the Lord came to Jeremiah, relating that his cousin would approach him about redeeming a piece of property which had been sold to someone else; and the Lord instructed Jeremiah, who possessed “the right of redemption” (*a blood relative*) to redeem the property, to act in this capacity (vv. 7, 8).

This act would leave Jeremiah owning the property (possessing “the right of inheritance” [v. 8]) — someone who knew that the property would shortly be in enemy hands, rendering it worthless.

But Jeremiah had prophesied that the Babylonian captivity *would only last seventy years* (Jer. 25:11, 12); and following these seventy years there would be a return to the land, something which he had also previously prophesied (Jer. 29:10-14; chs. 30-33 [though a return of all the Jewish people was later revealed to be *seven times longer, 490 years*, in Dan. 9:24-27; cf. Dan. 9:2; see Ch. V in this second volume of the book for a discussion of Daniel’s Seventy-Week prophecy]).

Then, aside from the property being in enemy hands for the next seventy years, a year of Jubilee (Lev. 25:8ff) — which occurred every fiftieth year — would occur while the Jewish people were in Babylonian captivity. And, during this year, unredeemed property would automatically revert back to its original owner, apart from any redemptive action. In this respect, it would seem almost out of place for Jeremiah to redeem the property before the captivity.

But God had *a reason* for instructing Jeremiah to redeem the property before the captivity (though it would have reverted back to its original owner during the time of the captivity).

Note that this account appears in the midst of a section in Jeremiah which, though Gentile captivity was at hand, has to do with the Jewish people one day being restored to their land, along with the things which God would do for His people in that day (*ref.* Jer. 30-33). And God, through having Jeremiah redeem this section of land, *was using another means to make this fact known to His people.*

The preceding is made clear through that which God stated at the completion of Jeremiah's purchase. His purchase is seen in Jer. 32:9-14. Then note what the Lord stated in verse fifteen, immediately following this purchase:

“For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”

This same thing — *a promise, through this means, concerning a future restoration of the Jewish people* — is reiterated again in verses forty-two through forty-four in this same chapter (see also Jer. 33:7-17):

“For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.”

(As well, contextually, Jeremiah's purchase of a field moves beyond God reiterating, through another means, His promise concerning a restoration of the Jewish people. The larger picture seen in Jeremiah — in

chs. 30-33 — has to do with *God remarrying Israel and a restoration of the kingdom, with God taking Israel as His wife once again in a restored theocracy.*

Refer to the next chapter in this book, Chapter II, for details concerning the preceding.)

In the account of the transaction during Jeremiah's day, two pieces of paper were brought out, one sealed and the other remaining open (both having to do with *the unredeemed title deed to the property*). Both pieces of paper contained the same thing — *the redemptive terms for the section of land in question* (32:11).

The redemptive terms could be read on the open piece of paper. Then, once the redemptive terms had been met, the sealed piece of paper (forming a sealed scroll) could be opened.

Jeremiah purchased the field, allowing him to open the sealed scroll. He then either made notations on this scroll or a new piece of paper, along with the unsealed scroll or a new piece of paper.

In turn, one of these was rolled up and sealed, with the other left open (both having to do *with the redeemed title deed to the property*).

Then both scrolls (with notations on both, indicating Jeremiah's purchase), for preservation purposes, were placed in "an earthen vessel [clay jar], that they may continue many days [which *could ONLY* have been with a view, at that time, to the seventy years of the Babylonian captivity]" (32:7-14).

In later years, only one piece of paper was used for redemptive scrolls (titles to property) of this nature, with the redemptive terms appearing on both sides. One side, forming the inside of the scroll, would be hidden from view once the scroll had been rolled up and sealed. And the other side, forming the outside of the scroll, would have the redemptive

terms written in a place where they could be read without unsealing the scroll.

With all of the preceding in mind, note the seven-sealed scroll in Revelation chapter five:

*FIRST*, in the Book of Jeremiah, there were two scrolls — one sealed, the other remaining open.

In the Book of Revelation, in keeping with this practice seen in later Jewish history, the redemptive terms of the scroll are seen *written on both sides of one scroll* (5:1). One side was *sealed*, and the other side was *open* where the redemptive terms could be read.

And the Father handing the scroll to His Son *clearly implies* a recognition and an acknowledgement of *the Son's FULL qualification to act in this capacity — as Redeemer* — having previously paid the price to take the scroll, break the seals, and redeem the inheritance (5:5ff).

*SECOND*, this scroll in the Book of Revelation *can ONLY have to do with land and land rights*, for, within the realm of redemption, scrolls were not used for individuals (a widowed woman, or a servant or slave). They were used for *the ONLY other thing which could be redeemed — land*.

*THIRD*, in the account in Jeremiah, *a field* was being redeemed (32:7-9).

In the account in the Book of Revelation, it is the same — *a field*, with *the field* being “the world” (Matt. 13:38).

And that seen in the Book of Revelation — *redemption in relation to the title deed to the earth* — will form the outworking of that foreshadowed in Jeremiah when the Jewish people return from their dispersion among the Gentiles, *NOT at the end of Jeremiah's seventy-year prophecy BUT at the end of Daniel's four-hundred-ninety-year prophecy* (cf. Jer. 33:7-26).



## The Books of Ruth and Revelation

The Book of Ruth begins with a Jewish family in Moab, driven from their own land because of a famine in the land (1:1). And the reason for this famine and the departure of this Jewish family from their land is given in verses such as Lev. 26:14, 15, 32, 33 and Deut. 28:15, 64-67.

This book though, rather than having to do with God's dealings with Israel, foreshadows, through typical means, His future dealings *with the Church*.

And God's dealings *with the Church* after this fashion begin specifically in verse four of the first chapter, where two Moabite women become members of this Jewish family in Moab, brought to pass through their marriage to the two sons in the family (*cf.* Rom. 11:15-25).

Then, from this point forward, events in the book foreshadow God's dealings with the Church during a time which would not even begin until well over a millennium later.

(Note that events such as those which occurred in the Book of Ruth took place under God's sovereign control of all things. And events as we have them in this book were later recorded by an unknown author as he was borne along by the Holy Spirit [II Peter 1:21], allowing the same Spirit to have these events to draw upon at later points in time in order to lead Christians into an understanding of the deep things of God [*cf.* Isa. 40:21; Acts 15:18].)

Ruth chapter one, in that foreshadowed by events seen in this chapter, *deals with two types of Christians — one faithful, the other unfaithful (typified by the actions of Ruth and Orpah)*. And these two women, *alone*, portray *ALL Christians*, for there is no third class of Christians.

*A Christian is either faithful or unfaithful, never partly one or the other, for there is NO middle ground between the two.*

Scripture is clear that if a person is not for Christ he is against Christ; if he does not gather with Christ, he scatters abroad (Matt. 12:30; Luke 11:23; Rom. 14:23).

A separation is made in chapter one (Orpah who turns back, and Ruth who goes on).

And the remainder of the book deals *with Ruth ALONE*, showing *NOT ONLY the manner in which faithful Christians conduct themselves during the dispensation BUT, as well, that which awaits faithful Christians following the dispensation.*

Chapter two deals *with faithful Christians* during the present dispensation, laboring in the field.

Chapters three and four then deal *with faithful Christians* beyond the present dispensation.

Chapter three has to do *with prepared Christians* appearing before Christ at His judgment seat, an account seen beginning in chapter one (though chapter one presents matters surrounding unprepared Christians as well).

Then, the first part of Ruth chapter four has to do with the subject at hand in Revelation chapter five. And both of these sections in the Books of Ruth and Revelation have to do with that seen in Revelation chapters six through nineteen.

Then, the latter part of Ruth chapter four has to do with that seen in the first part of Revelation chapter twenty — *with Christ's 1,000-year reign, as the Son of David, during the long awaited Messianic Era.*

Events surrounding Ruth's appearance before Boaz, on his threshing floor in Ruth chapter three move beyond events surrounding a separation of the wheat from the chaff.

And these subsequent events have to do *with three things:*

- 1) *Redemption*
- 2) *Marriage*
- 3) *Regality*

Once on the threshing floor at this time, Ruth, through her words and actions, made known a dual request — *a request for both the REDEMPTION of a forfeited inheritance and for MARRIAGE* (cf. Deut. 25:5, 6; 27:20; Ruth 3:8-13; Ezek. 16:8).

And, as seen at the end of the Book of Ruth, with the lineage of Boaz and Ruth traced to King David (their great grandson), *REGALITY is brought into the picture* (Ruth 4:13-22).

(The thought of *redemption, marriage, and regality* [from the Book of Ruth, or from the Book of Jeremiah, as well as from the opening chapters of Genesis] — foreshadowing that seen in the breaking of the seals of the seven-sealed scroll in Revelation chapter five — is developed more fully in the next chapter of this book, Chapter II.)

Boaz was to redeem the forfeited inheritance and, in the process, take Ruth as his wife. And, because of Ruth's prior actions (proper preparation, allowing her to now be in a position to make this request), Boaz, in keeping with laws governing the Jewish people, was required to honor Ruth's request.

In the type, once the prepared bride was revealed on the threshing floor and the request was made, Boaz honored the request.

And *EXACTLY* the same thing is seen in the antitype in the Book of Revelation, with the antitype providing more detail and covering a broader scope of events than this one type covers (though without understanding the type, it is difficult to properly understand this in the antitype).

(Note that Orpah [typifying unfaithful Christians] is not seen beyond the first chapter in the book, *for she could have NO part in that awaiting Ruth* [typifying faithful Christians] — *which had to do with the redeemed inheritance, marriage, and regality.*)

The antitype begins with events surrounding “the revelation of Jesus Christ,” as introduced in Rev. 1:1-8, with this revelation occurring during time covering *numerous events within a period lasting slightly over seven years*.

And, as seen in this book, events surrounding “the revelation of Jesus Christ” *BEGIN* with the removal of all Christians from the earth to appear before Christ in judgment (1:10ff) and *END* at least seven years later with Christ’s return to the earth and subsequent events connected with His return, leading into the Messianic Kingdom (19:11ff).

The type in the Book of Ruth doesn’t deal with the removal of Christians from the earth, with the unfaithful at the judgment seat, or with an actual judgment per se (though reference is made to judgment through a separation of the wheat from the chaff, along with the time when Ruth appeared [midnight]).

Nor does the type deal with that seen in Revelation chapter four (the twenty-four elders arising from their thrones and casting their crowns before God’s throne).

(For information on the significance of that seen through the twenty-four elders arising from their thrones and casting their crowns before God’s throne, refer back to Chapter XV in the first volume of this book.)

Rather than dealing with all of the things seen in the antitype in the opening chapters of the Book of Revelation, the type in the Book of Ruth *deals ONLY with the things emanating out of findings and determinations at the judgment seat, as these things have to do with faithful Christians*.

The type *deals with prepared Christians at the judgment seat* (which would necessitate their prior removal from the earth) and that which would result from the dual request which they, following the separation of the wheat from the chaff, would be able to make in Christ’s presence — *a prepared*

*bride, through her presence, requesting both a redemption of the inheritance (lost through Adam's fall, resulting in his death) and marriage (seen in Rev. 5-19).*

And, beyond this dual request being made, the type, in this same respect, deals *ONLY* with that which Christ will do in that coming day when this request is made (based on *His death and shed blood* [Rev. 5:6, 9, 12, 13]) — honor the request *by redeeming the inheritance and, in the process, taking the revealed bride as His wife.*

Christ will honor this dual request in that coming day, in fulfillment of that foreshadowed by the type, *for EXACTLY the same reasons as seen in the type.*

A prepared, revealed bride will be present; and, the Son, to remain true to His Word and fulfill the many promises in this Word to the bride (e.g., the overcomer's promises in Rev. 2, 3), will act accordingly.

Thus, the redemption of the inheritance in Ruth chapter four has to do with *EXACTLY* the same thing introduced in Revelation chapter five. Matters begin in chapter five, are worked out in chapters six through nineteen (through judgment), *and chapter twenty brings events to EXACTLY the SAME REGAL place events in the Book of Ruth are brought following the redemption of the inheritance in the type (ref. Ruth 4:13-22).*

(Many things in the preceding will become more evident later in this chapter and in the next chapter of this book. For a more detailed discussion, refer to the author's book, *Ruth.*)

### 1) *Redemption of the Inheritance*

Comparing the type and the antitype, the order of events within the scope of "the revelation of Jesus Christ," as presented in the Book of Revelation, can be clearly seen.

“The revelation of Jesus Christ” *FOLLOWS the time of the harvest* (present dispensation, seen in Ruth ch. 2), *BEGINS with the removal of ALL Christians from the earth to appear before the judgment seat* (Rev. 1:10ff), and *CONTINUES with the revelation of the bride following this judgment* (seen in Ruth ch. 3).

And this revelation of the bride *MUST precede the redemption of the inheritance* (seen in Ruth ch. 4), *for it is the bride who, by her presence, requests both a REDEMPTION of the inheritance and MARRIAGE.*

Ruth chapters three and four center on the revelation of the bride and the redemption of the inheritance, *with the bride becoming the wife of the redeemer through this redemptive process.*

And the first nineteen chapters of the Book of Revelation are seen centering on *EXACTLY the SAME thing, with EVERYTHING occurring within the scope of time covered by “the revelation of Jesus Christ.”*

In the Book of Revelation, an entire chapter is given over to presenting Christ as the One both able and willing to redeem the inheritance and, in the process, take the previously revealed bride as His wife.

Following events surrounding the judgment seat (chs. 1b-3) and the casting of crowns before God’s throne (ch. 4), the search is conducted for one “worthy” to redeem the inheritance (ch. 5).

And, the only One found throughout the whole of God’s creation — “in heaven...in [‘upon’] earth...under the earth” (v. 3) — was “the Lion of the tribe of Judah,” though revealed in relation to the redemptive process about to occur as “the Lamb that was slain” (vv. 4-12).

(Within the course of the subject matter of the Book — “the revelation of Jesus Christ” — two things are seen at the forefront: *judgment, and redemption.*

In connection with the first [*judgment*], Christ is seen as “the Lion of the tribe of Judah.”

And, in connection with the second [*redemption*], Christ is seen as “the Lamb that was slain.”

This is why Christ is referred to in this two-fold manner in chapter five, *for the redemption of the inheritance will occur through judgment*. And the One Who breaks the seals of the scroll *MUST* be seen acting in both capacities — *IN a judicial capacity [as the Lion]*, but also *IN a redemptive capacity [as the Lamb]*.

However, within Christ’s work at this time, the emphasis, by far, *is on the redemptive* rather than *the judicial* nature of the events.

Revelation 5:5 *is the ONLY place* in the entire book where Christ is referred to *as the Lion*

*BUT*, He is referred to twenty-eight times in this book *as the Lamb*.

*THUS*, the emphasis in the book *is NOT on judgment per se, but on REDEMPTION emanating out of judgment.*)

The future marriage of Christ and His bride will occur *EXACTLY in accord with the type set forth in Ruth chapter four, NOT in accord with the way things are done in the modern world, whether in the East or in the West.*

*As Boaz purchased Ruth through the process of redeeming a forfeited inheritance, so will Christ purchase His bride through the process of redeeming a forfeited inheritance (forfeited by the first Adam in Genesis chapter three [cf. Rom. 8:20-22]).*

*And, as Ruth became Boaz’s wife through this redemptive process, so will it be with Christ and His bride. The bride (having previously been revealed at the judgment seat) will become Christ’s wife through His redemption of the forfeited inheritance.*



The redemption of the forfeited inheritance is seen occurring in Revelation chapters five through nineteen.

The seven-sealed scroll in Revelation chapter five contains the redemptive terms of the forfeited inheritance (the earth), and chapters six through nineteen reveal judgments and events during the time when the seals are being broken and these terms are being carried out.

Then, at the end of this time, the wedding festivities of the Lamb are seen occurring (Rev. 19:7-9), *festivities which can occur ONLY following the redemption of the inheritance.*

(The redemption of the inheritance *CANNOT* be completed *UNTIL* Christ returns and overthrows Gentile world power [Rev. 19:11-21]. This is made plain from judgments seen when the seventh seal is broken.

Some of these judgments have to do with events surrounding the overthrow of Gentile world power following Christ's return [dealt with in Chapters XII-XVI in this second volume of the book].

And since the bride becoming Christ's wife is part and parcel with the redemption of the inheritance, the bride *CANNOT* appear as Christ's wife *UNTIL* following His return and the overthrow of Gentile world power, as seen at the end of Revelation chapter nineteen.

To avoid confusion on the preceding — dealing with Rev. 6-19 as one complete unit — note again the way that the chronological sequence of events in the Book of Revelation has been set forth {*ref.* the rear cover data on Volume I of this book}.

Revelation 6-10 covers *the complete time* of the redemption of the inheritance. Then, Rev. 11-19 covers *this same time again*, providing details for different things in chs. 6-10. [like Gen. 1:1-2:3 covers the complete 7,000 years; then Gen. 2:4-Mal. 4:6 provides the details].)

Thus, though God completes His dealings with Israel

within the scope of time covered by and immediately following Daniel's Seventy-Week prophecy in Revelation chapters six through the first part of chapter nineteen, *judgmental matters on earth at this time also pertain to the Church as well, though the Church will be in heaven.*

This book begins with the Church removed into heaven and judged, followed by the twenty-four elders casting their crowns before God's throne (chs. 1-4). Then this book continues with the search for One worthy to loose the seals of the seven-sealed scroll — containing the redemptive terms of the forfeited inheritance (ch. 5).

And, in succeeding chapters, covering Daniel's unfulfilled Seventieth Week, completing God's past dispensational dealings with Israel (*ref. appendix I, "Beginning, Heavens, Earth,"* in this second volume), the book deals with *the redemption of the inheritance and with the BRIDE being revealed as Christ's WIFE once this redemptive process has been completed.*

The redemption of the inheritance in Revelation chapters six through nineteen has to do with *the DOMAIN over which Christ and His wife, His consort queen (ch. 19), will rule during the succeeding Messianic Era (ch. 20).*

And it is in the preceding respect that events in these chapters have to do with the Church as well as with Israel, though the Church will be in heaven when these events unfold on earth.

Also note that when Scripture deals with the "marriage" of Christ and His wife, as in Rev. 19:7-9, the reference is *ALWAYS to the FESTIVITIES surrounding the marriage, NOT to the marriage itself.*

*There will be NO marriage ceremony per se, as we think of marriage in our modern-day culture.*

*There WASN'T one in the type, and there WON'T be one in the antitype either.* And this is an easy matter to see in both the type (Ruth 4) and the antitype (Rev. 5-19).

The wedding festivities surrounding the marriage of God's Son — which portend, and in this case necessitate, a marriage — *will occur in the heavens FOLLOWING the redemption of the forfeited inheritance.*

As previously seen, *the ENTIRE redemptive process MUST be carried out BEFORE the BRIDE can become Christ's WIFE. ONLY THEN can the wedding festivities occur.*

For the first time since the inheritance began to be redeemed (Rev. 6:1), *the BRIDE comes back into view in Rev. 19:7.*

*And the one previously seen as the BRIDE is now seen as the WIFE of the Lamb.*

*Note how ALL of this is depicted in Rev. 19:7-9:*

“Let us be glad and rejoice, and give honor to him: for the marriage [‘marriage festivities’] of the Lamb is come, and his wife [Gk., *gune*, meaning ‘woman,’ (marital status unknown through the use of this word); *but here, contextually, is His WIFE.*

And to her was granted that she should be arrayed [*lit.*, ‘array herself’] in fine linen, clean and white: for the fine linen is the righteousness of saints [*lit.*, ‘righteousnesses of the saints,’ or ‘righteous acts of the saints’].

And he saith unto me, Write, Blessed are they which are called unto the marriage supper [or ‘marriage banquet, festivities’] of the Lamb. And he saith unto me, These are the true sayings of God.”

And John, having previously been shown all the various things surrounding “the revelation of Jesus Christ,” beginning with the removal of Christians from the earth, *NOW finds himself at THIS climactic point.*

*And John, finding himself at THIS climactic point, could do no more than fall at the feet of the one who had revealed these things to him (v. 10).*

(Note that Rev. 19:7-10, describing the wedding festivities of Christ and His bride, follows a section dealing with Israel's restoration [first seen at the height of her harlotry, followed by the nation's restoration (Rev. 17:1-19:6)], at which time there would also be marriage festivities associated with Israel (seen in the first sign in John's gospel [2:1-11]).

Thus, these two sections would describe events *having to do with God and His restored WIFE on the one hand and Christ and His acquired WIFE on the other.*

The redemption of the inheritance will have been completed in both instances. Then, Rev. 19:11-21 continues, providing a succinct, complete picture, in quite graphic detail, *of the WHOLE of events which has just preceded, completing the redemption of the inheritance and leading into the Messianic Era in chapter twenty [again, note the way that this book has been structured].*

Also note that when the type in the Book of Ruth and the antitype in the Book of Revelation are viewed together, a chronology of events is easy to follow.

*The rapture*, the removal of Christians from Man's Day into the Lord's Day, from earth into heaven, occurs first.

[The timing of the rapture, as it relates to the Tribulation, has, over the years, come under question by some Bible students. Suffice it to say, a person simply *CANNOT* take the complete word picture in the Old Testament (seen through viewing all of the various types on the subject together), set it alongside the New Testament antitype, and come to any conclusion other than seeing the complete Church (all Christians) being removed *preceding* the Tribulation.

*(The rapture, per se, is not seen in the chronology of events in the book of Ruth. BUT, seeing Ruth ON Boaz's threshing floor PRIOR to the redemption of the inheritance can ONLY point to a threefold sequence of events — a PRIOR rapture, FOLLOWED by events of the judgment seat, BEFORE the Tribulation begins).*

An individual *MUST* understand that the rapture is *the FIRST* of the revealed events in “the revelation of Jesus Christ,” else he will fail to properly understand numerous things about the succeeding revealed events.

If an individual goes wrong with the timing of this beginning event in “the revelation of Jesus Christ” — the rapture, *in relation to the Tribulation (which has to do with the redemption of the inheritance and marriage, necessitating a prior removal of the Church from the earth and a revelation of the bride at the judgment seat)* — he will find himself being forced into other erroneous interpretations numerous places throughout the events which follow].

The rapture is followed by *the judgment of Christians* [ALL Christians (II Cor. 5:10; cf. Rev. 1:10-20)], *the revelation of the bride at the judgment seat* [with resulting events (e.g., crowns cast before God’s throne)], *the redemption of the inheritance* [being concluded and brought into full realization at the time of Christ’s return and the overthrow of Gentile world power], and *the bride becoming Christ’s wife* [with marriage part and parcel with the redemption of the inheritance].

*Then the Messianic Era can be ushered in, with God’s firstborn Sons — Christ, Israel, and the Church* [which will have been adopted into a firstborn status at this time] — *occupying their proper REGAL positions on and over the earth.*

The festivities regarding *Israel* being restored as God’s wife, seen in the first sign in John’s gospel [2:1-11], occur on the seventh day [1:29, 35, 43, 2:1]. They will occur *IN the Messianic Era itself, ON earth, evidently at the beginning.*

And the marriage festivities *of the Lamb*, in Rev. 19:7-10, will evidently occur *at this same time, but IN the heavens, IN the New Jerusalem.*)

## 2) Result of the Redemption

Thus, the entire sequence of unfolding events in the Book of Revelation — foreshadowed by unfolding events in the Book of Ruth — *can ONLY be seen as REGAL in nature, in*

complete keeping with the way man was introduced at the time of his creation.

God's first statement relative to man — *an entirely new creation in God's universe, one created in His Own "image" and "likeness," was REGAL* — "...let them [the man and the woman together] have dominion [Heb., *radah*, 'rule']" (Gen. 1:26).

*The first man, the first Adam, was to reign as king, with his wife reigning at his side as consort queen.* And, though the fall ensued before man could take the sceptre, with the domain remaining under Satan's rule, *God's PURPOSE for man's creation in the beginning remained unchanged.*

(The statement regarding man and regality in Gen. 1:26 is enlarged to a five-part command in v. 28 — "Be fruitful, and multiply, and replenish ['fill'] the earth, and subdue it: and have dominion [Heb., *radah*, 'rule']..."

Thus, Adam *could NOT* have immediately taken the sceptre. *Man had to fulfill the first four parts of the command PRIOR to ruling the earth, fulfilling the fifth part.*

Again, refer to Appendix V, "The Mandate Given to Adam" in Volume I of this book.)

*And God's PURPOSE for man's creation is seen being brought to fruition 6,000 years later in the Book of Revelation. Following events seen in the first nineteen chapters of this book, the second Man, the last Adam, will reign as King, with His wife reigning at His side as consort queen (ch. 20a).*

The result of the redemption of the inheritance — type or antitype — *is entirely REGAL in nature.*

In the type, Ruth became Boaz's wife, and Boaz's lineage is traced to King David (Ruth 4:13-22).

In the antitype, *the bride will become the wife of the Lamb, Who, with His consort queen, will reign as the greater Son of David (II Sam. 7:12, 13; cf. Matt. 9:27; 12:23; Luke 1:31-33).*

The result of the redemption of the inheritance, as seen in the antitype, *will be reverential awe and excitement in heaven,*

*undoubtedly of a nature NOT heretofore seen.*

John *FIRST* heard “a great voice of much people in heaven, saying, *Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are his judgments...*” (Rev. 19:1-3).

*THEN* John saw the twenty-four elders, along with the four living creatures, as they “fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia*” (v. 4).

*THEN* John heard a voice coming out of the throne which said, “*Praise our God, all ye his servants, and ye that fear him, both small and great*” (v. 5).

*THIS* was then followed by John hearing a voice which he described as that of “*a great multitude... many waters... mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth*” (v. 6).

#### *Concluding Thoughts:*

The Spirit is in the world today searching for a bride for God's Son. Once the bride has been procured, *ALL Christians* will be removed from the earth. And the bride *will THEN* be singled out and revealed at the judgment seat (Rev. 1-3).

Crowns *will THEN* be relinquished by one group of angels, with a view to man, after 6,000 years of sin and death, at last finding himself in a position to realize the purpose for his creation in the beginning (Rev. 4).

*THEN*, part and parcel with the redemption of the inheritance, crowns worn by Satan and the angels ruling with him will be taken and given to those whose right it is to rule.

*And, with Christ's bride having become His wife, the wedding festivities having occurred, and crowns having been given to those whose right it is to rule, the KING, with His consort QUEEN, WILL, at long last, HOLD the sceptre, fulfilling Gen. 1:28 (Rev. 20a).*

*THEN, ALL seven of the overcomer's promises in Rev. 2, 3 can be realized.*

## 2

### **Redemption, Marriage, Regality**

God and Israel, Christ and the Church

“And I saw in the right hand of him that sat on the throne a book [‘a scroll’] written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book [‘the scroll’], and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book [‘the scroll’], neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book [‘the scroll’], neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book [‘the scroll’], and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book [‘the scroll’] out of the right hand of him that sat upon the throne” (Rev. 5:1-7).

(Background material for this chapter can be found in the preceding chapter, Chapter I.)



“Redemption” in the title of this chapter has to do *with the earth, NOT with man* (though the nations, brought out from under Satan’s rule, are included in this same redemptive respect as well [cf. Ps. 2:8; Rev. 10:1-6]).

*This redemption has to do with that which occurs through the breaking of the seals on the seven-sealed scroll in Revelation chapter five, which has to do with the redemption of an inheritance belonging to man, though NOT presently in man’s possession.*

And, in connection with the redemption of this inheritance, the redemption of the earth, *two marriages* are seen — *one between God and Israel* (which will follow Israel’s repentance, salvation, and restoration), *and the other between Christ and His bride* (which will follow a revelation of the bride at the judgment seat).

*Both marriages* are part and parcel with the redemption of the inheritance. And *both* are inseparably tied to this redemption, with *NOTHING* occurring in a disconnected sense relative to the completion of this redemption.

That is to say, with a redemption of the inheritance occurring, *two marriages will also occur*. One (redemption) cannot occur without the other (marriage), as seen in the account of Boaz redeeming the inheritance (a field, belonging to the family) and taking Ruth as his wife in the process (foreshadowing, in type, one of the two marriages — Christ and His bride [Ruth 4:1-10]).

Then, *redemption* (of the inheritance, the earth) and *marriage* (God and Israel, Christ and His bride) lead into the realm where everything has been moving since man’s creation and fall almost 6,000 years ago, as seen in the opening three chapters of Genesis.

*BOTH redemption and marriage lead into regality, with man, at long last, realizing the purpose for his creation in the beginning — ruling the earth, the redeemed inheritance, in the stead of Satan and his angels.*

In this respect, *redemption, marriage, and regality* form the subject at hand in Revelation chapters five through the first part of chapter twenty, or in the four chapters of the Book of Ruth, or in Jeremiah chapters thirty through thirty-three.

*Redemption* has to do with *the domain which is to be ruled, the earth (which includes the nations on the earth)*.

Then, that resulting from redemption — *marriage and regality* — have to do with *those Who will rule the redeemed domain* — *Christ in the midst of Israel on earth (His Father's restored wife), seated on David's throne; and Christ with His wife in the heavens, seated on His Own throne* (Joel 2:27; Luke 1:31-33; Rev. 2:26, 27; 3:21).

## **Beginning in the Book of Genesis**

*The whole of the matter — redemption, marriage, and regality — has its foundation in the opening chapters of Genesis, where that seen in later Scripture is introduced after EXACTLY the same fashion that it is later seen.*

*It MUST occur this way, for the foundation is set forth in a perfect, unchangeable manner at the beginning; and the remainder of Scripture is simply detail and commentary which progressively builds upon the previously laid foundation.*

Beginning in the opening verses of Genesis, after God had created the earth and subsequently brought it into a ruined state because of Satan's sin (Gen. 1:1, 2a), *He then restored the earth for man immediately prior to man's creation* (Gen. 1:2b-28; cf. Isa. 45:18).

That would be to say, *He redeemed the earth, with a view to man (with his wife), ruling the restored domain.*

Thus, *redemption (restoring the ruined earth), marriage (Adam and Eve together), and regality (ruling the restored domain)* are seen at the beginning of Scripture, *providing the CENTRAL focus for the remainder of Scripture.*

*BUT*, Satan, the incumbent ruler of the domain —the one whom man had been created to replace — stepped in and brought about the fall. And because of man's fall, *man became a ruined creation*.

And, *EXACTLY* as had occurred when Satan fell, the material creation once again found itself *in a ruined state* (Gen. 3:1-19).

And, for man to realize the purpose for his creation, this necessitated *redemption, NOT ONLY for himself BUT also for the material creation over which he was to rule*.

And this is what God then set about to do. God stepped in and began to act in the first realm, relative to man's redemption.

God clothed Adam's and Eve's naked bodies (they had lost the covering of Glory previously enswathing their bodies) with coats of skin from one or more animals, requiring death and shed blood (Gen. 3:21).

And God's judgment upon sin in this manner, on man's behalf — requiring death and shed blood for redemption — *is NOT ONLY* seen immediately following man's fall in Eden *BUT* also throughout the next 4,000 years, culminating in the Son's finished work at Calvary.

(*E.g.*, note the very next chapter, Gen. 4, with events foreshadowing that which would occur 4,000 years later — Cain slaying Abel, Israel slaying Christ.

The blood of Abel cried out from the ground [an unredeemed ground, under a curse], and the blood of Christ spoke better things than that of Abel's [which would allow the One Who died and shed His blood *to redeem NOT ONLY man BUT also to ultimately effect redemption for the ground from which Abel's blood had cried; cf. Gen. 4:10; Heb. 12:24; Rev. 5:6, 9, 12, 13; 6:1].*)

But any action toward redeeming the earth *would NOT occur for 6,000 years (i.e., action other than God's immediate*

judgment upon sin at the beginning by once again bringing the material creation into a ruin).

Redemption for the material creation, through the judgment which God now required, rendered by *the ONLY One Whom God recognized as qualified to act in this realm, would NOT occur UNTIL the end of Man's Day*. And it would occur through the act of the second man, the last Adam, the One Who had died and shed His blood.

This is what Revelation chapters five through nineteen are about. These chapters *are about effecting a redemption of the creation*, subjected by man's fall to "the bondage of corruption" (Rom. 8:20, 21), bringing to pass "the times of restitution ['restoration'] of all things" (Acts 3:21).

And this, among other related things, will allow the Son to reign at the end of the redemptive process, as seen in Revelation chapter twenty.

*(Relative to man's redemption, NO difference exists today from that which existed in Eden almost 6,000 years ago. The whole panorama of salvation, past, present, and future — spirit, soul, and body — requires death and shed blood throughout. God's requirements were set at the beginning, they were set perfect, and, accordingly, NO change can ever occur.*

*In the past aspect of salvation, the salvation which we presently possess [having to do with man's spirit], the death of God's Son and His shed blood are required [Christ's finished work at Calvary].*

*In the continuing aspect of salvation [present, to be realized in the future, the salvation of the soul], death and shed blood are, as well, required.*

*BUT NOW it is death in relation to the individual. NOW it is the death of the old man [cf. Rom. 6:1-13; Col. 2:12; 3:1-10]; and, as well, it is also Christ's shed blood as before, but NOT His blood relating to His finished work at Calvary; NOW it is His blood on the mercy seat in heaven; NOW His work as High Priest is in view [cf. John 13:4-12; Heb. 4:14-16; 9:11,*

12; I John 1:6-2:2] — a work on behalf of those presently being saved [a present Divine work, which has to do with the saving of the soul].

*And this present work can occur ONLY because those presently being saved have “passed from death unto life” [past aspect of salvation] and can NOW be dealt with in the spiritual realm.*

*And the redemption of the body, as seen in Rom. 8:23 [not to be confused with the resurrection of the body], has to do with the future adoption into a firstborn status and is part and parcel with the salvation of the soul.*

*ALL is based on and requires death and shed blood.*

[Ref. the author’s books, *Salvation of the Soul* and *God’s Firstborn Sons* for more information on the preceding].

*Contrariwise, relative to the restoration of the earth, there are NO past or present aspects of restoration. ALL is future.*

*Regardless, man’s restoration — with past, present, and future aspects — is inseparably connected with the earth’s restoration [though ALL is future].*

*Or, the converse of that would be equally true.*

*But this type association between the incumbent ruler [Satan] and the ruin and subsequent restoration of the earth in the pre-Adamic world did NOT exist, for restoration involved ONLY the ruined earth.*

*A ruin of the earth had involved both Satan and the domain over which Satan ruled, but NOT restoration.*

*With man though, matters were/are quite different. A ruin of the earth and a subsequent restoration inseparably involves BOTH man and the domain over which man was created to rule, for God is NOT going to change His mind concerning the reason he called man into existence [Rom. 11:29].*

*And, as with man’s redemption, death and shed blood MUST also be involved in the redemption of the earth, for man is NOW inseparably involved, inseparably connected with the earth.*

“Judgment” upon the earth itself is *past*. This judgment occurred almost 6,000 years ago, in Gen. 3:17-19 [with the absence of death and shed blood, as also seen in the previous judgment of the earth in Gen. 1:2a].

But judgment upon those dwelling on the earth, *now inseparably connected with a redemption of the earth, through judgment, is still future*. And this part of the earth’s judgment, resulting in redemption, will necessitate *death and shed blood* [for, again, death and shed blood *MUST* exist where man is involved, else there can be *NO* redemption].

Note how this is set forth in Revelation chapter five following a search for One worthy to take the scroll and break the seals on the scroll.

Christ was *the ONLY One* found worthy — in heaven, on earth, or under the earth — to take the scroll from His Father’s right hand, break the seals of the scroll, and bring about the earth’s redemption *through judgment upon the earth-dwellers* [5:1ff].

And doing this, He is seen acting in two realms, *providing the reason why He was the ONLY One found worthy, for He was the ONLY One Who could act in these two realms*.

He is seen acting as “the Lion of the tribe of Judah,” *effecting judgment, on the one hand* [5:5]; and he is seen acting as “the Lamb that was slain,” *effecting redemption/restoration on the other hand* [5:6, 9, 12, 13; 6:1] — *i.e., redemption will be effected through Judgment*.

This redemption/restoration of the earth will occur at the end of the 6,000 years. And this is what is so vividly described in Revelation chapters six through nineteen, which results from the breaking of the seals of the seven-sealed scroll introduced in chapter five.

*REDEMPTION of the domain — the earth — was provided for the first man, the first Adam, prior to the time that he was to reign; and REDEMPTION of the same domain will be provided for the second Man, the last Adam, prior to the time that He is to reign.)*

With the preceding in mind, attention can now be directed to how this whole panorama of events is dealt with in the Books of Ruth, Jeremiah, and Revelation.

That seen in the Books of Ruth and Jeremiah draws from that seen in Genesis and, along with Genesis, provides the necessary information for one to understand that seen in the Book of Revelation.

And the Book of Revelation, in turn, draws from all three books in this same respect.

Continuing with this type understanding of the matter, note everything in a larger context in both the Books of Ruth and Jeremiah, as this material reflects on that seen being carried out in the Book of Revelation.

Ruth deals with one aspect of the matter — *with Christians in relation to the redemption of the inheritance and marriage, followed by regality.*

Jeremiah then deals with the other aspect of the matter — *with Israel in relation to the redemption of the inheritance and marriage, followed by regality.*

And Revelation brings both of these Old Testament accounts together and deals *with both Christians and Israel in relation to the redemption of the inheritance and marriage, followed by regality.*

And the whole of the matter rests upon and provides detail and commentary for that which began to be revealed in the opening chapters of Genesis.

### **Continuing in the Book of Ruth**

Everything in the Book of Ruth moves toward a GOAL, seen in chapter four. Thus, in a larger sense, *the entire book* deals with that realized at the end of the book — *Boaz redeeming the inheritance* (a field belonging to Elimelech's family [which had to do with a family property inheritance;

*cf. Josh. 19:1-51]), Ruth becoming Boaz's WIFE through the process of this REDEMPTION, and with REGALITY brought into the picture at the end.*

The book, from beginning to end, moves toward or deals directly with REDEMPTION (of a forfeited family inheritance), MARRIAGE (of the prospective bride [Ruth] to the redeemer of the inheritance [Boaz]), and REGALITY (the redeemer and Ruth together, with regality seen through their great grandson, King David).

Ruth and Orpah, through marriage, became members of Elimelech and Naomi's family in the first chapter of the book.

But, because of the deaths of all three male members of the family, all three women lost any access that they might have had to an INHERITANCE, a field, belonging to the family (which was now in another person's possession, requiring REDEMPTION if ownership was to revert back to the family).

(It is evident from comparing Scripture with Scripture that *redemptive work of this nature required headship*, which could be exercised *ONLY by a male member of the family*.)

Taking this back to the beginning in order to lay a proper foundation, it wasn't Eve partaking of the forbidden fruit that brought about the fall [though indirectly it did, for this left Adam without a choice other than to also partake of the fruit (*e.g., cf. Gen. 2:15-17, 21-24; II Cor. 5:21; I Tim. 2:13, 14*)].

Adam, as *the federal head of the human race*, had to partake of this fruit himself to bring about the fall [Rom. 5:12-14].

In this respect, the fall occurred at the time Adam partook of the fruit, not at the time Eve had previously partaken of the fruit. It was at the time Adam partook of the fruit that both Adam and Eve lost the covering of Glory which had previously enswathed their bodies, which they tried to replace with fig leaves [Gen. 3:6, 7].



The fall occurred through *one man's* "disobedience" [partaking of the forbidden fruit] as redemption subsequently occurred through *one Man's* "obedience" [culminating in His finished work at Calvary]. As in the fall, so must it be in redemption. *Headship, as it would be seen in the Man ALONE, MUST be seen throughout* [Rom. 5:15-19].

And this would *NOT ONLY* be true as it pertained to the fall and subsequent redemption of man, as seen in Romans chapter five, *BUT* in the redemption of *individuals* [a slave or a widowed woman] or *land* in the Mosaic Economy.

*ONLY males* are spoken of in connection with these types of redemption in Leviticus chapters twenty-five, twenty-seven, and Deuteronomy chapter twenty-five [e.g., "Either his uncle, or his uncle's son, may redeem him..." (Lev. 25:49a)].

Generic thoughts or terms are not being used in these passages when referring to individuals. Rather, from the way that the whole of the matter surrounding redemption is handled in Scripture, beginning in Genesis, these passages *can ONLY have to do with redemption, requiring headship [which can be exercised ONLY by a male]*.

And understanding this fact is a major key to understanding the redemption of the inheritance and Ruth's widowhood in the Book of Ruth — *NOT ONLY* in the text at hand *BUT* throughout the book as different facets of the matter are seen and dealt with.)

Following Elimelech's death, the family rights to the field (as these rights had to do with redemption, resulting in a change of ownership) passed to his wife, Naomi, evident from that stated in Ruth 4:1-5.

But, as is also evident, neither Naomi nor her daughters-in-law could redeem the property (with Ruth later revealed to be the *ONLY* daughter-in-law that could have anything to do with the property in this respect [Orpah had previously turned back to the things of the world and, though still a member of the family, *was NO longer in view relative to the*

*property, the family inheritance; thus, the book does NOT deal with her beyond the first chapter]).*

As previously shown, a male member of the family (*exercising headship*) was required if the inheritance was to be redeemed. This is why Naomi immediately showed such an interest in Boaz when Ruth, at the end of the day, told Naomi in whose field she had been gleaning.

Naomi knew that *Boaz, a near kinsman, could NOT ONLY redeem the field BUT could redeem Ruth's widowhood as well* (Ruth 2:19ff).

Christians in like manner, though members of the family (God's family), have lost access to their inheritance — the earth, over which *the new creation* "in Christ" was brought into existence to rule as co-heir with the One Who would redeem the inheritance.

And this access was lost in time past, long before *the new creation* "in Christ" had been brought into existence.

It was lost through the first man, the first Adam's fall. The earth (the forfeited inheritance) *NOW remains* in another's possession. *It NOW remains in Satan's possession, in possession of the incumbent ruler of the earth.*

God had restored the earth for man. The earth, in a chaotic and ruined state, resulting from Satan's sin, had been removed from this state, *which could ONLY be viewed as an act of redemption, restoration, whether pertaining to man or the earth.*

Man had been created to rule this restored domain. And, though man found himself in a position to wear regal garments and reign, the fall occurred *BEFORE he wore these garments and held the sceptre.*

(Note that any vestiges of "sin," which would necessitate *ruin* [death as well where man is concerned] *could NOT have existed* in connection with the material creation at the time of man's creation. Bringing conditions of this nature to pass

would have necessitated a redemption/restoration so complete that *NOTHING* would then exist relative to the ruin of the pre-Adamic earth.

*NOTHING* associated with the pre-Adamic ruin could have been brought over into a post-Adamic world [e.g., the entire fossil record existing today, which has to do with *dead things* (which is associated with *sin, decay*) *could NOT* be dated back farther than man's creation and subsequent sin]. The preceding would have had to be the case for several reasons.

First, God created man from *the ground*, and He *would NOT* have created sinless man from that which was still connected, in any way, with the earth's previous ruined state.

Further, man, who knew no sin, was to rule the restored domain; and man, who knew no sin, *could NOT* be placed on an earth which still retained some past connection with sin, which would be the case with an unredeemed earth.

*Things of this nature would be the reason why God did NOT create man UNTIL AFTER He had restored the earth.*

And this same type removal of the earth from that connected with sin, as well, can be seen in that which will occur yet future. The earth will be redeemed/restored — the earth *MUST* be redeemed/restored — *BEFORE* man, once again, finds himself enswathed in Glory and in a position to wear regal garments and reign.)

But once Satan had brought about man's fall, things relative to both man and the earth changed completely. Sin and death entered into the picture, and man found himself in a ruined state, separated from God; and, as a result, the earth became in a ruined state once again, *EXACTLY* as had previously occurred following Satan's fall (Gen. 1:2a; 3:6-10, 17-19; Rom. 8:20, 21).

*NOW, both man and the earth needed redemption, restoration.* Man *NOW NOT ONLY* found himself separated from God *BUT* he, because of that which had occurred, forfeited the domain over which he was to rule; and he was *com-*

*pletely incapable* of acting relative to redemption/restoration in either realm.

As previously shown, God began to act almost immediately relative to man's redemption (Gen. 3:21).

But the redemption of the earth was another matter. Aside from the immediate judgment upon the earth in Gen. 3:17-19, redemptive work for the earth (which would be brought to pass through subsequent judgmental activity) was put on hold for 6,000 years.

In the type from the Book of Ruth, during the interval of time between access to the inheritance being lost beyond retrieval in chapter one and the inheritance being redeemed in chapter four, certain events are seen.

And these events, from a typical standpoint, have to do with Christians and cover time during the present dispensation and at the end of the dispensation (slightly over 2,000 years).

These events have to do with Ruth gleaning in Boaz's field, foreshadowing Christians gleaning in Christ's field, the world; these events have to do with Boaz, at the end of the harvest, redeeming the inheritance (a field) and taking Ruth as his wife, foreshadowing Christ, at the end of the harvest, redeeming the inheritance (a field, the earth) and taking the bride (comprised of Christians) as His wife; and these events have to do with regality, seen at the end of Ruth chapter four in the type and seen in Revelation chapter twenty in the antitype.

### **Continuing in the Book of Jeremiah**

The account in Jeremiah deals with Israel in relation to the forfeited inheritance. But because of Israel's actions at the time of Christ's first coming (rejecting the offer of the kingdom of the heavens, with resulting consequences), the account contains a reference *to Christians* as well (as the

account in the Book of Ruth, through “Naomi,” contains a reference *to Israel* as well).

(Through God’s promises to Abraham and his seed through Isaac, Jacob, and Jacob’s twelve sons, Israel in the Old Testament was made the repository for *both heavenly and earthly promises and blessings*, which were to be realized in *both heavenly and earthly spheres of the kingdom* [cf. Gen. 22:17, 18; 26:3, 4; 28:12-14; Heb. 11:8-16].

An *earthly theocracy* existed for about eight hundred years in the Old Testament, from Moses’ day to the time of the Babylonian captivity seen in the Jeremiah text under discussion.

This kingdom existed from the time that the Glory indwelt the Holy of Holies in the Tabernacle at Mt. Sinai during Moses’ day to the time that the Glory left the Temple and ascended back into the heavens from the Mt. of Olives at the time of the Babylonian captivity [Ex. 40:33-38; Ezek. 8:4; 9:3; 10:4, 18; 11:22, 23].

At Christ first coming, He offered the other sphere of the kingdom to the Jewish people, *the heavenly sphere, the kingdom of the heavens* [Matt. 3:1, 2; 4:17; 10:5-7]. And *THIS* is what they rejected, *THIS* is what was taken from the nation [Matt. 21:33-45], *NOT the earthly sphere, the kingdom covenanted to David*.

And this heavenly sphere of the kingdom is presently being offered to the new creation in Christ — Christians — a creation which God called into existence [following Israel’s rejection] to be the recipient of that which Israel had rejected [cf. Eph. 2:11-15; 3:1-11; 6:10-18; I Peter 2:9, 10].

Thus, with the preceding in mind, one can easily see how the Church is alluded to in Jeremiah’s prophecy dealing with Israel.

In Jer. 33:22, *BOTH spheres of the kingdom are seen*. And though both spheres would have pertained to Israel alone at the time this was written, a different situation exists following the heavenly sphere of the kingdom being taken from Israel.

For more information on the preceding, refer to the author's books, *Message in the Gospels, Acts, Epistles, and The Acts Period.*)

The account of Jeremiah's redemption of the inheritance in the first part of chapter thirty-two (vv. 6-14) is set in the middle of a larger section having to do with Israel's future restoration and that which God will do for the nation in that coming day, following Israel's repentance (chs. 30-33).

*God will regather His people, provide cleansing from all their iniquities, make a new covenant with them, and place them in their own land.*

*All four chapters are filled with God's promises in this respect.*

Then, once a cleansed nation has been restored to the land under a new covenant, the nation will realize a redeemed inheritance, as the restored wife of Jehovah, within a restored theocracy.

The Jewish people realizing a redeemed inheritance in that day is shown by God instructing Jeremiah to redeem a piece of property immediately prior to the Babylonian captivity being completed, with a view to redeemed inheritances of this nature being realized when the people returned from captivity (Jer. 32:15, 42-44).

That's what Jeremiah's redemption of the inheritance is about.

*Jeremiah's redemption of the inheritance simply showed another part of that which God would one day do for His people.*

*NOT ONLY* would a cleansed people be restored to the land under a new covenant, *BUT* God would redeem the inheritance (in this instance, the earth, over which Israel would rule in a restored theocracy); and God would again take Israel as His wife (a necessity for a restored theocracy to exist).

In that coming day, Jeremiah describes God's attitude toward and the actions of His restored people in these words:

“And it [a restored nation in a restored land] shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

Thus saith the Lord, Again there shall be heard in this place which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride [God and Israel, in a larger sense], the voice of them that say, Praise ye the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord” (33:9-11).

Thus, Jeremiah's prophecy follows the same order as that seen beginning in Genesis and continuing in Ruth.

Jeremiah presents the redemption *of a field* (with “the field,” as in Ruth, pointing to and foreshadowing *the world, the earth* [Matt. 13:38]). And this redemption is set within a larger context having *to do with Israel during the Messianic Era*.

The larger context *presents Israel as the restored wife of Jehovah* (33:11).

And occupying this position, in connection with a redeemed inheritance (*a field, foreshadowing the redemption of the earth yet future*, through which God will again take Israel as His wife), *Israel will exercise regality in relation to the redeemed inheritance in a restored kingdom*.

## Ending in the Book of Revelation

All of the preceding is brought together in the Book of Revelation, where the outworking of the matter is seen. And the redemption of the inheritance, taking possession of *a clear title deed to the earth*, occupies a large part of this book — from chapter five through chapter nineteen.

In a direct manner, the redemption of the inheritance — seen by the breaking of the seals on the seven-sealed scroll, and that which ensues — occupies all of chapters five and six, chapters eight through ten, the latter part of chapter eleven, and chapters fifteen and sixteen.

In an indirect manner, the redemption of the inheritance is seen in all of the remaining material, beginning with chapter seven and ending with chapter nineteen.

The redemption of the inheritance, allowing the Son to hold the title deed to the earth, *is the CRUX* of what this last book in Scripture is about. Through this means, *NOT ONLY* will the inheritance be redeemed *BUT* the Father will have taken to Himself a wife once again (restored Israel); and the Son, as well, will have taken to Himself a wife (the one being acquired by the Spirit during the present dispensation).

And because of all this, the Son, in that day, will be able to take the kingdom and reign.

The wife of Jehovah, as “a kingdom of priests, and an holy nation” (Ex. 19:5, 6), *will occupy the EARTHLY sphere of the kingdom, in a restored theocracy, realizing earthly promises and blessings.*

And the wife of the Son, as co-heir with Christ, as “a royal priesthood [*lit.*, ‘a kingly priesthood’], an holy nation” (I Peter. 2:9; *cf.* Rev. 5:10), *will occupy the HEAVENLY sphere of the kingdom, in a restored theocracy, realizing heavenly promises and blessings.*



(The Septuagint rendering [Gk. version of the O.T.] of the quoted part of Ex. 19:6 *is identical* to the Greek wording in the quoted part of I Peter 2:9.

The former relates to the *EARTHLY seed of Abraham* [Israel], and the latter relates to the *HEAVENLY seed of Abraham* [the Church] — two of God's three firstborn Sons Who will ascend the throne, hold the sceptre, and reign in the kingdom.)

That which was lost by Adam in the Book of Genesis is seen regained by Christ in the Book of Revelation.

And between these two times — separated by 6,000 years — man has the accounts in Ruth and Jeremiah to help him better understand *NOT ONLY* that which happened in Genesis *BUT ALSO* that which is about to happen when the Son takes the seven-sealed scroll from His Father's right hand, as seen in the Book of Revelation.

### 3

## **Taking the Scroll, Breaking the Seals** Effecting a Consummation of 6,000 Years of Work

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

Revelation chapters one through three present *the complete Church* in heaven following the present dispensation. Events of the judgment seat are depicted; and when that depicted is one day realized, *the overcomers, those found worthy to rule the nations with Christ, will be made known.*

And the scene which follows in chapter four is *the ONLY one* which a person could expect (vv. 2ff).

*There is a relinquishment of crowns by angelic rulers* (vv. 10, 11), with a view *to a new order of rulers* — Christians having previously been shown qualified through decisions and determinations rendered at the judgment seat (chs. 1-3) — taking these crowns and ruling the earth in the stead of the present order of rulers, in the stead of angels (Rom. 8:18, 19 [ref. Chapter XV in the first volume of this book]).

“There exists a government of the universe conducted by great angels and their subordinates.

Many of these have fallen from their original allegiance to God and prostitute their offices and powers to corrupt His realms. It is therefore inevitable that a re-arrangement shall come in that heavenly government.

This will be effected by Christ and His glorified followers being invested with the whole of that heavenly authority. For it is written that ‘not unto angels hath God subjected the inhabited earth to come’ (Heb. 2:5).”

— G. H. Lang  
*World Chaos*

*THEN*, immediately after Christians and a segment of the angelic rulers have been dealt with (chs. 1-4), *chapter five opens with God seated on His throne, holding a seven-sealed scroll in His right hand.*

*And a powerful angel proclaims with a loud voice:*

“Who is worthy to open the book [‘scroll’], and to loose the seals thereof” (v. 2b)?

And no man, in heaven, on earth, or beneath the earth, was found worthy to take the scroll from the hand of the One seated on the throne, break the seals, and look upon the contents (vv. 1-3).

*THEN*, John began to weep deeply (v. 4), for he *could ONLY have known*, from the Old Testament and the inherent Mosaic Economy, *the MAGNITUDE of that which was involved.*

*The ENTIRE program of God*, as outlined in His Word regarding His Son, Israel, the Church, and the Nations, *could NOT be brought to pass apart from someone stepping forth to function in this capacity.*

*THEN*, *the scene abruptly changes.*

Christ is seen as One worthy to take the scroll out of His Father’s right hand, break the seals, and look upon the contents. And, within the sphere of Christ acting in this capacity, He is seen functioning in two realms — *as both a LION and a LAMB.*

“And one of the elders saith unto me, Weep not [‘Stop weeping’]: behold, *the LION* of the tribe of Judah, the Root of

David, hath prevailed [Gk., *nikao*, 'to conquer,' 'to be victorious' (Christ has proved victorious in such a manner as to be deemed worthy)] to open the book ['scroll'], and to loose the seven seals thereof" (v. 5).

But Christ does not take the scroll from His Father's right hand *as the LION of the tribe of Judah*. Rather, He appears as and acts in the capacity of *the LAMB which had been slain*.

"And I beheld, and, lo, in the midst of the throne and of the four beasts ['living creatures'], and in the midst of the elders, stood *a LAMB* as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book ['scroll'] out of the right hand of him that sat upon the throne" (vv. 6, 7).

Revelation 5:5 is the only place in the New Testament where Christ is referred *to as a LION*. And reference to "the tribe of Judah, the Root of David" simply *continues the thought of REGALITY from the previous chapter*.

Judah was *the kingly tribe*, the tribe which possessed *the regal part of the birthright*, which goes back to that which had resulted millenniums before from the action of Jacob's firstborn, Reuben.

(Through sexual impropriety, Jacob's firstborn, Reuben, forfeited the rights of the firstborn. And these rights [*priestly, regal, and a double portion of the father's goods*] were divided among three of his brothers.

*The priestly rights* were given to "Levi," *the regal rights* were given to "Judah," and *the rights to a double portion of the father's goods* were given to "Joseph" [realized through his two sons, "Ephraim" and "Manasseh"].

And this *has NEVER* changed throughout Israel's history; *NOR* will it ever change at any time in the future.)

Christ, *of the lineage of Judah through David*, was about to take the throne and rule the earth. Thus, being introduced, He is first seen as “the Lion of the tribe of Judah” (v. 5; cf. Gen. 49:10). He was about to exercise *the regal rights* inherent in that seen through His lineage.

But *FIRST He MUST redeem the forfeited inheritance*. And to do this *He MUST act in the capacity of “the Lamb slain from the foundation of the world”* (cf. Rev. 5:6; 13:8).

With respect to *redemption*, Christ is referred to as “a LAMB” twenty-eight times in the Book of Revelation.

That seen within the seven-sealed scroll has to do with *redemption and the earth*. This scroll contains *God’s redemptive terms surrounding the earth*, and Christ is seen breaking the seals of the scroll as a *slain LAMB, NOT as the LION from the tribe of Judah*.

And exercising that depicted by the latter *could occur ONLY following the breaking of the seals and carrying out the redemptive terms contained in the scroll*.

### **That Which Is Involved**

Chapters six through nineteen relate events having to do with the breaking of the seven seals, along with related events occurring on earth during this time. These chapters relate events having to do with God’s end-time dealings with Israel, fulfilling the seventieth and final week of Daniel’s prophecy and continuing into and through the seventy-five days seen at the end of Daniel (Dan. 9:24-27; 12:11-13).

Events occurring during this period (slightly over seven years) are dealt with time after time in Old Testament prophecy. And that should be understandable, for judgments during this period bring events to pass which, in turn, bring that toward which God has been working for 6,000 years to a conclusion.

Judgments during this period *NOT ONLY* result in a redemption of the forfeited inheritance *BUT they ALSO* bring Israel to the place of repentance. And bringing Israel to the place of repentance during this time *will allow EVERYTHING else to fall into place.*

*EVERYTHING is contingent upon Israel's REPENTANCE.*

Thus, is it any wonder that both events and the timing of these events designed to bring this to pass *NOT ONLY* form a major subject of Old Testament prophecy *BUT* also occupy a major section of the final book of Scripture as well?

(*ALL* of the work having to do with the redemption of the inheritance though will not be finished *UNTIL* after Christ returns and overthrows Gentile world power at the completion of Daniel's Seventieth Week [Rev. 19:11-21], preceding the establishment of the Messianic Kingdom [*ref.* Chapters I, II in this second volume of this book; as well, this will be dealt with in subsequent chapters].)

Daniel, in the last three verses in his prophecy [12:11-13], reveals a seventy-five-day period between the time of Christ's return and the establishment of the Messianic Kingdom.

And it is apparent from related Scripture dealing with events at the time of Christ's return that the completion of the redemption of the inheritance will occur toward the end of this seventy-five-day period [for, when Christ returns, He will deal with Israel first (*cf.* I Peter 4:17), then with the Gentile nations].)

*THEN*, the bride for whom the Spirit is searching during the present dispensation, who will be revealed through the decisions and determinations rendered at the judgment seat (Rev. 1-4), will, through the process of the judgments during and immediately beyond the subsequent seven-year Tribulation, automatically become Christ's wife at the completion of the redemption of the inheritance.

In Old Testament typology this is seen *through Ruth being revealed as the bride on Boaz's threshing floor* (Ruth 3) *and then automatically becoming Boaz's wife through the process of Boaz subsequently redeeming the inheritance* (Ruth 4; again refer to Chs. I, II in this second volume of this book).

Christ *WILL* redeem the inheritance in the antitype, and two things *WILL* occur in connection with this redemption:

1) *Israel WILL be restored as the wife of Jehovah.*

2) *And, those Christians removed from the body of Christ, forming the bride* (brought to pass through and based on decisions and determinations rendered at the judgment seat), *WILL be wed to Christ.*

The necessity of both being brought to pass preceding the Messianic Era is seen in God's creation of and dealings with man in relation to the government of the earth in the opening chapters of Genesis.

*God restored the ruined domain* (Gen. 1:2b-25). *THEN God created man to rule the restored domain* (Gen. 1:26-28).

And God created man "male and female," with the female seen as being a part of the male (created within the male and later removed and formed into a helpmate for the male [Gen. 2:18-24]).

Consequently, together, the man and the woman formed *one COMPLETE being.*

Man was created in the image and likeness of God to rule the earth (Gen. 1:26, 28); and, in a respect, he was created both male and female (Gen. 1:26-28). And it was *to the complete man* (comprised of both the man and the woman) that God said:

"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion [Heb., *radah*, 'to rule'; also v. 26] over the fish of the sea, and over the fowl of the air, and over every moving thing that moveth upon the earth" (Gen. 1:28).

The overall account of man's creation forms an unchangeable type, showing the manner in which man was/is to ascend the throne.

The man and the woman in the type were to ascend the throne *together, as one COMPLETE being, and rule the RESTORED earth.*

*And so MUST it be in the antitype.*

(The original type in the opening chapters of Genesis has to do with Christ and His wife rather than with God and Israel. It has to do with the first man, the first Adam, and with the second Man, the last Adam, and with their wives, respectively.

But though the type foreshadows Christ and His wife, *the principles* regarding how God set forth rulership in the kingdom of men at the beginning of His Word would hold true in both spheres under discussion — God ruling in the kingdom of men, or God's Son ruling in the kingdom of men.

Where man is directly involved — whether in the past theocracy or in the future theocracy — *God simply CANNOT and WILL NOT rule in the kingdom of men apart from the manner in which He Himself has established matters, apart from a husband-wife relationship.)*

Thus, when it comes to God ruling in past time in the Old Testament theocracy, or in a future restored theocracy, or to Christ ruling the earth, this *principle* established in the opening chapters of Genesis *CANNOT be violated.*

Rulership in the kingdom of men, by God and man, can be accomplished in God's eyes *through ONE means ALONE.*

It can be accomplished *ONLY through the means in which it was originally established in the beginning, in Genesis.* It can be accomplished *ONLY through a husband-wife relationship, the man and the woman ascending the throne together.*



*This is WHY Israel is seen as the wife of Jehovah in the Old Testament theocracy. And this is WHY Israel will be seen as the restored wife of Jehovah in the future restoration of the theocracy.*

*This is also WHY the Spirit is in the world today searching for a bride for God's Son, in fulfillment of that seen in Genesis chapter twenty-four.*

The Son *can NO more reign* apart from possessing a wife than God could have reigned in the Old Testament theocracy, or the future theocracy, apart from possessing a wife. To have done so in the past or to do so in the future, by either the Father or the Son, *would violate that which God established in an unchangeable fashion at the beginning.*

In the opening chapter of Genesis there is the restoration of a ruined domain and the creation of man (male and female) to rule the restored domain.

Then in the Book of Revelation there is a redemption of this same domain, with a view to man, as God originally intended, ruling this redeemed domain.

And through bringing all of this to pass, *two marriages* have to occur — *a marriage between God and Israel, and a marriage between God's Son and the bride whom the Spirit will have previously procured.*

*BOTH* are inseparably connected with the redemption of the inheritance, in the same manner that the creation of man was inseparably connected with the restoration of the ruined creation in Genesis chapter one.

*Both marriages WILL occur. They HAVE to occur.*

*THIS* is the way matters have been set forth in the types, and *THIS* is the manner in which that foreshadowed in the types *MUST and WILL* be brought to pass in the fulfillment of the complete overall antitype — *God and His wife exercising dominion together, and Christ and His wife exercising dominion together.*

Understanding certain things about the manner in which God originally established rulership over the earth at the time of man's creation will put to rest all of the false ideology prevalent in Christendom today concerning how rulership in the kingdom of God in relation to the earth is often viewed.

And, in reality, understanding Biblical principles drawn from this overall teaching is the only thing which will put these matters to rest.

For example, there is both the thought of *a kingdom now* ("Dominion Theology," as it is sometimes called) and the thought that some type *mystery form* of the kingdom exists within Christendom today. *NEITHER*, of course, can be the case, for, where man is involved, a husband-wife relationship between God and Israel or between Christ and the bride for whom the Spirit is presently searching *MUST exist* for a kingdom of either nature to exist.

A Husband-wife relationship between God and Israel *CAN'T* presently exist, for Israel remains unrepentant.

Consequently, *there can be NO present marriage between God and Israel.*

*A divorce decree, INSTEAD, is still binding.*

And a Husband-wife relationship between Christ and the Church *CAN'T* presently exist, for *NOT ONLY* is the Spirit's search for the bride incomplete *BUT* the time for the bride to be removed from the body and be revealed is yet future.

Consequently, *there can be NO present marriage between Christ and His prospective bride.*

There is, however, a present existing kingdom in which "the heavens do rule" and in which "the most High ruleth in the kingdom of men" (Dan. 4:17-35). *BUT, this is NOT a form of the rule which existed within the Old Testament theocracy. NOR is it a form of the rule within the theocracy as it will one day exist.*

*The manner in which “the heavens do rule” today is quite different.*

God ruled in the Old Testament theocracy in conjunction with His wife. Israel was to be placed at the head of the nations, with the nations being blessed through Israel (Gen. 12:1-3; Ex. 4:22, 23; 19:5, 6). But Israel formed unholy alliances with the nations, and God eventually divorced Israel (Isa. 50:1; Jer. 3:1-8; Hosea 2:2).

Once this had occurred, a husband-wife relationship, necessary for God to rule in this manner in the kingdom of men, *ceased to exist*. Accordingly, *the theocracy could NO longer exist, and God took the kingdom from Israel* (Ezek. 1:15, 16, 26-28; 8:3-9; 10:4, 18; 11:22, 23; cf. Ezek. 43:1-5).

But God is sovereign. He rules over all. And removing the theocracy from Israel didn't do away with God's rule in the kingdom of men. Rather, it changed that rule back to the manner in which it had existed prior to the Old Testament theocracy, or the manner in which it exists today. It changed God's governmental structure to a rule solely through the incumbent ruler, Satan.

(God's rule through Satan is something which could never have completely ceased, even during the time of the O.T. theocracy. A rule through Israel — another ruling “son,” separate from Satan and his rule [Ex. 4:22, 23] — allowed God to deal with the Gentile nations in a manner separate from the disqualified ruler whom He had originally placed over the earth, who was still in power and remains in power today.

This allowed God to have a ruling entity through whom His message could effectively be carried to the nations and through whom the nations could, in turn, be blessed [Ex. 19:5, 6; Num. 23:9; Isa. 43:10, 21; 60:5, 6].)

God is *NEVER* seen ruling provinces in His universe in a direct manner. Rather, He is seen ruling through or in

conjunction with others (angels and man). In the case of angels placed over provinces, such as Satan placed over the earth, He rules through these angels; in the case of Israel, His wife in the Old Testament theocracy, He ruled in conjunction with man.

And since a theocracy *has NOT* existed in the camp of Israel for over two and one-half millenniums, *there was ONLY ONE possible means for God to carry out His regal activities in relation to the earth during this time.*

*God could ONLY have ruled in the kingdom of men through the one whom He had originally placed in the position of ruler over the earth — through Satan, though a rebel ruler, but still God's anointed ruler (Ezek. 28:14), whom God has yet to remove and replace (e.g., note Job 1:6-2:7 in this respect, an evident congress of angels ruling over different provinces in God's kingdom, with Satan appearing among them).*

And, of course, any thought of principles surrounding a husband-wife relationship within the government, as seen in the opening chapters of Genesis, *could NOT exist in the present government of the earth. Marriage exists in the human realm ALONE.*

Completely different principles regarding the government of the earth in this respect would exist regarding the present government under angels, principles set forth and existing at a time prior to man's creation and even prior to the time of Satan's fall.

Then the thought of the existence or non-existence of any type kingdom of Christ on earth during the present time — *a mystery form, or any other form* — should be simple enough to understand.

Christ, as His Father, *could NOT rule in a kingdom apart from exercising power in the same manner that His Father exercises power — through or in conjunction with others, whether angels or men.*

And since Christ *does NOT presently possess a wife, the ONLY type present rule of Christ in the kingdom of men, which could possibly be considered, is the same type rule which His Father presently possesses* (note that the Son is presently seated on the throne with His Father in the heavens, awaiting His enemies being made His footstool [Ps. 110:1; Rev. 3:21]).

(Principles pertaining to marriage in the human realm and non-marriage in the angelic realm in relation to the government of the earth presents an interesting thought surrounding the cohabitation of the sons of God with the daughters of men in Gen. 6:1-4 [angels in the kingdom of Satan cohabiting with the female lineage of Adam and his progeny, something which apparently began very early in man's history (vv. 1, 2)].

*A corruption of the human race could ONLY have been Satan's goal, with probably more than one facet of corruption in view. And these facets of corruption would have a single purpose — to prevent man from ascending the throne and fulfilling the reason for his creation in the beginning.*

*NOT ONLY* would there have been an effort to prevent the appearance of the Seed of the woman promised at the time of man's fall [Gen. 3:15] *BUT* there would have been an effort to corrupt and destroy that which God had established in the beginning concerning the manner in which man was to conduct appointed regal activities, *through a husband-wife relationship.*

And an effort to prevent the latter would have been brought to pass through a corruption of the husband-wife relationship by the recorded co-habitation between fallen incumbent rulers and fallen female members of God's new entity which had been created to rule.

This same thing can subsequently be seen occurring in a homosexual manner among those in the land covenanted to Abraham and his seed during the days of Abraham and Lot

[Gen. 18, 19; Jude 6, 7], along with a heterosexual manner once again among those in this same land during the days of Moses [Num. 13:31-33].

Is it any wonder that God eventually stepped in during Noah's day, bringing about a worldwide flood [Gen. 6:11ff]? or during Abraham and Lot's day, utterly destroying the cities of the plain [Gen. 19:24ff]? or during Moses' day by telling His people to go into the land and, "with a mighty destruction," do away with all of the nations therein [Deut. 7:1, 2, 16, 22-24]?

And, with the rapidly changing mores of man concerning homosexuality during the present day and time, is it any wonder that God is about to once again step into the affairs of the human race, bringing about a climactic end to the whole of the matter, ultimately placing man in the position for which he was created in the beginning?

Note an ironic situation existing in the world today regarding the preceding.

The United States and Russia have been recognized over the years as the world's two superpowers. The former has a history associated with God and Christianity, the latter with atheism.

But it is *NOT* the nation associated with atheism that is pushing Satan's homosexual agenda.

*RATHER* it is the nation associated with God and Christianity.

The United States is the nation picking up and seemingly leading the way where the cities of the plain left off during Abraham's day, *NOT* Russia [in fact, homosexuality is unlawful in Russia (a nation associated with atheism is the one following Biblical guidelines in this realm, *NOT* the nation associated with God and Christianity)].

The United States, *NOT* Russia, is *the nation today following one of the sure paths to national suicide* [*NOT ONLY* from a Biblical standpoint *BUT* seen throughout man's secular history as well].

*And the United States, NOT Russia, is the nation whose actions run completely contrary to the reason God established marriage between a man and a woman in the beginning.*

*WHEN and HOW will all of this end?*

*THAT'S the simplest question in the world to answer:*

*ALL of this will end EXACTLY WHEN and HOW Scripture states that it will end. And Scripture is quite plain about the matter:*

*“As it was in the days of Noah...*

*As it was in the days of Lot...*

*Even thus shall it be in the day when the Son of man is revealed” (Luke 17:26-32).*

*That day when God will once again step into the affairs of the human race and bring about these changes can ONLY be ALMOST upon us.*

## **Promises to Israel and the Church**

Israel possesses a promise which is *REGAL* in fulfillment, in complete keeping with both man's creation in the beginning and the nation's subsequent calling.

This promise can be seen numerous places in the Old Testament.

For example, the promise can be seen in type through God's deliverance of the Israelites from Egypt under Moses in the opening chapters of Exodus, through God's deliverance of the Israelites numerous times during the days of the judges, or through God's promise to Solomon at the time of the dedication of the Temple in II Chron. 7:12ff).

Note the way this promise is worded in Leviticus chapter twenty-six:

*“IF they [the Israelites] shall confess their iniquity, and the iniquity of their fathers...*

*THEN* will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (vv. 40a, 42).

*THIS* is the promise to which attention was called during the offer of the kingdom of the heavens to Israel at the time of Christ’s first coming, seen in the gospel accounts:

“Repent ye [a plural pronoun, the entire nation]: for the kingdom of the heavens is at hand” (Matt. 3:2).

*THIS* is also the promise to which attention was again called during particularly the opening days of the re-offer of the kingdom following Christ’s ascension, seen during the Acts period:

“Repent, and be baptized every one of you [the entire nation] in the name of Jesus Christ for the remission of sins...” (Acts 2:38a; cf. 3:19-26).

*THIS* is the promise which Israel presently possesses. And *THIS* is the promise which Israel will one day realize, when the Jewish people are brought to the end of themselves through the judgments of the Tribulation, causing them to act on this promise.

Christians, in like manner, possess a promise which, as well, is *REGAL* in fulfillment.

This promise can be seen in numerous O.T. types, numerous N.T. parables, the epistles, and other places in both Testaments).

Note how this promise is worded in Rev. 3:21, which would, as well, also encompass the preceding six overcomer’s promises in chapters two and three:

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



The future for both Israel and the Church is as bright as the promises of God — which, when fulfilled, will be inseparably associated with blessings for the nations on a redeemed earth.

# 4

## **Seals, Trumpets, Vials**

### Subject and Structure of Chapters VI-XIX

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

The seven-sealed scroll which Christ took from His Father’s right hand in Revelation chapter five, which He began to open in chapter six, contained *God’s redemptive terms for the forfeited inheritance, the domain which Christ and His co-heirs were about to rule* (cf. Ps. 2:6-9; Rev. 2:26-28). And this scroll contained *the entirety* of these redemptive terms, for this scroll was *the ONLY thing* which the Father held in His hand.

God required *NOTHING* in addition to that contained in this scroll. But, conversely, God required *EVERYTHING* which the breaking of the seals would reveal.

These redemptive terms, different judgments, are seen being brought to pass *in a triad of sevens*:

- 1) The opening of the seven-sealed scroll (6:1-17; 8:1).
- 2) The sounding of seven trumpets (8:2-10:11; 11:15ff).
- 3) The pouring out of seven vials (15:1-16:21).

Revelation chapter six reveals that which occurs when the first six seals have been broken. Then, following events seen in chapter seven — providing information about 144,000 Jews being sealed (vv. 1-8; cf. Rev. 14:1-5), along with information concerning saved individuals who had been slain during the Tribulation (vv. 9-17) — the seventh seal is broken (8:1). And judgments being brought to pass when this final seal is broken *can ONLY complete ALL which God requires for the redemption of the inheritance, the earth.*

The breaking of this seventh and final seal produces “silence in heaven about the space of half an hour.” And the reason for this silence is not given in the text, though seemingly evident.

This is the final seal on the scroll, judgments under this seal *will bring the whole of the matter to a conclusion*, and these judgments are shown to be of a severity unparalleled in man’s 6,000-year history (cf. Jer. 30:6, 7; Matt. 24:21, 22).

Following the silence after the seventh seal has been broken, John sees seven angels standing before God. Each angel is given a trumpet, and these seven angels then sound the trumpets in a successive manner, with judgments occurring in connection with each (8:2-10:11; 11:15-19).

The sounding of the seven trumpets forms the judgments revealed when the seventh seal on the scroll is broken. These are the judgments under the seventh seal, and the sounding of these seven trumpets brings to pass *ALL of the judgments* seen when this final seal is broken.

Then, it is plain from comparing certain things in chapters eight through ten (see explanatory conclusion in 11:14-19) that the judgments revealed when the seven trumpets sound are referred to later in the book as “the seven last plagues” or “the vials of the wrath of God” — the same judgments, providing additional, explanatory details (15:1; 16:1 [possibly referred to by the “seven thunders” in 10:3, 4, with

v. 11 being fulfilled through events seen in chs. 15, 16]).

Seven angels are each given a vial, and these angels pour out their vials in successive order (16:2-17). The pouring out of these seven vials, as the sounding of the seven trumpets, forms the judgments introduced when the seventh seal is broken; *and they COMPLETE ALL which God requires for the redemption of the inheritance.*

Through the manner in which all of this is structured in the Book of Revelation, *COMPLETENESS is shown by the breaking of the seven seals on the scroll, COMPLETENESS is again shown by the sounding of the seven trumpets, and COMPLETENESS is again shown by the pouring out of the seven vials.*

*COMPLETENESS* would have to be shown by the breaking of the seven seals on the scroll, for this scroll is *ALL that the Father held in His right hand* in chapter five.

Then, *COMPLETENESS* would again have to be shown by the sounding of the seven trumpets, for these trumpets *comprise ALL of the judgments under the seventh seal.*

And *COMPLETENESS* would again have to be shown by the pouring out of the seven vials, for these vials, forming a further description of the trumpet judgments, *comprise, as the trumpet judgments, ALL of the judgments under the seventh seal.*

And *COMPLETENESS* in an overall respect would have to be shown by a combination of the three triads of sevens, again revealing *ALL of the judgments under the seventh seal.*

(God has an affinity for the use of numbers in His Word, with numbers carrying specific meanings and used to depict spiritual truths. "Three" is a number showing *Divine perfection*; and "seven" is *God's number*, a number which He uses to show the *completeness of that which is in view.*

This triad of sevens [seven seals, seven trumpets, seven vials] shows *Divine perfection in God's COMPLETE work relating to the redemption of the inheritance.*)

Relative to *COMPLETENESS* seen in the seven trumpets and again in the seven vials, note that stated in chapters ten and eleven in connection with the sounding of the seventh trumpet and that stated in chapter sixteen in connection with the pouring out of the seventh vial:

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (10:7).

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms [*lit.*, ‘The kingdom of this world became that’] of our Lord, and of his Christ; and he shall reign forever and ever” (11:15).

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done” (16:17).

Through the sounding of the seventh trumpet (10:7; 11:15), *the revelation of God, which began in a progressive manner in Gen. 1:1, is seen to be FULLY opened up and made known.*

And this will have been accomplished through the revelation, the unveiling, of God’s Son, the subject matter of the Book of Revelation (Rev. 1:1). The inseparable nature of the Father and the Son (John 1:1, 2, 14) necessitates that *a COMPLETE revelation of One would, as well, be a COMPLETE revelation of the Other.*

Then, through the sounding of this seventh trumpet, matters as they relate to the redemption of the inheritance are also seen *to be COMPLETE*, with the kingdom of this world (one world kingdom which had heretofore been under Satan’s rule) becoming that “of our Lord, and of his Christ” (11:15).

The sceptre being removed from Satan’s hand and placed in Christ’s hand is also seen occurring when the seven vials of wrath have been poured out.

When *the seventh trumpet sounds*, Scripture views the matter in the sense that *the seventh vial is poured out at this time as well*, for, as previously seen in this chapter, these seven vial judgments simply form *further descriptions of the seven trumpet judgments*, providing additional detail and commentary.

(Ref. Chapters XIII-XV in this second volume of the book where the preceding is dealt with in detail.)

*THIS is WHY* attention can be called to the Father being fully revealed in the person of His Son and *WHY* the transfer of power in the kingdom can be viewed as occurring at the time an angel sounds the seventh trumpet (10:7; 11:15).

*This SAME thing* is also seen immediately after the seventh vial has been poured out, shown by the words “It is done” (16:17).

Matters at this point are brought to *EXACTLY the SAME final state* as previously seen at the time an angel sounds the seventh trumpet in 10:7; 11:15. The latter, *dealing with the SAME thing, simply forms commentary for the former.*

(Again, note the way that this book is structured.

Chapters six through ten provide the complete word picture of the redemption of the inheritance, with chapters eleven through nineteen providing the details, the commentary.

Refer to the next section in this book, pp. 67ff.)

The words “It is done” in 16:17 are revealed to come directly from God’s throne.

These words — one word in the Greek text, in the perfect tense — *form a CLIMACTIC statement, proclaimed in a LOUD voice.* And, through the perfect tense which was used, this statement refers to a work (a redemptive work) completed in past time, with the results of this work existing during present time in a finished state.

A more literal rendering would be, "It has been completed," or "It has come to pass."

(Note, for example, how the perfect tense is used relative to Christ's redemptive work when He cried out from the Cross, "It is finished" [also one word in the Greek text, proclaimed in a loud voice (*cf.* Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30)]. A more literal rendering would be "It has been finished ['completed'].")

*EVERYTHING* relating to Christ's work at Calvary had been finished at this point in time, and this work would exist forever in this finished state. *NOTHING* could be added or taken from that which Christ had done.

*Thus, He could now willingly relinquish His life, committing His spirit to the Father, which is what occurred.*

And *EXACTLY* this same type completed work is seen in connection with God's work surrounding the redemption of the inheritance after the seventh vial has been poured out.

*This act completes ALL work in connection with the redemption of the inheritance. ALL of THIS work will have occurred in PAST time, THIS work will then exist in a FINISHED state, and THIS work will exist FOREVER in THIS FINISHED state.)*

Again, viewing the complete scope of the matter, the seven-sealed scroll contains *ALL which God requires for the redemption of the inheritance.*

Judgments seen through the sounding of the seven trumpets come to pass when the seventh seal is broken. Then the subsequently revealed seven vials of wrath are judgments which, as previously seen, provide further detail and commentary for the seven trumpet judgments.

Thus, this places both the judgments shown through the sounding of the seven trumpets and the corresponding judgments shown through the pouring out of the seven vials *ALL under the seventh seal. ALL of these judgments are inseparably tied together in this manner.*

In this respect, once the seventh seal has been broken (8:1), identical conditions would have to exist as later seen when the seventh trumpet sounds (10:7; 11:15) or when the seventh vial is poured out (16:17). Matters can be viewed as having reached *the SAME final state* from any one of these three vantage points.

(Relative to the thought of *finality* in the preceding, note comments in Chapter XVI in this second volume of this book concerning the actions of the angel sounding the seventh trumpet [Rev. 10:1ff], particularly his concluding statement in connection with these actions in v. 6 concerning “time” *no longer existing*.)

### A Chronology of Events

The opening of the seven seals, the sounding of the seven trumpets, and the corresponding pouring out of the seven vials occur in the Book of Revelation in a chronological sequence.

However, two things need to be kept in mind:

1) These judgments — which *seemingly* form separate judgments, following closely on the heels of one another — *are not all separate judgments*, as might first appear. In fact, *most are not*. Most provide further information on one or more preceding judgments. This is the place many go wrong when studying the Book of Revelation, resulting in confusion.

That is to say, some revealed events stand alone, forming separate judgments. But others hold the same relationship to one another as seen in the relationship between the seven trumpets and the seven vials (with later revealed judgments forming further descriptions of former revealed judgments, *providing additional information*).



(All of this will become evident in subsequent chapters in this volume of the book, particularly in Chapters XI-XV.)

2) Then, judgments beginning with the breaking of one seal (*e.g.*, the second seal) do not necessarily have to be completed before judgments in connection with a subsequent seal can begin (*e.g.*, the third seal). Many of these judgments will undoubtedly overlap succeeding judgments (*e.g.*, judgments seen when the second seal is broken may continue throughout judgments revealed when the remaining five seals are broken [and if so, they would, of necessity, continue through judgments revealed by the sounding of the seven trumpets and the corresponding pouring out of the seven vials]).

Many of these judgments, because of their very nature, would have to overlap one another (*e.g.*, note the judgments coming to pass when the second, third, and fourth seals are broken [6:3-8]).

And this, of course, would shed light on Christ's words to His disciples about conditions on earth during that future time:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake [Israel's sake] those days shall be shortened" (Matt. 24:21, 22).

Thus, though the breaking of the seven seals of the scroll (chs. 6, 8), the sounding of the seven trumpets (chs. 8-10, 11b), and the pouring out of the seven vials (chs. 15, 16), are seen occurring in a successive order, judgments revealed through this sequence do not necessarily refer to a succession of judgments. As previously seen, at times (actually, *more*

*often than not*), subsequently revealed judgments provide additional details about previously revealed judgments.

And the same thing is seen *through revealed events* in chapters seven, eleven through fourteen, and seventeen into nineteen. These chapters depict different events occurring during the same time that the seals on the scroll are being broken (chs. 6, 8), as well as depicting events which overlap one another or events occurring at the same time.

A chronological sequence of events can be seen within a chapter or part of a chapter, but this same chronological sequence of events cannot necessarily be seen as one moves from chapter to chapter.

For example, the first part of chapter seven provides information about the sealing of 144,000 Jews, 12,000 from each tribe (with the tribe of Manasseh, descendants of Joseph's firstborn, replacing the tribe of Dan). It is clear from related Scripture that this will occur near the middle of the Tribulation, and it is evident that most of the events seen in the previous chapter (depicted by the breaking of the first six seals) occur during the last half of the Tribulation.

The breaking of the second seal allows events which undoubtedly begin to occur in the middle of the Tribulation to be shown; and the breaking of the remaining five seals allows events which occur during and immediately following the last half of the Tribulation to be shown.

Or note the ministry of the two witnesses in chapter eleven.

They, of necessity, will prophesy during the first part of the Tribulation. Thus, they will appear on the scene about the same time that the first seal on the scroll is broken in chapter six.

And chapter eleven goes on to relate events which will occur during the last half of the Tribulation as well, covering the complete seven years. Events in this chapter carry one forward to the same point in time seen in the previous

chapter — to the time when an angel sounds the seventh trumpet (*cf.* 10:7; 11:15).

Then note events in chapter twelve. These events occur during time covering at least most of the Tribulation, particularly the last half.

Events in chapter thirteen begin about the middle of the Tribulation and occur during the last half, and events in chapter fourteen cover the same time, and beyond.

Or note chapter seventeen through the first six verses of chapter nineteen.

This section sequentially or chronologically follows the pouring out of the seventh vial (16:17). *BUT*, events in this section, of necessity, will have to occur before the seventh vial is poured out (some long before this seventh vial is poured out), during the same time that some of the events in previous chapters are seen occurring.

All of these chapters (chs. 7, 11a, 12-14, 17-19a) cover different related subjects, with numerous events in these chapters occurring at the same time.

These events may or may not begin at the same time, *BUT they ALL move toward or end at the SAME time* — with events surrounding Christ's return at the end of Man's Day, with the Lord's Day to follow.

Actually, Scripture as a whole, along with numerous parts of Scripture, is structured in this manner. Scripture will often go over a complete sequence, then drop back and go over either part or all of this sequence again, in a different manner, adding detail.

*And the end or goal is ALWAYS the SAME.*

*It is ALWAYS the SAME as seen in the WAY Genesis begins, or as seen in the WAY John began his gospel — moving beyond six days into the seventh day, moving beyond Man's Day into the Lord's Day — which is EXACTLY the WAY matters are seen moving in the Book of Revelation.*

## As It Was, So Shall It Be

Fourteen of the twenty-two chapters in the Book of Revelation (chs. 6-19) have to do entirely with events which will occur during the coming seven-year Tribulation or at the time of Christ's return immediately following. And chapter five could be added, for this entire chapter has to do with the seven-sealed scroll, which began to be opened in chapter six.

Thus, things having to do with this seven-year period (the final seven years of Man's Day), or with events immediately following, at the time of Christ's return, form the subject matter making up over two-thirds of the contents in this closing book of Scripture.

This future time *is NOT ONLY* the central subject in this closing book of Scripture *BUT ALSO* a major subject of Old Testament prophecy. And this *could ONLY be expected*, for there *is NOTHING* in the New that does not have its roots in the Old.

The New is simply the Old opened up and revealed, and a major subject of one *could ONLY* be a major subject of the other as well (*cf.* Luke 17:26-30; 24:25-27, 44).

### 1) Moses

The future Tribulation period is seen time and again in the types, particularly in the opening two books of Scripture.

This future time, along with events immediately following, is dealt with at length in the first eleven chapters of Genesis, covering the first 2,000 years of human history. And matters which concern the last seven years of Man's Day, along with immediately following events, occupy major sections of these eleven chapters.

These things are seen in events occurring during Noah's day (chs. 6-9), along with succeeding events occurring during Nimrod's day (chs. 10, 11a).

Following a man being removed from the earth alive (Enoch in Gen. 5:21-24, *typifying the removal of Christians at the rapture*), Noah and his family were protected in an ark during a time of worldwide destruction (*typifying Israel being protected during the Tribulation* [chs. 6-8]).

And a new beginning followed this destruction (chs. 9-11a).

Noah's son, Shem, of the lineage through which Abraham would come, *was the ONLY son revealed to have a God* (9:26, 27).

Thus, in this new beginning, he was the designated son through whom spiritual blessings for the other two sons would flow, producing an unchangeable, foundational type.

Then, the type is continued in the next two chapters, with details provided.

Nimrod was the first king of Babylon (10:8-10), as Antichrist will be the last king of Babylon (Isa. 14:4; Dan. 2:40-43; 7:17, 23-25).

And the Lord stepped in and put a stop to matters as they existed in Nimrod's kingdom (Gen. 11:1-9), as He will do yet future during the days of Babylon's last king (Isa. 14:24-27; Dan. 2:44, 45; 8:9, 23-25).

Additional information on the type is then seen beginning in the latter part of chapter eleven. Abraham, a descendant of Shem, *is called to go into a particular land, realize an inheritance therein, and be the channel through whom God would bless the nations* (would bless descendants of Ham and Japheth, along with non-Hebrew descendants of Shem [*e.g.*, later in time, the Arabic nations]).

Then, the subsequent destruction of Gentile power, paralleling that previously seen in Genesis chapters ten and eleven, is seen in the battle of the kings in chapter fourteen, followed by Melchizedek (a king-priest in Jerusalem) appearing later in the chapter with bread and wine to bless Abraham.

And the fulfillment of this in the antitype will be *EXACTLY the same*.

Following the Tribulation, the descendants of Abraham through Isaac and Jacob will be removed from a worldwide dispersion to realize an inheritance *in the SAME land* to which Abraham was called. And in this land they will be the channel through which God will bless the nations (Gen. 12:1-3).

Then, the subsequent destruction of Gentile world power (foreshadowed in Gen. 14) is seen in sections of Scripture such as Ezek. 38:8-23; 39:1ff; Joel 2:1-11, 20; 3:1-16, followed by Christ appearing as the great King-Priest after the order of Melchizedek (a King-Priest in Jerusalem) to bless the descendants of Abraham, the nation of Israel (*cf.* Matt. 26:29).

And there are other types in Genesis dealing with different facets of this coming time of trouble and that which follows (*e.g.*, the destruction of the cities of the plain, followed by Abraham's position on the mount [chs. 18, 19]).

Or, note the time of famine following a time of plenty during Joseph's day, followed by Joseph making himself known to his brothers [chs. 41-45], with his brothers then going forth with a dual message:

"Joseph is yet alive, and he is governor over all the land of Egypt" (45:26).

And, seen in the antitype in that coming millennial day, Jesus restored brethren will go forth with that same dual message:

"Jesus is yet alive, and He is Governor over the entire earth."

Then Exodus begins with a type having to do with the coming Tribulation — the Israelites being persecuted in Egypt (a type of the world) by an Assyrian Pharaoh (Isa. 52:4), typifying Antichrist, an Assyrian, for he will arise

from within the borders of the ancient Assyrian kingdom (cf. Isa. 10:5; 14:25; Dan. 8:8, 9; Micah 5:5).

And the Book of Exodus continues from that point, showing that which will occur when the Israelites — scattered throughout the world and persecuted by the Assyrian — are brought to the end of themselves and cry out to the God of their fathers, *EXACTLY as seen in the type*.

*ALL* of these types, among many other types, present different parts of the same word picture, with the complete picture *being seen ONLY from ALL of its different parts* (e.g., almost the entire Book of Esther deals with this subject, depicting the actions of Haman as he sought to destroy the Jewish people). And, once an individual begins to clearly see this Old Testament word picture, as it is presented in many different parts, he will then be in a much better position to understand the New Testament counterpart in the Book of Revelation.

## 2) *The Psalms*

This future period is dealt with time and again in the Psalms as well, though usually within a broader scope of God's manifested wrath than just the final seven years. A structure seen in many of the Psalms *is deliverance by Israel's God following persecution at the hands of Israel's enemies*, with the final and worst of the persecutors typified by men such as the Assyrian Pharaoh in Exodus or Haman in Esther.

The second Psalm would be characteristic of the broad scope of Gentile persecution often in view, with the matter carried to the very end. The first three verses introduce a Messianic Psalm. Contextually, these verses would have to do with Gentile world power at the time of Christ's return, with that seen in this Psalm occurring immediately following the seven-year Tribulation.

But these verses are used in Acts 4:25ff relative to Gentile powers at the time of Christ's first coming as well. And many of the Psalms would lend themselves to this type latitude when mention is made of Gentile powers, with the end of the matter always in view and often placed at the forefront, as in the second Psalm.

The eighty-third Psalm would be of particular interest in the preceding respect. This Psalm has to do with ten nations which have "consulted together with one consent." These nations are seen to be "confederate against" Israel (vv. 5-8).

And, together, they have said:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

The nations mentioned in this Psalm are all Middle East nations. This Psalm, as the second Psalm, has to do with Antichrist's ten-kingdom federation of nations during and immediately following the Tribulation, which, as in this Psalm, will be Middle East nations, not European as is often erroneously thought.

But, though the Psalm has to do centrally with a future alliance of nations, a present-day application of the Psalm (similar to that seen in Psalm 2) is too obvious to miss.

Over the past half century, from Nasser, to Arafat, to Ahmadinejad, *et al.*, the cry from certain leaders in nations surrounding Israel has been *the same* as in Ps. 83:4.

But what will be the end of the matter? This same Psalm goes on to relate that which will occur. *God will take care of the matter in His Own time and way, as He always does (vv. 13-18).*

### 3) *The Prophets*

It would be pointless to even attempt to begin listing places in the prophets which deal with this future time, particularly the conclusion of God's plans and purposes



when the Jewish people have been brought to the end of themselves, crying out to the God of their fathers.

The main message of the prophets centers around *God's call to a disobedient people to repent, showing conditions both preceding and following repentance*. And the main purpose for God's wrath befalling His people, as seen in both the Old and New Testaments, is *to bring to pass His call through the prophets*.

God desires to possess an obedient people through whom He can bless the Gentile nations of the earth.

# 5

## **Daniel's Seventy Weeks**

Seventy Sevens Are Determined...

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

Events resulting in the redemption of the inheritance (the breaking of the seven seals on the scroll, resulting in ensuing judgments [chs. 6, 8-10, 11b, 15, 16]) and corresponding events (depicted in chs. 7, 11-19) will occur within time covered by *Daniel's Seventieth Week and a seventy-five day period immediately following*.

In Daniel's prophecy of the Seventy Weeks (Dan. 9:24-27), *SIXTY-NINE have been fulfilled, and ONE remains, yet to be fulfilled*.

This last week, covering *seven years* (the complete prophecy covers 490 years), followed by the additional seventy-five days (Dan. 12:11-13), have to do with time during which all of the judgments and events seen in Revelation chapters six through nineteen will occur.

### **Times of the Gentiles**

Daniel, in the overall scope of his book, deals with *the Jewish people in relation to the Times of the Gentiles, with a particular emphasis on that which will occur during the final seven years of this time, extending into the subsequent seventy-five days*. And the book also goes on to relate that which will occur once *the Times of the Gentiles has run its course*.

The final seven years of the Times of the Gentiles, where Daniel places the emphasis, are singled out in Daniel's prophecy as *the final week of the Seventy-Week prophecy*. Then, immediately following this time would be the events during the seventy-five days ending Daniel's prophecy (12:11-13), *events leading into the Messianic Kingdom*.

The Times of the Gentiles, succinctly defined, is *that period of time when Israel finds the sceptre removed from her hand and placed in the hands of the Gentile nations*.

The Times of the Gentiles *began* with the Babylonian captivity about 605 B.C., when the southern two tribes (Judah and Benjamin) began to be uprooted from their land and transported captive to Babylon (the Jewish people being uprooted from their land and being taken captive to Babylon in this manner occurred in three stages, lasting about nineteen years, until about 586 B.C.).

The northern ten tribes, over one hundred years earlier, had been carried away captive by the Assyrians (beginning abt. 722 B.C.).

And an uprooting of the southern two tribes completed the dispersion of the Jewish people, bringing an end to the theocracy.

The Times of the Gentiles *will end* following repentance being effected among the Jewish people. And this *will occur* through the Jewish people being brought to the end of themselves through judgments during the coming Tribulation, during Daniel's unfulfilled Seventieth Week and time immediately following, during the time covered by Rev. 6-19.

*The Jewish people, FOLLOWING their repentance and acceptance of the nation's Messiah, will be gathered out of the Gentile nations and be restored to a healed land.*

*THEN, Gentile world power will be destroyed, with the sceptre taken from the hands of the nations and placed back in Israel's hand, within a restored theocracy.*

1) *As Seen in Daniel*

Daniel deals with the Times of the Gentiles *solely in relation to Babylon. Gentile world power is seen centered in Babylon at the beginning, for several subsequent centuries during, and at the end of this time.*

The Times of the Gentiles is introduced in Daniel through a dream.

God had placed the dream in Nebuchadnezzar's mind, and God then revealed the dream and the interpretation to Daniel, who made both known to the king.

The dream is given in Dan. 2:31-35, and the interpretation follows in Dan. 2:37-45.

The dream had to do with "a great image" seen standing in Babylon, consisting of four parts, *representing four periods of the Babylonian kingdom during the Times of the Gentiles:*

1) The head of gold, representing the kingdom under Nebuchadnezzar and any successors prior to its conquest by the Medo-Persian Empire (abt. 605-538 B.C.).

2) The breast and arms of silver, representing the kingdom under the Medes and the Persians prior to its conquest by the Grecian Empire (abt. 538-330 B.C.).

3) The belly and thighs of brass, representing the kingdom under Greece (abt. 330-323 B.C.).

Then, following Alexander the Great's death in 323 B.C. and a four-way division of the kingdom, the kingdom of Babylon gradually faded from view as a world power.

4) The legs of iron and feet part of iron and part of clay, representing the kingdom under Antichrist (Daniel's Seventieth Week, yet future, with Babylon re-emerging as the center of world power).

The dream involved God's revelation to man concerning the Times of the Gentiles, *from beginning to end, with a particular emphasis on the end, the last seven years* (e.g., more space is given to the fourth part of the image in chapter two than to all the other three parts combined; and the same thing is seen in other parts of the book when the whole of the kingdom is in view [cf. chs. 7, 8, 11]).

God gave the dream about the "great image" through the Gentile world ruler of that day (2:1ff). God then revealed both the dream and the interpretation to a Hebrew prophet (2:19-23), in complete accord with a principle which He had previously laid down:

"He showeth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not so dealt with any nation [Gentile]: and as for his judgments, they [the Gentiles] have not known them. Praise ye the Lord" (Ps. 147:19, 20).

Or note Rom. 3:1, 2 in this same respect:

"What advantage then hath the Jew...?"

Much every way: chiefly, because that unto them were committed the oracles of God."

God simply does not reveal His Word through Gentiles. Though God had caused a Gentile king to dream, it took a Jewish prophet to make the dream known and to reveal the interpretation.

There is no such thing as God, in past time, using a Gentile to author a book in Scripture (note, for example, the fallacious teaching that Luke was a Gentile, which would have had God revealing His Word in the Gospel of Luke and the Book of Acts to a Gentile). That would be out of line with God's clear statement from the Psalms or from Romans.

Gentile world power is seen existing in Babylon for almost three hundred years at the beginning, but it is seen existing in Babylon for only seven years at the end.

Nebuchadnezzar was the king in Babylon at the beginning of the Times of the Gentiles, and Antichrist will be the king in Babylon at the end of this time.

*Babylon* was the world power when the southern two tribes were carried away captive, and the Israelites were, accordingly, taken to Babylon.

*Assyria* had been the world power when the northern ten tribes had previously been carried away captive, and those removed from the land at this time had, accordingly, been taken to Assyria. But, following this time, Babylon had conquered the Assyrian empire.

Thus, it is only natural that the Times of the Gentiles in Scripture would have a peculiar relationship to *Babylon*.

This period of time *BEGAN* with a world kingdom in Babylon, it *CONTINUED* for almost three hundred years with a world kingdom in Babylon, and it will *END* with a world kingdom in Babylon.

*THIS is how Daniel presents matters in his book.*

(The preceding is further developed in Chapters XIII-XV in the third volume of this book.)

### 1) *Israel's Harlotry, Daniel, Revelation*

This is also why Israel in her *harlotry* is seen associated with *Babylon* so much in the Book of Revelation. This book, as it has to do with Israel (chs. 6-19a), relates God's dealings with this nation during the last seven years of the Times of the Gentiles, *when Babylon reappears as the main power among the Gentile nations.*

And Israel, scattered among the nations, will find herself in the same position as seen at the beginning of the Times of the Gentiles — *dwelling within a Babylonian kingdom and*

*committing harlotry in relation to this kingdom, which is EXACTLY the way Revelation chapters seventeen through the opening verses of chapter nineteen present matters.*

(For a more detailed exposition of *Daniel's image*, refer to Chapter V in the third volume of this book or to the author's book, *Middle East Peace — How? When?*, Chapters. IX, X.

Concerning *Israel's harlotry, particularly in relation to Babylon*, refer to Chapters IX-XV in the third volume of this book.

Also, note that Daniel's image presents matters as if the Babylonian power represented by the fourth part of the image [the future kingdom under Antichrist] immediately follows, in time, that seen represented by the third part of the image [the kingdom under Greece]. However, there is a period of time lasting over two millenniums between these two parts of the kingdom, which is *NOT seen in the prophecy*.

This may seem strange to the Western way of viewing material of this nature, but not so with those in the East. Those in the East are interested *in the next important event, NOT in the time which might intervene between two events*. And Scripture, humanly speaking, is an Eastern book.

Franz Delitzsch, a Hebrew scholar from past years, put the matter in these words:

"Prophecy sees together what history unrolls as separate."

This same thing can be seen in Daniel's vision of the "four great beasts" in chapter seven and the interpretation of the vision in chapter eight. These four great beasts simply present another picture of the four parts of the image in chapter two, with added details provided in the interpretation.

And, as in chapter two, the complete prophecy presents matters *as if there were NO break in time* between any of the four parts, though the same break in time exists between the third and fourth parts as exists between the third and fourth parts of the image.

Examples of this same thing can be seen in other parts of Scripture as well. This is simply a peculiarity of the way Scripture is structured, which is seen at the very beginning, in the opening two verses of Scripture.

“In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” [Gen. 1:1, 2].

Scripture presents all of the events in these two verses together, *as if NO break in time exists*. *BUT*, in reality, TWO breaks in time exist, a break between the two verses, and another break between the first two sentences and the third sentence in verse two.

Note another similar example in Isa. 9:6. Over two millenniums lie between the first sentence and the remainder of the verse, though Scripture places all of these events together, as if no break in time exists:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Or, another example would be Isa. 61:1, 2:

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.”



Christ, in the synagogue in Nazareth, read most of this passage from a scroll; but He stopped with the words, "To proclaim the acceptable year of the Lord."

Then, after rolling the scroll up and handing it to the minister, He sat down. And the eyes of all those in the synagogue were fastened upon Him when He said,

"This day is this Scripture fulfilled [*lit.*, 'This day this Scripture has been fulfilled' (Greek perfect tense, pointing to a fulfillment in past time, with the matter existing during present time in that finished state)] in your ears" [Luke 4:16-21].

Christ stopped reading at this point in the passage because the remainder had to do with events which would occur at the time of His second coming. But note how the whole of the matter has been placed together in the two verses.

And understanding the manner in which Scripture is structured in this respect is vitally necessary when studying Daniel's Seventy-Week prophecy.

*The complete prophecy, covering four hundred ninety years, appears to be fulfilled without a break in time throughout any part of the prophecy. BUT, a break in time between the sixty-ninth and seventieth weeks has to be recognized [for evident reasons which will be shown]. And this break has already lasted almost two millenniums.)*

## Seventy Sevens

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

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks ['seven

sevens'], and threescore and two weeks ['threescore and two sevens']: The street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks ['threescore and two sevens'] shall Messiah be cut off, but not for himself [*lit.*, 'and shall have nothing']: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined [*lit.*, 'and unto the end, war and desolations are determined'].

And he shall confirm the covenant with many for one week ['one seven']: and in the midst of the week ['the seven'] he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [*lit.*, 'upon the desolator' (the one who confirms and then breaks the covenant, the Antichrist)]" (Dan. 9:24-27).

The word "week" or "weeks" in this prophecy is an English rendering of the Hebrew word, *shabua*, which is a septenary number and could be better rendered "seven" or "sevens." Therefore, this is the terminology which will be used in this part of the chapter.

The word *Shabua* is used two places in the Book of Daniel — in 9:24-27 and a couple of verses later in 10:2, 3.

The word itself *does NOT* designate the length of the seven. The length (days, years, etc.) *MUST* be determined from the text and/or context.

In chapter nine, the prophecy consisting of seventy sevens is an end result of Daniel's prayer concerning Israel's captivity in Babylon. Daniel had understood from Jeremiah's prophecy that the captivity in Babylon would last *seventy years* (v. 2; cf. Jer. 25:11, 12), he knew that this time was about up, and he had sought the Lord's face through "prayer and supplication, with fasting, and sackcloth, and ashes."

He had confessed over and over the sins of the people, which had resulted in their captivity (vv. 3-19; cf. Lev. 26:33-35, 40-42; II Chron. 7:14; Jer. 29:10-14). And while Daniel was presenting himself before the Lord in this manner, the angel Gabriel (who had been sent at the very beginning of his prayer and supplication) appeared to him, making known to Daniel *that he was there to provide more “skill and understanding” surrounding the matter Daniel had been praying about* (vv. 20-23).

*THEN, to bring this to pass, Gabriel made known to Daniel the prophecy of the Seventy Sevens* (vv. 24-27).

“Years” are in view in the context of the prophecy — *the seventy-year captivity in Babylon from Jeremiah’s prophecy that Daniel had been praying about*. Thus, it *would ONLY be natural* to continue this thought and understand the prophecy of the Seventy Sevens *as sevens of years*.

This would be in contrast to the only other place in the Book of Daniel where the Hebrew word *shabua* appears, in 10:2, 3. In these two verses, the *shabua* is specifically stated *to be sevens of days*. The Hebrew text has the word for “days” (*yom*) following the word *shabua*, letting the reader know that the sevens in view here are different than the sevens in the immediately preceding section (9:24-27).

(Most English translations [e.g., KJV, NKJV, ASV, NASB] use “weeks” to translate *shabua* in both places in Daniel, probably causing an element of confusion, for the context in one shows that sevens of years are in view, and the text in the other shows that sevens of days are in view.

The NIV translators took a different approach, using “sevens” in chapter nine but “weeks” in chapter ten.)

In short, the angel Gabriel made known to Daniel that *it was NOT just ten sevens* (70 years) *BUT seventy sevens* (490 years) that the Jewish people would have to remain in Gen-

tile lands before being reestablished in their own land, with that seen introduced at the beginning of the prophecy then brought to pass — “to finish the transgression...” (v. 24b).

(The seventy years spent in Babylon, *in one respect*, foreshadow a much longer period of time during which the land from which the Jewish people had been uprooted would, of necessity, lie fallow and realize her Sabbaths. The land would need to lie fallow for *seventy Sabbath years*, something necessary to fulfill the requirements of the Law [Lev. 25:3-5; 26:33-35; cf. II Chron. 36:20, 21]. And, with a Sabbath year occurring only once every seven years, this would require seven times seventy years — four hundred ninety years.

This is what the angel Gabriel made known to Daniel through the prophecy in Dan. 9:24-27. A remnant would be allowed to return at the end of seventy years. But the return of the entire nation and the restoration of the theocracy would have to await the complete fulfillment of the four hundred ninety years.

Then, *in another respect*, according to Jeremiah's prophecy, the Israelites had spent *the complete time removed from their land, in Gentile lands, which God had specified [seventy years — a complete period of time (7X10, both numbers showing completeness)]*.

Also, according to Jeremiah's prophecy [Jer. 25:11, 12; 29:10-14], concerning God visiting and restoring the Jewish people at the end of these seventy years, *the entire nation could have returned at this time had national repentance occurred*.

But the nation, by large, at the end of these seventy years *had settled down in Babylon and remained unrepentant*. Thus, any continued restoration of the nation beyond a returning remnant — with repentance shown by a remnant of the people [*e.g.*, Dan. 9:1-19] — did not occur at this time.

And another period of time during which Israel would have to remain in Gentile lands was revealed — *NOT just seventy years this time BUT intensified by SEVEN [7X70], four hundred ninety years*. The time during which the Jewish people would remain dispersed among the nations was increased in *EXACT* accordance with God's warning previously revealed through Moses [Lev. 26:14-21].

Something very similar to the seemingly paradoxical overall scope of the preceding was seen almost six hundred years later. This occurred in connection with the Jewish people very near the end of the four hundred ninety years, during the offer and re-offer of the kingdom of the heavens to Israel, contingent on national repentance [as seen in the gospel accounts and the Book of Acts].

*In one respect*, had national repentance occurred, the kingdom would have been restored to Israel at the full end of Daniel's prophecy [with time in *the last "seven"* (time in the seventieth week) of the prophecy being brought to completion].

But, *in another respect*, the kingdom *could NOT* have been restored to Israel at this time; time in the prophecy, of necessity, had to stop *one "seven"* short of completion [e.g., only 4,000 of the 6,000 years in the septenary arrangement of time during Man's Day, introduced in Gen. 1:1-2:3, had expired; and the 2,000-year dispensation in which God would deal with the Church — seen, for example, in Gen. 24 — *MUST yet occur*].

For additional information on the preceding, refer to Appendix I, "Beginning, Heavens, Earth," in this second volume of the book.)

Also, between the end of the seventy years of Jeremiah's prophecy concerning the Israelites in Babylon and the beginning of Daniel's prophecy of the four hundred ninety years,

bringing matters surrounding the dispersion of the Jewish people to a close, there is another break in time. Jeremiah's prophecy of the seventy years ended about 535 B.C., but Daniel's prophecy concerning the four hundred ninety years did not begin until about 444 B.C.

The prophecy of the Seventy Sevens begins with "the going forth of the commandment to restore and to build Jerusalem" (v. 25a), and that command, according to Nehemiah chapters one and two was issued by the Persian king, Artaxerxes, in the twentieth year of his reign, which, according to secular history, was 445 or 444 B.C.

(There are earlier decrees in Ezra, issued by Cyrus, Darius, and Artaxerxes [1:1, 2; 4:1-5, 11-24; 6:1-5, 14, 15; 7:11, 20, 27], which had to do with the Temple. But the decree by Artaxerxes in Nehemiah is *the ONLY decree* issued which had to do with the city itself, which the prophecy in Daniel specifically singles out [2:1ff]. And this is *the ONLY decree* which fits the chronology of the prophecy in Daniel; *and it fits this chronology EXACTLY, to the day.*)

*FROM* the issuing of the decree by Artaxerxes "to restore and to build Jerusalem" *UNTIL* the time Israel's Messiah appeared (*cf.* Zech. 9:9; Matt. 21:1ff) would be sixty-nine sevens (483 years); and at the completion, *the FULL END of this time*, Israel's Messiah would be "cut off" (vv. 25, 26a; *cf.* Ex. 12:40, 41).

(The Hebrew word translated "cut off," *karath*, is used many times in the O.T. referring to the death of individuals [*e.g.*, Lev. 7:20, 25, 27; Num. 19:13, 20]. And it is apparent that this is the manner in which the word is used relative to Israel's Messiah in Dan. 9:26a.

To see and understand how the time from Artaxerxes' decree to Christ's crucifixion is *EXACTLY* 483 years [using 444 B.C. and 33 A.D. respectively], note these figures: 444 + 33 =

477 years. But these are years of 365 days per year [or 366 days every fourth year], and Scripture uses a 360-day year [cf. Gen. 7:11, 24; 8:3, 4; Dan. 7:25; Rev. 11:2, 3; 12:14; 13:5].

Conversion to time seen in Daniel's prophecy is quite simple:  $477 \times 365.25$  [.25 added for leap years] = 174,224 days; then, divide this figure by 360, which gives 483.96 years. But bear in mind that only parts of the first and last years are to be used, which, if the correct beginning and ending dates within their corresponding years were known and used would leave *EXACTLY* 483 years [444 B.C. to 33 A.D.].

Thus, the Jewish people at the time of Christ's first appearance could have looked at Daniel's prophecy and Artaxerxes' decree and *NOT ONLY* have known *that their Messiah would be in their midst in 33 A.D. BUT ALSO that they would slay their Messiah that year.*

Christ was the Paschal Lamb, this Lamb was given to Israel, *ONLY* Israel could slay this Lamb, and knowledgeable Jews *would have known that.* In fact, a knowledgeable Jew *could have known the EXACT day and time Israel would slay their Messiah in 33 A.D., for he would have known the EXACT day and time when Israel would slay the paschal lambs.*

Israel slew *their KING.* The nation slew "the son of Man" [a Messianic title]. *BUT,* in the process, the nation *ALSO* slew the Paschal Lamb.)

Then, according to Daniel's prophecy, the Messianic Era would be ushered in seven years following Messiah's death [cf. vv. 24, 26].

But, God, so to speak, stopped the clock at the time Israel crucified her Messiah; and the last seven years, followed by the Messianic Era, await a future fulfillment.

The break in time occurs in the middle of verse twenty-six, between Messiah's death and the appearance of "the people of the prince," who will destroy "the city [Jerusalem] and the sanctuary [the rebuilt Temple on the Temple Mount]."

“The people of the prince” is a Hebrew idiom referring to *the prince himself* (cf. Dan. 7:18, 27 where this same expression is used).

(Note that this destruction of Jerusalem and the sanctuary *can ONLY refer to a future destruction, NOT to the past destruction in 70 A.D., as often taught* [cf. Matt. 24:15-23; Luke 21:20-24; II Thess. 2:3, 4; Rev. 11:1, 2]. *Events in the prophecy MUST occur during time covered by the prophecy itself.*)

This destroying prince is the man who will have made the seven-year covenant “with many” in Israel, marking the beginning of the last seven years of Daniel’s prophecy (v. 27).

This is the man seen riding forth on a white horse in the Book of Revelation when the first seal of the scroll is broken, “conquering, and to conquer” (6:1, 2). And, as *the ratifying of this covenant* will mark the beginning of the seventieth seven in the Book of Daniel, *the breaking of the first seal of the scroll* will mark the beginning of this period in the Book of Revelation.

(Some have sought to see the antecedent of the pronoun “he” in Dan. 9:27 [the one who makes the covenant with many in Israel] referring back to *the Messiah* Who was to be slain rather than *to the prince* that would come in v. 26. Grammatically, either could conceivably be the antecedent. However, “the prince” is the nearer antecedent, and the rules of grammar always favor the nearer as the antecedent in cases of this nature, unless, of course, something in the passage clearly shows that it isn’t.

In this case though, such doesn’t exist. In fact, the passage clearly shows just the opposite, that “Messiah” couldn’t possibly be the antecedent [e.g., Israel’s Messiah didn’t make a covenant with His people at the time of His first coming; and the Jewish sacrifices didn’t stop until the Temple was destroyed in 70 A.D.]



When this future prince appears and makes his covenant “with many” in Israel, the Jewish people, in accordance with time in the prophecy, will be placed in the position of *having just crucified their Messiah*.

The crucifixion occurred at the very end of and closed out the sixty-ninth seven. The Jewish people, timewise in relation to the prophecy, will, at that time, *be living at the very beginning of the seventieth and last seven*.

Time for them will be *EXACTLY as if Christ had just been taken down from the cross and placed in the tomb, awaiting resurrection*.

And God will deal with the Jewish people accordingly (cf. Matt. 23:37-39).

(Again, to properly understand the preceding, see Appendix I, “Beginning, Heavens, Earth,” in this second volume of the book.)

*Daniel’s prophecy is ABOUT to be fulfilled, with the third day, referenced through events at the beginning of the prophecy, ABOUT to dawn.*

*And on THIS day, the OPPOSITE of Christ occupying space on a cross or in a tomb will be in view. On THIS day, ALL of God’s firstborn Sons — Christ, Israel, and the Church — will be raised up to live in His sight.*

# 6

## **The Four Horsemen**

### **A Succinct Depiction of the Complete End Time**

(The breaking of the first four seals of the seven-sealed scroll in Rev. 6:1-8 provides a *succinct, skeletal account of Antichrist and his kingdom, from beginning to end.*

Then, the breaking of the remaining three seals and all of the different events seen from this point to the end of chapter nineteen provide *ALL of the sinews, flesh, and skin to cover the skeletal framework* set forth through the breaking of the first four seals [cf. Ezek. 37:1-10], providing a *COMPLETE word picture of the last seven years of Man's Day, including events surrounding Christ's return at the end of Man's Day.*

And this has been done *in complete keeping with the manner in which the book has been structured, revealed at the beginning in Rev. 1:1.*

"Four" is a number having to do *with the earth, particularly in relation to mankind on the earth* [e.g., the material restoration of the earth was finished *on the fourth day* in Gen. 1:14-19, there are *four divisions* of mankind on the earth in Gen. 10:5, 20, 31 (lands, tongues, families, nations), and there are *four points* of the compass in Rev. 7:1].

And a breaking of the first four seals of the scroll, having to do *with the earth and with mankind on the earth, covering the WHOLE of the matter*, would be in complete keeping with the way numbers are used in the Book of Revelation and with the manner in which Scripture is structured elsewhere, particularly evident in Genesis and John's gospel.

The relationship between the breaking of the first four seals to the breaking of the remaining three, along with other scripture extending to and including chapter nineteen of the Book of Revelation, will be discussed different places in subsequent chapters in this book.)

Christ's future work surrounding *the redemption of the inheritance* will begin to occur through judgments seen when the first seal on the seven-sealed scroll in Revelation chapter six is broken.

And this redemptive work will continue from that point *UNTIL ALL* of the remaining six seals have been broken and *ALL* of the judgments connected with the breaking of *ALL* seven seals have been brought to pass.

*THIS redemption of the inheritance* will occur during the last seven years of Daniel's Seventy-Week prophecy (a prophecy, often referred to as "*the Tribulation*"), which will be the concluding seven years of the previous dispensation, the 2,000-year dispensation in which God dealt/will deal with Israel.

(To properly understand Daniel's seventieth week in the preceding respect, refer to the previous chapter in this book [Chapter V] and Appendix I, "Beginning, Heavens, Earth," in this second volume of the book.)

*THEN*, this redemption will be completed through judgments occurring immediately following Christ's return, preceding the ushering in of the Messianic Era.

Prior to that time, the 2,000-year dispensation in which God deals with the Church will have been completed (a period unseen in Daniel's prophecy but occurring between the sixty-ninth and seventieth sevens, when "time" fulfilling Daniel's prophecy *has NOT been transpiring* [God has, so to speak, stopped the chronometer in relation to "time" in Daniel's prophecy]).

And the Church will have been removed from the earth into the heavens *BEFORE* God allows "time" in the prophecy to resume (*BEFORE* God allows the chronometer to, once again, begin marking off time in the prophecy), fulfilling the final seven years (Rev. 1:10-13; 4:1, 2).

However, the event marking the beginning of Daniel's seventieth week, seventieth seven, is *NOT the removal of the Church*. Rather, this event is marked by the *RATIFYING* of a covenant between "the prince that shall come [Antichrist]" and "many" (Dan. 9:26, 27).

Or, another way of marking the beginning, viewing the matter from a different vantage point, *would be to see THIS period beginning with the breaking of the first seal* in Rev. 6:1, 2.

Daniel, in his prophecy, presents matters *one way*; John, in the Book of Revelation, presents matters *another way*.

The sequential breaking of the first four seals of the seven-sealed scroll depicts *four horsemen — a rider on a white horse, a rider on a red horse, a rider on a black horse, and a rider on a pale horse*. And as each rides forth, certain things are stated about their separate activities, which have a correspondence with the different things signified by the different colors of the four horses (Rev. 6:1-8).

The whole of that being depicted *is dealt with in imagery, figures of speech, figurative language*.

And even the world when referring to "the four horsemen of the Apocalypse" has, over the years, dealt with the matter *in a similar, figurative fashion*.

Though there are four different horses, the rider on each horse *should NOT be thought of as a different person*.

To capsule the matter and then deal with it different places later in the subsequent four chapters in this book (Chapters VII-X), it becomes evident when reading and studying the text that the rider on the first horse is seen riding forth at a later time on a second horse, then a third, and then a fourth.

That depicted when this man rides forth on the second horse at a later time is contingent on and results from his actions when he had previously ridden forth on the first horse. Then, that depicted when he rides forth on the third

horse at a still later time is contingent on and results from his actions when he had previously ridden forth on the first and second horses. And, likewise, that depicted when he rides forth on the fourth horse at a later time yet is contingent on and results from his actions when he had previously ridden forth on the first, second, and third horses.

*ALL four are inseparably connected, in this manner. And seeing that wrought through the actions of one man, occurring at different times, depicted in the imagery used (four horses, each of a different color), appears evident from the way Scripture depicts and handles the whole of the matter.*

And, along with the preceding, in a larger respect, again, the actions of the four horsemen — the sequential actions of one man, appearing in four different settings — *present a complete word picture of the WHOLE of the matter.*

The actions of this man in this four-part word picture depict, in a succinct, encapsulated manner, *the COMPLETE redemption of the inheritance.* And this redemption of the inheritance will extend *FROM* the time that this man ratifies a covenant “with many” *TO* that time slightly over seven years later when this man, with his armed forces, is overthrown in the hills and plains of Megiddo.

*THESE eight verses provide the foundation. THEN, subsequent verses (6:9-19:21) provide the commentary which is built upon the foundation.*

*In this respect, Scripture ends the SAME way Scripture began.*

*The foundational, skeletal framework — having to do with the redemption of the inheritance — was set forth at the beginning, immediately prior to man’s creation, in Gen. 1:1-2:3. And the remainder of Scripture simply forms the sinews, flesh, and skin to cover the skeletal framework.*

*And, as previously shown, EXACTLY the same thing occurs at the close of Scripture, with the redemption of the inheritance and man once again in view.*

# 7

## **Rider on the White Horse**

GOES FORTH CONQUERING, AND TO CONQUER

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

When the Lamb opens, breaks, the first of the seven seals of the scroll which He had previously taken from His Father’s right hand — the scroll containing *the Father’s terms for the redemption of the inheritance* (a province in God’s kingdom, presently ruled by Satan and his angels, but about to be ruled by Christ and His co-heirs) — a thunderous voice is heard, saying, “Come and see.”

*And a rider THEN comes forth on a white horse.*

The rider is crowned (Gk., with a *stephanos*, NOT a *diadema* [differences explained later in the chapter]), carries a bow (though there is no mention of arrows), and is seen riding forth in a conquering manner.

This is the opening scene when the ONLY One Who had previously been found worthy in heaven, on the earth, and under the earth (encompassing the totality of territory, all mankind [both the living and the dead, those both “on” and “under” the earth], along with all angels) begins to break the seals of the scroll and redeem the inheritance (Rev. 5:3-10; 6:1, 2).

That revealed in this verse can only mark *a point in time and a beginning sequence of events* which Satan, since time immemorial, could NEVER have wanted to reach, much less SEE these events begin to unfold — i.e., see God's prophetic clock once again marking off time in Daniel's Seventy-Week prophecy, beginning a sequence of events which would bring about the redemption of the forfeited inheritance (forfeited by the first man, the first Adam, to be redeemed by the second Man, the last Adam).

As well, the redemption of the inheritance will result NOT ONLY in territorial rights being reclaimed BUT in two other inseparably related events occurring:

1) *The marriage of Christ and His bride* (the one whom the Spirit will have previously searched for and procured, the one who will have been revealed at the judgment seat).

2) *The remarriage of God and Israel* (a restored nation, following their repentance and national conversion).

(For additional information on the seven-sealed scroll of Rev. 5 and *the complete scope of that involved in the breaking of the seals of this scroll*, refer back to Chapters I, II in this volume of the book.)

Thus, the importance of properly understanding the things seen in Revelation chapter five concerning this seven-sealed scroll CANNOT be overemphasized. The breaking of the seals on this scroll will have far-reaching ramifications, affecting the complete redemptive, restorative program of God as revealed in Scripture.

*Prophesied events simply CANNOT begin, continue, and be brought to pass apart from these seals being broken*, which is the reason John, evidently realizing that which was involved, “wept much” UNTIL One was found worthy “to loose the seven seals” (Rev. 5:1-5).

Judgments brought to pass through the breaking of the seals on the scroll, as previously seen (*ref.* Ch. IV in the first volume of this book), *are redemptive in nature. It will be the Lamb of God who breaks the seals, NOT the Lion of the tribe of Judah.* And a central part of this redemptive action will involve *bringing about Israel's repentance.*

Part and parcel with effecting Israel's repentance through these judgments will be a seven-year covenant made with Israel by "the prince that shall come," "the prince of the covenant" (Dan. 9:26, 27; 11:22).

And the ratifying of this covenant will mark the point when time in Daniel's Seventy-Week prophecy resumes, which can only be the time seen in Rev. 6:1, 2 — a rider coming forth on a white horse when the first seal of the scroll is broken.

(This covenant, in Dan. 9:27, is referred to in connection with and is inseparably associated with *the time left in Daniel's prophecy* — "one week [*lit.*, 'one seven,' *i.e.*, *seven years*]."

In this respect, it is unlikely that this covenant will be made with Israel for seven years per se. The thought would undoubtedly be that only seven years remain in the prophecy, *associating the covenant with this remaining time.*

[For information on Daniel's prophecy of the Seventy Weeks, refer back to Ch. V in this volume of the book.]

## **The Appearance of the Rider on the White Horse**

The rider *on the white horse*, subsequently appearing on *a red horse*, then *a black horse*, and then *a pale horse* — with different things stated about the man's activities each of the four times that he is seen appearing in this manner — *can be none other than the final ruler, under Satan, of the kingdom of this world.*



This is the man introduced at the beginning, in Gen. 3:15, as “the seed of the serpent,” dealt with time after time throughout Scripture, and last seen cast into the lake of fire preceding the Millennium in Rev. 19:20 (and still there at the end of the Millennium in Rev. 20:10).

*MORE* is revealed about this man in Scripture than any other one man, aside from, of course, the One Whom Scripture is about in its entirety. But those in the world today, including the vast majority of Christians, know *FAR LESS* about this man (as well as the One Whom Scripture is about in its entirety) than they do about many popular individuals on the west coast. *And man’s lack of knowledge concerning this individual* — an individual who will first appear after one fashion (depicted by a rider *on a white horse*), but later after completely different fashions (as a rider *on a red horse*, then *a black horse*, and then *a pale horse*) — *can only aid in his widespread deception of and acceptance by the masses when he does make his appearance.*

*THIS is the man* who, in his day, will rule over a kingdom which will embody all inherent in the past kingdom of Babylon ruled by his numerous predecessors at different times throughout the Times of the Gentiles, dating back over 2,600 years, as seen in the Book of Daniel.

And there are two places in this book outlining, in a very succinct manner, the complete Times of the Gentiles — the four-part great image in Dan. 2:31-45 and the four great beasts in Dan. 7:1-14.

*EVERYTHING depicted by this great image and these great beasts will be embodied in this man’s kingdom.* Though this man is dealt with only in connection with the fourth and final part of the great image and the fourth and final great beast, the destruction of his kingdom will involve the destruction *of the complete image* (all four parts) *and all four beasts* (Dan. 2:34, 35, 44, 45; 7:11-17).

*The WHOLE of Gentile world power, throughout 2,600 years of time, will be seen in a composite respect in this man's kingdom, after this fashion.*

Understanding the preceding *is a MUST* in order to properly understand this man's appearance and his rise to power. As will be shown, this man will arise from a kingdom still viewed *as in existence*, though the world, in actuality, hasn't seen this kingdom since preceding the time Christ was on earth the first time.

In this respect, one *MUST* possess an overall understanding of that stated in Daniel's prophecy pertaining to the kingdom of this world under Satan as it is set forth particularly in Daniel chapters two, seven, and eight.

Thus, a large part of this section of the chapter, preceding dealing with this man's rise to power and actions, as depicted in Rev. 6:1, 2, will be given over to presenting an overall scope of the complete Kingdom of Babylon throughout the Times of the Gentiles, as seen particularly in these three chapters in the Book of Daniel.

### *1) Overall Scope of the Kingdom of This World in History*

The most widely held position among students of the Word concerning Daniel's "great image" in Daniel chapter two (or the "four great beasts" in Daniel chapter seven) views the four parts of the image (or the "four great beasts") as representing:

- 1) The Babylonian Kingdom.
- 2) The Medo-Persian Kingdom.
- 3) The Grecian Kingdom.
- 4) The Roman Kingdom (revived in its final form).

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most conservative commentators.

a) *Daniel Chapters Two and Seven*

The *ONLY* part of the prophecy really in question would be the fourth part of the “great image” (ch. 2), or the fourth “great beast” (ch. 7). Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar], and the succeeding two [Media-Persia and Greece] by conquering Babylon itself).

And this part of the prophecy has been fulfilled and is a matter of history. *BUT*, should the fourth part of the image (or the fourth beast) be identified *as Rome*?

There are two main reasons why individuals interpret the prophecy after this fashion:

- 1) Rome was the next world power following Greece.
- 2) The words, “and the people of the prince that shall come shall destroy the city and the sanctuary,” in Dan. 9:26, are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the Beast of Rev. 13:1ff, Antichrist).

In this respect, both the historical and prophetic aspects, as they are said to relate to Rome, are seen connected with the fourth part of the image (or the fourth beast).

Greece was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay) *would, from history, seem to be Rome* — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation *would appear* to be substantiated by Dan. 9:26.

In this verse, as previously shown, “the prince that shall come,” would be Antichrist; and “the people of the prince [understood as ‘his people’],” who would one day destroy the city of Jerusalem, are looked upon as a reference to the Romans destroying Jerusalem in 70 A.D. under Titus.

*Thus, Antichrist is said to be a latter-day Roman prince who will rule a revived Roman Empire.*

In this respect, all four parts of Daniel’s “great image” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “four great beasts” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a fulfillment in both history and prophecy. The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

*BUT*, is the preceding the way Scripture sets forth the fourth and final part of this Babylonian kingdom? *OR*, is this an attempt to interpret Biblical prophecy through using events in secular history rather than interpreting prophecy by comparing Scripture with Scripture?

*The answer is easy to ascertain if one remains SOLELY with-in that which Daniel (and related Scripture) reveals about the whole matter.*

Note first of all that Daniel’s image is seen *STANDING in Babylon* (2:31). This image has to do with a Babylonian kingdom from beginning to end.

“The head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38).

“The breast and arms of silver” *have to do with the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31).

And “the belly and thighs of brass” *have to do with the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

The mechanics of the preceding, of course, form the interpretation held in common by almost anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

*BUT*, note something often overlooked about the preceding: *This kingdom is Babylonian THROUGHOUT*. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass *ALL reigned from Babylon*.

When the Medes and the Persians came in and took the kingdom in 538 B.C., they conquered the kingdom at Babylon, reigned from Babylon, and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later.

*THEN*, when Alexander the Great took the kingdom, *he also conquered the kingdom at and reigned from Babylon*.

In other words, *the image is NOT seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece*.

*That’s NOT the picture at all. The image is seen STANDING in Babylon. The image is Babylonian in its ENTIRETY*.

(Note that “Babylon” in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel’s image appears [*i.e.*, Babylon existing as a city-state yet future as well].)

In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include a number of Middle Eastern cities or countries; *cf.* Jer. 51:29-32, 42,43].)

The fact that the image in Daniel chapter two is *Babylonian in its entirety* is one place where those who view a Roman Empire next in the prophecy go astray.

Rome had *NOTHING* to do with a reign from Babylon in history. *The capital of the Roman Empire was Rome, not Babylon. And Rome is NOT Babylon*, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

Those viewing Rome as representing the fourth part of the image *try to press secular history into Biblical prophecy at a point where it seems to possibly fit, but really doesn't. Then they further complicate the matter by a misinterpretation of Dan. 9:26.*

*Daniel though, identifies ALL four parts of the image. And he identifies the fourth part as being OTHER THAN the Roman Empire.*

*Daniel, in his identity, has Antichrist coming into power following a four-way division of the kingdom after Alexander the Great's death (cf. Dan. 7:7-28; 8:7-25; 11:1-22). The kingdom under Antichrist comes OUT OF and FOLLOWS the Greco-Babylonian kingdom and is represented by the LEGS of iron, and in its final form by the FEET, part of iron and part of clay.*

(No break in time is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to no break in time subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27]. However, it is evident from both Biblical and secular history that a break in time exists at these respective points in both prophecies, though no break in time precedes these in either prophecy.

This break in time though between the third and fourth parts of the image *DOESN'T lead to and end with Rome, in Europe. RATHER, it leads to and ends with a kingdom in the Middle East, in Babylon, the kingdom of Antichrist.*

Also, as with Daniel's subsequent prophecy of the Seventy Weeks, *events seen occurring within the prophecy itself CANNOT occur during the break in time not seen in the prophecy. Events seen occurring in the prophecy MUST occur within time covered by the prophecy.*

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] *MUST* occur within time covered by the prophecy itself, not outside of this time [as the destruction under Titus in 70 A.D. would be]. If this prophesied destruction didn't occur during time covered by the first sixty-nine weeks [which it didn't], then it *MUST* occur during time covered by the seventieth week.

And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] *MUST* be understood the same way.

In the preceding respect, it is just as *IMPOSSIBLE* to fit Rome into the prophecy regarding the great image and the great beasts [chs. 2, 7] as it is to fit Titus' destruction of Jerusalem into the prophecy of the Seventy Weeks [ch. 9]. *NEITHER can have anything to do with either prophecy.*

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45).

And such prominence relative to the fourth part is true elsewhere in Daniel as well (see chs. 7, 8, 11).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image? *IT'S NOT! Rather, it is the kingdom of Babylon under its last king (Antichrist) which occupies the forefront in the Book of Daniel.*

The identities of the other three parts of the image, beginning with the breast and arms of silver, are given in the

interpretation of the vision of the “four great beasts,” and this interpretation is provided in chapters seven and eight.

The “four great beasts” are said to represent *FOUR* kingdoms (four sequential kingdoms forming *the ONE Babylonian kingdom* [7:17; cf. v. 23]); and beginning with the second beast, *the last three are identified in chapter eight*:

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31).

For the identity of *the third*, compare verses five through eight with verses twenty-one and twenty-two.

For the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

Note that the identity of the second is *Media and Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image), the identity of the third is *Greece* (corresponding to the belly and thighs of brass), and the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

*Rome is NOT in the prophecy!*

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22), *and the vision then goes immediately into the days of Antichrist yet future* (the “little horn” in v. 9 is not Antiochus Epiphanes, as many expositors contend, but *Antichrist* [see parallel verses, vv. 23-26]).

Though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great's death (8:8b), it does *NOT* cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel's prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e., into the days of Antichrist* (vv. 9ff).



(Thus, there is a break *in the occurrence of events in relation to the Babylonian kingdom of over two millenniums* at this point in the prophecy — unseen in the prophecy, between the four-way division of the kingdom and the rise of the “little horn” [Antichrist] — as there is a break *in time of two millenniums* between the sixty-ninth and seventieth weeks of Daniel’s Seventy-Week prophecy [unseen in the prophecy as well].)

About three hundred years following Alexander the Great’s death, Rome appeared on the scene as the succeeding world power (about 27 B.C.), *but NOT as a world power fulfilling any part of Daniel’s prophecy surrounding the kingdom of Babylon.*

According to the way that the Book of Daniel is structured, *this prophecy CANNOT again continue to be fulfilled until Antichrist appears at the beginning of Daniel’s Seventieth Week.*

*THEN, and ONLY THEN, will the fourth part of the image from Daniel chapter two, the fourth beast in Daniel chapter seven, come into existence.*

#### b) Daniel Chapter Nine

Now, what about “the people of the prince that shall come” in Dan. 9:26? Does that not refer to a destruction of Jerusalem in 70 A.D. and to the Romans being Antichrist’s people in history?

Not at all!

First note the expression, “the people of the prince that shall come,” and compare this with a similar expression in Dan. 7:27 — “the people of the saints of the most High [*lit.*, ‘the high places’ (also plural in the Hebrew text in vv. 18, 22, 25b)],” who will one day take the kingdom (v. 18).

Note in verse eighteen that the ones who will one day take the kingdom are said to be “the saints of the most High [‘the high places’],” and in verse twenty-seven they are said to be “the people of the saints of the most High [‘the high

places’].” The expression, “the people of the saints of the most High [‘the high places’]” in verse twenty-seven, is, contextually, a reference to *the saints themselves* from verse eighteen.

And this same type expression in Dan. 9:26 should be understood the same way that interpretation has already been established in the previous chapter of the book. “The people of the prince” in Dan. 9:26, contextually, has to be understood as a reference *to the prince himself (and possibly also including those ruling with him)*. Failure to recognize the book’s own built in interpretation for Dan. 9:26 has resulted in confusion.

And the destruction of Jerusalem in Dan. 9:26, as previously seen, cannot be a reference to the destruction which occurred in 70 A.D., for this destruction occurred *OUTSIDE the scope of Daniel’s Seventy-Week prophecy*. Rather, since the destruction seen in this verse did *NOT* occur during the first sixty-nine weeks of the prophecy, *it can ONLY be a reference to a future destruction under Antichrist during the Tribulation*.

This is the same destruction referred to in Luke 21:20-24 (cf. Rev. 11:2).

Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, *depicting events in and around Jerusalem beginning in the middle of the Tribulation*. Matthew’s gospel centers around *ONE aspect of the matter* (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers around *ANOTHER aspect of the matter* (the city of Jerusalem itself).

*Again, the destruction in Dan. 9:26 MUST occur within the framework of time covered by the Seventy Weeks*. This destruction has to do with events occurring in connection with Daniel’s prophecy of the Seventy Weeks; and, contextually, it is seen occurring in connection with Antichrist breaking his covenant with Israel (v. 27 [cf. Dan. 11:22-32; 12:11; Matt. 24:15; II Thess. 2:3, 4; Rev. 6:3, 4]).

And where this man's actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture.

This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man's goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan's throne itself (Rev. 13:2) — God, *in His sovereign control of ALL things*, will use this man to bring about both *Israel's repentance and the destruction of Gentile world power*.

This will then be followed by *God's judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

## 2) *The Final Ruler of the Kingdom of This World*

Daniel chapter eleven is a continuation from chapter ten.

The same angel seen dispatched from heaven in chapter ten to show Daniel from “the Scripture of truth” that which would “befall thy people [the Jewish people] in the latter days” (cf. 10:14, 21; 11:2) is about to draw from all which has preceded in the Book of Daniel, along with related Scripture, and continue with the matter.

NOW, in chapter eleven, he is about to center on numerous things pertaining to that seen by John over two millenniums later when Christ begins to break the seals of the seven-sealed scroll.

APART FROM the first ten chapters of Daniel and related Scripture seen in both Testaments, *the things in this eleventh chapter could only remain hidden to man's understanding*.

BUT, with these preceding parts of Daniel and related Scripture, *the whole of the matter can be brought together, with the things in this eleventh chapter opened up and understood*.

Thus, certain things which heretofore could not be properly understood can now be opened up and revealed (*cf.* Dan. 12:4-9), which is what the next section of this chapter is about.

### **The Rise, Array, and Activities of the Rider on the White Horse**

As previously stated, Daniel chapter eleven — drawing from information provided in the opening ten chapters of the book, along with related Scripture elsewhere — provides *a complete history of the man seen when Christ begins breaking the seals of the seven-sealed scroll, FROM his appearance on the scene and rise to power at the beginning of and during the Tribulation TO his fall following Christ's return at the end of the Tribulation, seven years later.*

And apart from understanding this chapter aright, in the light of related Scripture, it would be next to impossible to understand certain things about this man, revealed as the Beast with seven heads and ten horns in Revelation chapters twelve, thirteen, and seventeen.

Thus, there is a wealth of information which can be derived about this man when Daniel chapter eleven is viewed and studied within its proper contextual setting, allowing other related Scripture to be opened to one's understanding.

#### *1) As Seen in Daniel Chapter Eleven*

Previous prophetic scenes in Daniel are briefly repeated in the opening verses of Daniel chapter eleven (vv. 2-4), connecting this chapter with previous revelation pertaining to the Medo-Persian kingdom and the succeeding Grecian kingdom (that represented by the second and third parts of the great image and the second and third great beasts in chs. 2, 7). The history of that depicted in these parts of the great image and great beasts in these verses is carried into

the four-way division of the kingdom following Alexander the Great's death (terminal events having to do with the third part of the great image and the third great beast).

And, ending these verses, leading into verse five, there is an evident allusion to both historical and prophetic aspects of this third part of the Babylonian Empire:

“...for his kingdom [Alexander the Great's kingdom following the four-way division] shall be plucked up, even for others [the Beast and his ten-kingdom federation] beside those [a reference back to the four-way division of Alexander the Great's kingdom].”

Then, verse five continues with information pertaining to that referenced by “others” in verse four (the Beast and his ten-kingdom federation), though this is where commentators can be seen divided into *two groups*.

*One group* (the largest by far) sees the next thirty-one verses in this chapter (vv. 5-35) as referencing battles and other events occurring during that part of the intertestamental period following Alexander the Great's death and the four-way division of his kingdom (323 B.C.), culminating with the actions of Antiochus Epiphanes during the second century B.C.

*The other group* though would see that occurring in this section, beginning with verse five, as continuing in a contextual respect from verse four — in line with that revealed in the preceding ten chapters — referencing battles and other events yet future, during the days of the Beast, the Antichrist.

So, how does one handle a division in thought among Bible students of this nature? The answer to that question is quite simple (actually, it has already been provided in the previous paragraph).

And the matter *must always be handled the same way. It must always be handled the way Scripture handles the matter — i.e., compare Scripture with Scripture, allowing Scripture to interpret the text for you.*

*And the manner in which Scripture handles the matter at hand is quite simple and easy to ascertain.*

This is handled in the Book of Daniel *the SAME way that it is handled any other place in Scripture* — events occurring during the latter part of the intertestamental period (slightly over three centuries) *are simply NOT dealt with elsewhere in Daniel.*

*There is NOTHING in the first ten chapters about events occurring during this time.*

Thus, with the eleventh chapter continuing from and dependent upon material in the first ten, *WHY should events during this part of the intertestamental period be found here?*

*The question is self-answering.*

Note a comparison of information on the four-way division of the kingdom and succeeding events both in chapter eleven and in preceding Scripture dealing with this subject.

In preceding Scripture, revealed events of the nature seen in chapter eleven *ALWAYS* go immediately from the four-way division of the kingdom following Alexander the Great's death to the days of Antichrist (e.g., 8:8-14, 21-25).

And the matter is dealt with *the SAME way* relative to verses pertaining to the four-part great image or four great beasts (chs. 2, 7), or anyplace else in the book.

(Some Bible students do the same thing with parts of Daniel chapter eight [vv. 9-14] as they do with parts of Daniel chapter eleven [vv. 5-35] — attempt to see events during an intertestamental period rather than seeing them as events yet future during the days of the Beast.

Some of this confusion is fostered by attempts to see a Roman Empire in history fulfilling part of the prophecy of the great image and the great beasts [e.g., refer to the footnotes for Dan. 8:9ff in the Scofield Reference Bible, either 1917 or 1967 edition].

And seeing a Roman Empire in history after this fashion would necessitate that the Beast arise from what is referred to as a revived Roman Empire rather than, as Scripture presents the matter, from *the four-way division of Alexander the Great's kingdom* [something subsequently dealt with in this chapter].

In one respect, trying to deal with events during an intertestamental period [which would include events surrounding Antiochus Epiphanes] in Daniel is somewhat like trying to deal with a Roman Empire and a revived Roman Empire in Daniel.

It is little more than attempting to make secular history fit Biblical prophecy rather than allowing Scripture to interpret Scripture.

And, as is so often the case, one error can easily lead into other errors.)

Thus, if an individual is going to deal with Dan. 11:5-35 in a completely Scriptural respect, he will have to deal with these verses as having to do *with events yet future, NOT with events which have already occurred in the past.*

As evident through comparing Scripture with Scripture, these verses provide commentary on previous verses in Daniel having to do with Antichrist's rise to power during the first half of the Tribulation — subduing, conquering, three kings (7:7, 8, 24; 8:8-10; 11:4), then three others (11:5-20), with Antichrist arising as the seventh (11:21ff), *EXACTLY as seen in Rev. 12:3; 13:1; 17:8-11* — along with his reign of terror beginning in the middle of the Tribulation, leading into his eventual destruction shortly after Christ returns at the end of the Tribulation (vv. 36-45).

The conquering of the first three kings in Daniel chapter eleven (v. 4) has to do with Alexander the Great's kingdom following his death (the kingdom was divided among his four generals at this time).

Then, carrying matters into the latter days, as the text does, the Beast, the Antichrist (the "little horn" of Dan. 8:9), coming out of the northern division of this kingdom, is seen subduing "three kings" (cf. Dan. 7:7, 8, 24; 8:9, 10).

That is, from the standpoint of the way that the matter is set forth in Daniel, he will be seen controlling this northern division of the kingdom and conquering the three kings controlling the other three parts of the kingdom (a kingdom seen in Scripture as still possessing life, seen as still existing, in the end times [cf. Dan. 2:35; 7:12]).

And, conquering these other three kings will give the "little horn," Antichrist, *control of the ENTIRE kingdom — something ABSOLUTELY NECESSARY if he is to control the governmental power depicted by the complete image or the four beasts, allowing him to fulfill that stated about the final part of this image or the fourth beast.*

Thus, according to Scripture, Antichrist's kingdom (a yet future kingdom, existing during the Tribulation) *will emanate out of Alexander the Great's kingdom (depicted by the third part of the "great image" [ch. 2] or the third "great beast" [ch. 7]), NOT out of that depicted by the fourth part of the "great image" or the fourth "great beast."*

The latter would, of course, be necessary within the ideology of a Roman Empire *in history* and a revived Roman Empire *in prophecy* fulfilling that seen in the fourth part of the great image, the fourth great beast).

*BUT, the existence of the fourth part of the great image, the fourth great beast, is YET FUTURE in its ENTIRETY; and a knowledge of this fact ALONE, CLEARLY revealed in Daniel, will show that Rome can have NO part in the entire matter.*



Through the progression of events seen in the Book of Daniel, necessitating that they be the same in the Book of Revelation, the kingdom of the Beast becomes the fourth kingdom, *a kingdom which will NOT exist in any visible form BEFORE this man appears on the scene.*

And this kingdom, of necessity, *will be a Middle East kingdom (cf. Ps. 83:1ff; Dan. 11:1ff), NOT a Roman kingdom centered in Europe as is so often taught.*

Thus, drawing from preceding parts of the book, this is what Dan. 11:4b has to do with, introducing that seen in the remainder of the chapter.

With this in mind, it is a simple matter to see that, beginning with verse five, additional information is provided concerning the Beast's kingdom.

And, continuing from verse five throughout the remainder of the chapter, the events depicted are those having to do with the Beast's rise to power, his reign, and his eventual fall and destruction — events occurring at the beginning of, during, and immediately following the last seven years in Daniel's Seventy-Week prophecy.

## 2) *Carries a Bow, Wears a Crown, Goes Forth Conquering*

Introducing the previously discussed part of Daniel chapter eleven, *three kings are subdued (v. 4)*, which could only occur as introductory to the Tribulation. This could only be viewed as part and parcel with the breaking of the first seal of the seven-sealed scroll in Rev. 6:1. Then verses five through twenty present three more kings — *the king of the south, the king of the north, and a raiser of taxes*, covering events occurring throughout the first half of the Tribulation.

Near the middle of the Tribulation, when these additional three have all been put down, *a seventh arises (v. 21 [the one having begun by conquering the first three in v. 4])*. And the remainder of the chapter is given over to information about

this man, who will rise to power in a progressive manner during the first half of the Tribulation and then rule the earth during the last half of the Tribulation.

This is the “little horn” of Dan. 8:9; and Dan. 11:5-20 provides information concerning things which will transpire in the kingdom during the first half of the Tribulation, allowing this man, near the middle of the Tribulation, to eventually assume the power which he will have aspired to attain throughout this time.

This is the man *who will be the seventh head of the Beast* with “seven heads and ten horns [the ‘horns’ referencing his *ten-kingdom federation*]” (Rev. 12:3; 13:1). This is also the man who will receive the deadly “wound by the sword,” yet live, becoming “*the eighth,*” but still of “*the seven*” (Rev. 17:8-12).

This man will evidently be slain shortly after he comes into power as the seventh head, for he is seen in *the place of the dead (the abyss)* after receiving the deadly “wound by the sword” (Rev. 13:3-5). And it is from this place that he will arise when his deadly wound is healed, *i.e.*, when he is raised from the dead (Rev. 17:8ff).

And, in the light of what is presently happening and will happen in that part of the world (*cf.* Rev. 20:4), it would seemingly be very much in line with where things are headed — the way Scripture describes matters in that day — to think that this man may very likely be beheaded, making the healing of his deadly wound even more remarkable and miraculous in the eyes of the world, as seemingly seen in Rev. 13:3b, 4:

“...and his deadly wound was healed: and all the world wondered after the beast.

And they worshiped the dragon [Satan] which gave power unto the beast [*cf.* v. 2]: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make way with him?”

These verses describe the way matters will exist on earth when this man comes into power, is slain, and is then miraculously raised from the dead.

But, let's drop back and look at some of the things revealed about the man in Dan. 11:21ff and see his actions at the beginning of and during the first half of the Tribulation, seeing how he rises to the position of *the seventh head*, a position which he will occupy at the time he receives the deadly wound by the sword.

Daniel 11:21-35 actually provides a great deal of information in this realm, not necessarily seen after this same fashion elsewhere in Scripture. And, if these verses are relegated to history, as so many attempt to do, all of the things revealed in this section about this man are then lost.

Comparing Dan. 11:21ff with Rev. 6:1, 2, it becomes a rather simple matter to understand a number of things about this man and his actions, which allow him to rise into a position of world power as the last and final king of Babylon.

In Dan. 11:21, this man, introduced by the Spirit through Daniel, as "a vile person," will "come in *peacefully*, and obtain the kingdom by *flatteries* ['by *intrigues*,' i.e., through *conniving, scheming, trickery, double-dealing, subterfuge, underhandedness, etc.* (cf. II Thess. 2:9-12)]."

In Rev. 6:2, this man is seen going forth with "a bow," but *there is no mention of arrows* — describing exactly the same scene depicted in Daniel, though after another fashion.

And the next verse in Daniel's prophecy (v. 22) calls attention to the fact that, through this man's conniving and scheming, with his oratorical skills (Dan. 8:23; 11:36, 37), *powers that might oppose him will be swept away apart from the use of arrows with his bow* (i.e., victory will be achieved through *oratorical intrigues* rather than through the use of arms and force).

In short, this man's oratorical skills will evidently far exceed that of any political or military leader that has ever appeared on the scene in all of man's 6,000-year history. And his manipulative, double-dealing, underhanded ways, in connection with his oratorical skills, will undoubtedly make the actions of anyone over the years, seeking advancement through similar means, seem like child's play. This man will be *the MASTER of oratorical deceptive means to achieve advancement; and HE will make it ALL work.*

In Rev. 6:2 he is seen wearing "a crown" (Gk., *stephanos*, *NOT diadema*) as he goes forth in the manner seen in Daniel, described in Revelation as "conquering, and to conquer."

The fact that he is seen wearing a crown described by the Greek word *stephanos* rather than *diadema* goes hand-in-hand with his described ambitions in both the Books of Daniel and Revelation.

Then, when his ambition is realized, matters change in this respect; he is then seen wearing a crown described by the Greek word *diadema* (Rev. 12:3).

(There are two words in the Greek text for "crown" — *stephanos*, and *diadema*. Comparing Scripture with Scripture, with *regality* in view, one major distinction stands out concerning how these two words are used. *Diadema* refers to the type crown worn by a monarch, one presently exercising regal power. *Stephanos*, on the other hand, is used in an opposite sense. It is used to show *someone crowned but NOT presently exercising regal power.*

For example, the crown seen on Christ's head in Rev. 14:14, preceding His reign, is referred to by the word *stephanos* in the Greek text. A crown on Christ's head at this time *could only anticipate His impending reign.* But note Rev. 19:12 when He comes forth to reign [v. 16]. He is then seen wearing crowns referred to by *the word diadema.*

And the thought could only be the same in Rev. 6:2 in the light of Rev. 12:3; 13:1 [where both words are used — one before Antichrist appears as the seventh head, the other after he appears as the seventh head].)

In Rev. 6:2, the man on the white horse rides forth wearing a crown depicted by the word *stephanos*, showing regal aspirations which have yet to be attained.

Then, in Rev. 12:3 he is seen *exercising WORLDWIDE DOMINION* — shown by his wearing a crown depicted by the word *diadema*, NOT by the word *stephanos*. He, as the seventh head, is NOW seen in occupying the position which he had sought to attain through intrigues over the past three and one-half years.

Then there is one other matter which needs to be mentioned before ending this chapter, though it will be dealt with extensively in the next chapter, in connection with this same man riding forth *on a red horse* in Rev. 6:3, 4 when the second seal of the scroll is broken.

That which needs to be briefly dealt with in this chapter and then left for the next chapter is something mentioned extensively in Daniel's prophecy, particularly in the prophecy of the Seventy Weeks in chapter nine and different parts of chapter eleven in connection with this man's activities in relation to the Jewish people.

That in view *is the seven-year covenant* which this man will make with Israel at the beginning of the Tribulation. And the ratifying of this covenant is associated, more so than any other one thing, with the time when the Tribulation begins, the time when God once again begins marking off time in Daniel's Seventy-Week prophecy.

That is to say, the ratifying of this covenant with Israel evidently marks the point in time when the Tribulation begins, when Daniel's Seventieth Week begins.

With Israel's independent ways today, how will the Jewish nation be pulled into something of this nature? Believing this man's oratorical intrigues could furnish one answer, though, because of Jewish experience dealing with the Gentiles in modern times, they would invariably be quite cautious and not easily fooled or misled.

Or what conditions could possibly come about in the world which would even make a covenant between Gentile powers and Israel possible or necessary?

And to further complicate matters, Israel is going to go to this man for help rather than this man coming to Israel offering such help, as will be seen in this covenant.

Note Hosea 5:13 in this respect:

“When Ephraim saw his sickness, and Judah saw his wound [both ‘Ephraim’ and ‘Judah’ used referring to *Israel*, existing in the state described in Isa. 1:4-6], then went Ephraim to the Assyrian, and sent to king Jareb [both ‘the Assyrian’ and ‘king Jareb’ used referring to *the one making the covenant with Israel*]: yet could he not heal you, nor cure you of your wound.”

As previously stated, the matter is dealt with in the next chapter of this book, when Christ breaks the second seal of the seven-sealed scroll. *This SAME man, having previously appeared on a white horse, will THEN come forth on a red horse, showing NOT ONLY Israel BUT the whole world his true colors — NO longer WHITE, BUT now RED.*



## 8

### **Rider on the Red Horse**

TAKES PEACE FROM THE EARTH

“And when he had opened the second seal, I heard the second beast [‘living creature’] say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword” (Rev. 6:3, 4).

The rider appearing on a red horse when the second seal of the scroll was broken had previously appeared on a white horse when the first seal was broken. And this man, at the time of his previous appearance, was seen presenting himself *in a manner other than his true form*.

This man, in this previous *masquerading form*, was seen gaining acceptance through *his oratorical powers and intrigues* (i.e., contextually, in the light of where this man could be seen carrying matters, using his oratorical powers to call attention to himself through about any and every dishonest and deceptive means known to man). He, through this means, was seen deceiving the masses, which would include particularly those in the nation of Israel.

Then, inseparably connected with the preceding, *the one thing* which opens the door to and begins the whole of revealed ensuing events *is a covenant* which the man seen riding forth on a white horse at the beginning makes with Israel. And, as revealed in Dan. 9:27, this covenant will be made with “many,” *NOT with all*.



The prophecy in Dan. 9:24-27 begins and has to do with *the WHOLE house of Israel, NOT just those in the land at this time*. Thus, the “many” ascribing to this covenant in this respect would have to do with *those Jews in the land, forming the nation of Israel, NOT with other Jews worldwide*.

Nevertheless, though the whole house of Israel would not be in view, a covenant will be made between this man and the nation of Israel (above 6,000,000, about two-fifths of world Jewry).

And beginning at this point (the time when the first seal of the scroll is broken), the ratifying of this covenant *could ONLY be the main KEY to properly understanding this man’s rise to power as seen at the beginning of the Tribulation, his actions toward the Jewish people during the Tribulation, and his eventual fall from power at the end of and following the Tribulation*.

(The word, “covenant,” appears seven times in the Book of Daniel [9:4, 27; 11:22, 28, 30 (twice), 32], and *all except the first usage have to do with the covenant which this man will make with Israel*.)

Reference to this covenant forms *the centerpiece* in events occurring during the last seven years of Daniel’s Seventy-Week prophecy. And, as well, referring to these same events from a different perspective in Daniel chapter eleven, the same thing is seen in the actions of the man making the covenant with Israel [vv. 21ff].

*WHY does this covenant occupy such a prominent place in Daniel’s Seventy-Week prophecy and the latter part of the Book as a whole?*

*WHY is this covenant so spoken against [e.g., “a covenant with death,” “at agreement” with sheol (Isa. 28:15)]?*

*The answer is plain and simple.*

*This covenant will have to do with Satan’s attempt to completely counter what God is about to do through the fulfillment of Daniel’s Seventy-Week prophecy.*

God, through the judgments seen in the seven-sealed scroll *will be about to bring about Israel's repentance, allowing the nation to THEN fulfill her calling.*

This covenant will attempt just the opposite. This covenant will further aid Israel's efforts to remain in the land, in an unrepentant state, separate from God's plans and purposes for the nations.

Thus, essentially, this covenant will further aid Satan's efforts to continue the status quo, leaving him and the nations holding the sceptre.)

This man, appearing *as a man of peace* (Dan. 11:21, 24), will apparently possess the answers necessary to defuse the Middle East situation (at least *seemingly, in man's eyes*, for only Christ's return can effect true, lasting peace in the Middle East and the world at large). And, because of the place which Israel occupies in God's economy, Israel must be recognized as *the nation lying at the center of the whole of the matter* (ref. Chapters I-III in Vol. I of this book).

*A secure and stable situation surrounding Israel MUST exist FIRST IF peace of any type is to exist in the Middle East and the Gentile world at large.* And the rider on the white horse, making the covenant with Israel, will evidently recognize and know at least that much about the overall matter.

This man, of necessity, will have to occupy a very prominent position in world affairs at the beginning of the Tribulation. He will have to occupy such a position in order to make a recognized covenant with the Jewish people, whom he will have deceived — one recognized by both Israel and other nations.

And this could possibly be seen in an even greater respect since Israel, by going to this man rather than this man coming to Israel, will recognize the ability of this man to stand behind the terms of the covenant.

The fact that Israel will go to this man rather than he come to them is plainly stated in Hosea 5:13:

“When Ephraim saw his sickness, and Judah saw his wound [both ‘Ephraim’ and ‘Judah’ used referring to *Israel*, existing in the state described in Isa. 1:4-6], then went Ephraim to the Assyrian, and sent to king Jareb [both ‘the Assyrian’ and ‘king Jareb’ used referring to *the one making the covenant with Israel*]: yet could he not heal you, nor cure you of your wound.”

### **Events Occurring between Now and Then**

Exactly how events *in the world will transpire up to the time this covenant is made*, leading into conditions which will exist *in the world at that time*, cannot be known. That which has been revealed in Scripture pertaining to Israel and the nations *begins at the time this covenant is made and continues from that point*. Details pertaining to Middle East events of this nature occurring during modern times preceding the ratifying of this covenant *are simply NOT dealt with in Scripture*.

Things often happen *fast* in the Middle East; and things can change overnight, with a new day bringing about an entirely different set of circumstances, resulting in a person’s outlook on matters being quite different than he might have viewed them the preceding day. Thus, bide your time and let the Lord work these things out as He, in His sovereign control over all things, moves men and nations at will, as one might move pawns on a chess board.

But, though one can’t know exactly how events between Israel and the surrounding nations will transpire between now and the beginning of the Tribulation, one can see things evidently beginning to take shape in that part of the world — the increasing Anti-Semitism, the appearance of Anti-Israeli and Anti-Western nations and/or terrorists groups such as Iran, Hamas, Al-Qaeda.

As well, in conjunction with the preceding, one can know that very little time is left in Man's 6,000-year Day for God to bring about Middle East conditions necessary for a man to appear and make a covenant with Israel, particularly since Israel is seen going to this man rather than this man coming to Israel (conditions which, of course, do not currently exist).

One can know that we are very near that coming day when these prophesied events will begin to occur. The present dispensation has almost run its course, we are fast running out of time, and only a few years at the very most could possibly still remain.

And, though a period of time will exist between the rapture and the beginning of the Tribulation, it could not possibly be that long.

(For information on where we can only be in relation to "time" left in the present dispensation, or during Man's Day itself, refer to the author's book, *We Are Almost There*.)

Thus, specifics about Middle East events pertaining to Israel and the nations which would show how the present turmoil will ultimately lead into the situation which will exist at the beginning of the Tribulation *simply CANNOT be known*. The present turmoil will, somehow, evolve into a situation where a strong leader (though not having become the world leader at that time) will appear with the seeming answer to Middle East peace — something which will have eluded all of his predecessors.

The Jewish people forming the Israeli nation in the Middle East will evidently be deceived by this man's overtures, go to him, and buy into that which he has to offer.

And once this has occurred, Scripture picks up at this point and begins to clearly relate numerous things which will then transpire.

*But, until that time arrives, there is NO revelation to work with. And any conjecture on the part of individuals attempting to figure out Middle East events between now and the beginning of the Tribulation can only be just that — conjecture, which may or may not turn out to bear any semblance to that which really transpires at all.*

(Note that certain events occurring before the beginning of the Tribulation are seen in the opening five chapters of the Book of Revelation, *but these are NOT events having to do with Israel and the nations in relation to the subject under discussion.*

*These are events having to do with the removal of the Church, the judgment of the Church, and other events occurring in heaven prior to the beginning of the Tribulation on earth.*

These are events previously dealt with throughout a large part of Vol. I and the opening five chapters in Vol. II of this book.)

## **The Mosaic Economy, the Temple Mount, the Temple**

The covenant which the man about to appear will make with Israel will, of necessity, *have to involve things in the Mosaic Economy, particularly things having to do with the Temple Mount and the Temple itself.*

*This can be clearly seen BOTH from events which will transpire in Israel during the first half of the Tribulation and from the way this man will break the covenant.*

The Jewish people, during the first half of the Tribulation (actually, as will be shown later in this chapter, near the beginning of the Tribulation) are going to gain access to the Temple Mount, rebuild their Temple, and reinstitute the Old Testament sacrificial system.

And, in the middle of the Tribulation, the man having previously made a covenant with Israel is going to break

this covenant by stopping the previously instituted sacrifices occurring at the Temple. He is going to enter into and desecrate the Holy of Holies (the dwelling place of God among His people in the O.T. theocracy), declare himself to be God, and subsequently destroy the Temple and the city of Jerusalem.

And he will then set his sights *on efforts to destroy and completely do away with the Jewish people, NOT ONLY in Israel BUT worldwide.*

As Hitler sought to produce *a Jew-free Europe*, this man will seek to produce *a Jew-free world*, seeking to destroy the Jewish people from off the face of the earth (cf. Esther 3:5, 6; Ps. 83:3, 4; Dan. 9:27; 11:31, 32; 12:11; Matt. 24:15ff; Luke 21:20ff; II Thess. 2:3, 4; Rev. 12:1-17.)

### 1) *A Brief History of Israel, the Temple, and the Theocracy*

There is really *NOTHING* more important to the Jewish people than a return to the things connected with the Mosaic Economy. And at the center of everything *is a rebuilt Temple ON the Temple Mount.*

All of this can be clearly seen from that which occurred in 1967 in Israel during the Six-Day War.

But first, in order to better understand that which occurred during this war, note a brief history of Israel over the past 3,500 years *in relation to the Temple and the theocracy.*

From the time of the construction of the Tabernacle during Moses' day to the time of the Babylonian captivity, about eight and one-half centuries passed.

And throughout this time, *the people of Israel were in possession of the Tabernacle or the succeeding Temple, with a theocracy existing in the camp of Israel* (discounting the time [about 100 years] that the ark of the covenant was separated from the Tabernacle and in the hands of the Philistines [I Sam. 4:11; II Sam. 6:17]).

Then, the Jewish people were without their Temple during the seventy-year Babylonian captivity and the succeeding time which it took for the returning remnant to rebuild the Temple.

This was the same Temple in existence when Christ was on earth the first time, though an extensive rebuilding and refurbishing process had occurred (John 2:18-21). And, as well, this was the Temple destroyed by the Romans, along with the city of Jerusalem in 70 A.D.

Thus, in the overall history of Israel — from Moses' day to the destruction of the Temple and city of Jerusalem under Titus with his Roman legions in 70 A.D. — the Jewish people, throughout some 1,500 years of Jewish history, were, in reality, without a Temple (or Tabernacle) for about two hundred years.

And though the Glory did not return to the Temple built following the Babylonian captivity, which would have resulted in a restored theocracy, *the shadow of regality remained.*

That's plain from Jesus' statement regarding the place which the Scribes and Pharisees occupied 2,000 years ago, as seen in Matt. 23:2. The Scribes and Pharisees were seen *as individuals occupying "Moses' seat."*

However, things have been quite different in this respect for the past nineteen and one-half centuries. Since 70 A.D., when the Temple was destroyed by the Romans under Titus, *the people of Israel have been WITHOUT a Temple — something completely unprecedented in the 3,500-year history of the nation.*

*NEVER* in Israel's history, prior to the destruction of the second Temple, had generations of Jews come and gone without direct contact with either *the Tabernacle or the Temple.* And *UNTIL the establishment of Israel as a nation in the land once again (on May 14, 1948), the issue of a third Temple could NOT even be raised.*

*ALL of this though began to change with the establishment of the nation in the land once again and with the subsequent Six-Day War in 1967 And it is about to change even MORE.*

*Israel is ABOUT TO have a third Temple, and THEN a fourth, which the Lord Himself will build following His return and His dealings with the Jewish people.*

## 2) A Third Temple — HOW?

The question is not, “Will a third Temple be built?” The Word of God is clear on this matter.

A Temple *WILL EXIST* in the land during the days of Antichrist, and his assuming power over the earth in the middle of the Tribulation is closely connected with action which he will take concerning this Temple (cf. Matt. 24:15-21; II Thess. 2:3-10).

As previously seen, Antichrist will, at this time, *DESECRATE the Temple*; and he will subsequently *DESTROY the Temple* (cf. Dan. 9:26, 27; Luke 21:20-24).

The question concerning the building of a third Temple should thus be, “*HOW...?*,” or “*WHEN...?*,” NOT “*Will...?*”

There are two major events which have occurred during modern times, with a third yet to occur, *which can ONLY be seen as progressively setting the stage for a rebuilding of the Temple*:

1) *The first* was the establishment of the New State of Israel in 1948.

2) *The second* was the capture of the Old City of Jerusalem (the place of the Temple Mount and thus the Temple site) during the Six-Day War of 1967.

3) *The third* will be that day when the Temple Mount, or a part of the Mount (a part of the Old City still controlled by the Moslems), will come under Jewish control once again.



During the battles which immediately followed Israel's declaration of independence on May 14, 1948, the Old City of Jerusalem was lost to the Arabs; and the Jews were subsequently barred from this part of Jerusalem. This situation persisted for almost twenty years; but during the Six-Day War of 1967, Israel captured certain portions of land previously controlled by the Arabs, and among these portions of land *was the coveted Old City of Jerusalem.*

And at the very point of conquest, the interest of the captors became focused on *ONE THING ALONE* in the Old City — *THE WAILING WALL*, also called "the Western Wall."

This wall was the only visible, surviving part of the second Temple; and it was *to THIS PLACE that the captors of the Old City DESPERATELY wanted to go.*

And in many cases, because of unfamiliarity with the Old City, guides had to be employed to direct the troops to the Wailing Wall.

Then, as word began to spread, it was not long before governmental leaders, rabbis, and others began to enter the Old City *for the EXPRESS PURPOSE of going to the Wailing Wall.*

*They came, stood before the wall, prayed, and wept; and during the days and years since, they have continued to come to stand there, to pray, and to weep.*

For the Jewish people, *there is presently NO PLACE ON EARTH LIKE THE WAILING WALL.* This is the closest they can presently come to their Temple, *the central place of a past theocracy and the central place of worship for the people ruling in the theocracy.*

*And the entire matter dates ALL the way back to the days of Moses — almost three and one-half millenniums.*

*Thus, it is no wonder that they continue to frequent this place day after day after day, standing before this wall, praying and weeping.*

*But the Wailing Wall is still NOT enough. The Jewish people WANT that which the Wailing Wall only portends, calls to mind. They WANT their Temple once again, for they know that WITHOUT the Temple there can be NO restoration of the kingdom and the accompanying Glory.*

Unfortunately though, the Temple site, located just beyond the Wailing Wall, is seemingly occupied at the present time *by the Dome of the Rock* (a Moslem shrine). And Jewish law prohibits the disturbance of any religious shrine in Israel.

In keeping with this law, after the Israeli troops captured the Old City of Jerusalem in 1967, Jewish authorities turned over responsibility of the Temple Mount to an Islamic charity.

Then, to further complicate matters, the Dome of the Rock is not just any religious shrine. It dates all the way back to 691 A.D. and is *the third* most sacred site in the world for the followers of Islam (after Mecca and Medina).

The Dome of the Rock stands over the site from which Moslems believe Mohammed ascended (leaped) to heaven.

And to even further complicate matters beyond the preceding, the El Aksa Mosque, built after the Dome of the Rock, is also on the Temple Mount.

Thus, even though the Jewish people control the Old City of Jerusalem, *they DO NOT control the Temple Mount*; and, under Jewish law, they are prohibited from disturbing Moslem structures on this site.

Not only is this the case, but for Israel to disturb these structures under present conditions, especially the Dome of the Rock, would inflame the entire Moslem world (about 1.8 billion adherents).

Officials in Israel today, viewing this situation, state, "Anything seen as a threat to the Dome of the Rock would be *highly provocative* to Moslems."

And the head of the Supreme Moslem Counsel in Jerusalem echoed the attitude of the followers of Islam toward this place some years back when he stated, "The Moslems are *prepared to die for this place* [a statement actually referring to the Temple Mount, which would include land upon which both the Dome of the Rock and the El Aksa Mosque are built]."

*WHAT then will transpire to allow Israel access to this site? IF an answer can be provided, it would have to be within the framework of the covenant yet to be made between the man of sin and Israel.*

As previously seen, the man of sin will break his covenant with Israel by stopping the Jewish sacrifices, entering into the Holy of Holies, and declaring himself to be God (cf. Dan. 9:26, 27; 11:30-32; Matt. 24:15; II Thess. 2:3, 4; Rev. 11:1, 2).

In view of this, the ratifying of the covenant will somehow evidently involve or allow a restoration of the Mosaic Economy, with its Temple and sacrificial system.

Accordingly, this man will evidently be the one to bring about a solution to the present dilemma in which the Jewish people find themselves.

We know from Dan. 11:39 and Joel 3:2 that he will be instrumental in dividing the land (establishing borders) in the Middle East; and the Temple site, located on the Temple Mount, *the most important piece of real estate, not only in the land of Israel, but on earth, could ONLY form the major part of the territory in view.*

To move beyond the preceding thoughts though is to move beyond information which Scripture provides. But, things which we can know for certain are these:

- 1) A seemingly intractable situation *presently exists*, denying the Jews access to their Temple site.

2) This seemingly intractable situation *WILL one day be resolved*, giving the Jews access to this site (and this is one reason, among others, that Antichrist undoubtedly fits into the picture, *bringing about a resolution to the problem in that coming day*).

3) The Jews *WILL rebuild their Temple; that much is CERTAIN!* And, seemingly, it will have to be built where the Dome of the Rock now stands (*ref. Rabbi Shlomo Goren's calculations in the next section, Part 3, bottom of this page*). *THIS Temple MUST be built, as the two previous Temples, in the "place which the Lord shall choose"* (Deut. 12:10-14).

In 1903, Great Britain offered the Jewish people land for Zionist purposes in British East Africa. The Jewish people though would *NOT* even consider such an offer. They were interested in *ONE tract of land ALONE — the land in the Abrahamic Covenant*.

In like manner, the Jewish people would *NEVER consider building their Temple on any site other than where it had stood on two previous occasions*.

The Jews have an affinity *for a PARTICULAR land insofar as the nation is concerned*, and they have the same affinity *for a PARTICULAR place in that land insofar as the Temple is concerned*.

### 3) A Third Temple — *WHEN?*

Note the words of General Shlomo Goren, chief rabbi of the Israeli armed forces, as he stood at the Wailing Wall on June 7, 1967 following the capture of the Old City of Jerusalem during the Six-Day War (June 5-10):

*"We took an oath today, while capturing the city. On our blood we took an oath that we will never give it up, we will never leave this place.*

The Wailing Wall belongs to us. The holy place was our place first, our place and our God's place.

From here we do not move. *Never! Never!*"

After the Old City of Jerusalem had fallen to the Israeli troops during the Six-Day War in June 1967, the commander of these troops stood at the Wailing Wall and announced:

"None of us alive has ever seen or done anything so great as he has done today."

Defense Minister Moshe Dayan stood at the Wailing Wall that day and vowed:

"We have returned to the holiest of our holy places, *never* to depart from it again."

Rabbi Shlomo Goren, along with the preceding quote, stood at the Wailing Wall on that day and cried out:

"We have taken the city of God. We are entering the Messianic Era for the Jewish people..."

*WHY* did the chief rabbi of the Israeli armed forces, the troop commander, and the defense minister view the Wailing Wall after this fashion? *WHY* did the chief rabbi of the Israeli armed forces further associate Jewish possession of the Wailing Wall with the nearness of the Messianic Era?

The answer is singular and very simple: *This site NOT ONLY reflects on A PAST Temple and theocracy but it ALSO portends A FUTURE Temple and theocracy.*

General Shlomo Goren, from 1967 to 1994 (the time of his death), became a leading authority on the Temple Mount. A few years before he passed away, he called attention to a well-worn personal map of this Mount, dated June 21, 1967 (two weeks after the Israeli army captured the Old City). His calculations and recalculations of the area during about two decades led him to only one conclusion:

*A third Temple would have to be positioned in the SAME PLACE that the Dome of the Rock is presently located.*

When asked about how this could be brought to pass, his reply was simply, "It's a big problem."

## **The Prince of the Covenant**

The "big problem" concerning a particular piece of real estate on the Temple Mount though will one day be resolved. And it will seemingly be resolved through the covenant which the rider on the white horse in Rev. 6:1, 2 will make with Israel.

Scripture clearly reveals what the nation of Israel is about to do concerning a third Temple, along with that which will then occur. The Jewish people will shortly build a third Temple, and it will be built during the opening months of the Tribulation.

Note how Dan. 8:13, 14 reads in a somewhat round-about way of revealing when this Temple will be built:

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

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [220 days (7 months, 10 days) short of the full 2,520 days (7 years)]."

According to these verses, there will be "two thousand and three hundred days" FROM the point when sacrifices begin in the rebuilt Temple TO the end of the Tribulation.

This would place the beginning of sacrifices in this Temple in the eighth month of the first year of the Tribulation.

Thus, Dan. 8:13, 14 places the building of the Temple during the first seven or eight months of the Tribulation.

This fact fits perfectly with the covenant to be made between Antichrist and Israel at the beginning of the Tribulation, as well as the fact that the Jewish people will be offering sacrifices in a rebuilt Temple three and one-half years later when this man breaks his covenant with Israel, destroying this Temple and the city of Jerusalem.

As seen in the previous chapter of this book (Ch. VII), and evident through things seen in this chapter, this covenant with Israel, to be made by a man about to appear on the scene, is the event which will mark the beginning of the Tribulation. This is the event which will mark time resuming in Daniel's Seventy-Week prophecy, with time then continuing until the remaining seven years in the prophecy have been fulfilled.

God has placed Israel *in the midst of the nations* (Ezek. 5:5); and God looks upon and deals with the nations, not just in the Middle East but worldwide, *through Israel* (Deut. 32:8-10; Zech. 2:8; cf. Gen. 12:1-3).

Thus, the place which Israel occupies in the Middle East — whether “at peace,” or “at war” — has direct ramifications affecting all of the Gentile nations, beginning in the Middle East and extending from there worldwide.

And it is evident from things stated in Daniel's prophecy that the covenant which “the prince that shall come” will make with Israel will have to do, at least in part, either directly or indirectly, *with a restoration of the Mosaic Economy, evidently somehow guaranteed by this man.*

Israel will, through some means, *be allowed to rebuild her Temple on the Temple Mount and re-institute the Old Testament priesthood and sacrifices* (evident from things seen in Daniel, Matthew, Mark, Luke, II Thessalonians, and Revelation).

For the Jewish people to attempt something of this nature today, under present conditions and circumstances, would, as previously stated, present insurmountable problems.

If they tried to do this today, the Moslem world surrounding Israel on three sides would undoubtedly erupt, for a Moslem shrine (reputed to be the third most holy place in the world for Moslems) presently occupies the spot on the Temple Mount where many believe that the Temple will have to be built.

And even if the Jews sought to build a Temple any other place on the Temple Mount today, similar insurmountable problems would exist.

But in that coming day things will somehow be quite different. They will have to be different. And this man will apparently possess the ability to bring about the necessary changes to make possible that which man would find impossible today.

In Daniel's prophecy of the Seventy Sevens, where this man and the covenant are introduced, as previously stated, *things related to both his making and then breaking the covenant occupy center-stage.*

*In reality, things surrounding the two together (his making and then breaking the covenant) comprise all that is revealed about this man in the prophecy of the Seventy Sevens.*

*THEN*, following the reference to "the prince that shall come" (9:27), he is seen as "the prince of the covenant" (11:22). And Scripture again refers to this covenant several times during things revealed concerning his reign (11:28, 30-32).

And the things revealed about this man and the covenant in these subsequent verses *have to do with EXACTLY the same things introduced in Dan. 9:27, when he breaks the covenant.*

The transition of the rider appearing on a white horse to the rider appearing on a red horse after three and one-half years is not something which will occur gradually during the



first three and one-half years but something which will, as it were, *occur overnight*. Events associated with the rider on the red horse will *occur SUDDENLY, with LITTLE to NO warning*.

Though it is evident from Dan. 11:28-32 that this man will have moved in this direction for sometime (though only with those of like mind with him regarding the covenant [v. 30]), his overt actions in this respect *will be SUDDEN and WITHOUT warning, particularly where Israel is concerned*. And when this man does break his covenant, after three and one-half years, in the middle of the Tribulation, *things will begin to change RAPIDLY*.

As previously seen, he will break this covenant through causing “the sacrifice and the oblation to cease” and entering into and desecrating the Holy of Holies of the rebuilt Temple (the dwelling place of God in the O.T. theocracy). And doing these things, he will sit “in the temple of God, shewing himself that he is God” (Dan. 9:27; 11:30; 12:11; II Thess. 2:4).

Once this man turns upon the Jewish people by stopping the sacrifices and desecrating the Holy of Holies, *events will then occur so RAPIDLY that the Jewish people are told to not even take time to gather any of their belongings but to flee for their lives with only the clothes which they will have on their backs at that time*. They are told to flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35; Luke 21:20-24*]), “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

And the Jewish people are further told to pray that this day does not occur in the wintertime (leaving them at the mercy of the elements) or on the Sabbath (the nation will be keeping the Sabbath, with travel restrictions and certain forms of activity prohibited on this day [Matt. 24:17-20; cf. Ex. 16:29]).

The reason given for such haste is then succinctly explained:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:21, 22).

(The most intense part of the judgments wrought through the breaking of the seals on the seven-sealed scroll will evidently occur *during the climactic part of these judgments, particularly when the fifth and sixth trumpets sound [fifth and sixth vials are poured out]*.

And these judgments 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 ending up with 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.)

At this time, as well, this man with his armed forces (those who will be affiliated with him against the Jewish people and the covenant [Dan. 11:30, 31]) *will destroy both the Temple and the city of Jerusalem* (Dan. 9:26). The Jewish people who do not escape (*i.e.*, who are not among those fleeing to “the mountains,” “the wilderness” [not among those fleeing on their own into the surrounding Gentile nations]) will either “fall by the edge of the sword [be slain]” or be “led away captive into all nations” (Luke 21:20-24). And the nation of Israel, as we know it today — a recognized nation in the Middle East — *will cease to exist*.

(In reality, it will be “the nation of Jacob [the natural man]” which will cease to exist. Then, slightly over three and one-half years later, “the nation of Israel [the spiritual man]” will arise from the ashes.)

The cry which began during the early days of the existence of the nation — *a cry for the utter destruction of Israel*, echoed by Nasser and others down through the years — will seemingly have been realized (*cf.* Ps. 83:4). A destroyed Jerusalem will then “be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24b; Rev. 11:2).

(Note that “Jerusalem” is often used in Scripture as a reference to *the Jewish people, the people of the city*, rather than to the actual city [Lam. 1:7-9; Matt. 23:37-39; Luke 13:33-35; 19:41-44; Rev. 17:18].)

Thus, Luke 21:24b and Rev. 11:2 could be viewed in a larger sense as a reference to not only Israel’s capital city but to *the Jewish people themselves*, scattered among the nations.)

That is the setting for and the why of that which will occur when the second seal on the seven-sealed scroll has been broken. *Peace (though a pseudo peace)*, effected through the rider on the white horse, will be taken from not only the land of Israel but the earth itself.

(In both the Hebrew and Greek texts, a single word is used for either “land” or “earth” [Heb., *eretz*; Gk., *ge*]; and the word, in both languages, must be understood and translated contextually. Many times though this has not been done, often resulting in confusion.

The broken covenant would have *to do with Israel*, and peace being removed through the breaking of this covenant would, first of all, have *to do with the land of Israel*. *BUT*, because of the position which Israel occupies in relation to the nations [God’s eye-gate, as He views the nations], *peace removed from the land of Israel at this time could ONLY be seen as an absence of peace extending far beyond Israel’s borders*.

Thus, *peace taken from the land of Israel* through this man’s act will, as well, *be peace taken from the earth*. And the “great sword” which he will then wield would have to be seen *covering the SAME realm*.)

The man who rode out with only “a bow” in his hand (Rev. 6:2), *effecting peace through his eloquence and his intrigues, which allowed him to make a covenant with Israel, is NOW seen in his true colors. He is NOW seen as one having “a great sword” in his hand* (Rev. 6:4).

*He NOW rides forth in a different manner entirely.*

Note how Daniel describes the man in those days:

“And the king shall do according to his will; he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation [the Tribulation] be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces [having to do with ‘strength,’ ‘power’]: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land [the land of Israel] for gain" (Dan. 11:36-39).

With this man's treatment of the Jewish people (seeking to slay or enslave them), along with his bringing about the destruction of Jerusalem and the Temple, and a division of the land (which God calls "my land" and warns against anyone dividing this land [Joel 3:2]), is it any wonder that *peace is taken from the earth at this time?*

Again, *Israel has been set IN the MIDST of the NATIONS* (Ezek. 5:5), and God views the surrounding Gentile nations *THROUGH Israel* (Deut. 32:8-10; Zech. 2:8). And the ill treatment which this man will accord the Jewish people, along with the destruction of that belonging to the Jewish people, *can only reflect negatively upon the welfare of the surrounding nations under his control and sway.*

Positive and negative ramifications surrounding the treatment of the descendants of Abraham through Isaac, Jacob, and his twelve sons are given in Gen. 12:3 and remain just as true today as ever.

*Individuals and nations that befriend Israel realize blessings from God. And the converse of that is equally true.*

A nation today, *seeking the destruction of Israel*, is doing *little more than seeking its own destruction*. Such a nation is doing *little more than committing national suicide, genocide*.

The preceding relates *WHY*, when this man accords Israel the type ill-treatment which he will accord this nation in the middle of the Tribulation, *he will be according LIKE ill-treatment to himself*. And since he will be the world ruler at that time, *with ALL the Gentile nations UNDER him, with God viewing these nations THROUGH Israel, this man will be doing little more than committing national suicide, genocide, on behalf of the nations of the earth* — a sentence which will be carried

out at the end of the Tribulation, when Christ returns (Isa. 63:1-6; Dan. 2:34, 35, 40-45; Rev. 19:17-21).

(To illustrate the point, note the Third Reich in Germany, from Hitler's rise to power in 1933 to its utter destruction in 1945.

The Third Reich was to last for 1,000 years, but lasted for only twelve years. Germany lost WWII before the nation ever entered the war. Why? Anti-Semitism!

Hitler began turning his hand against the Jewish people only weeks following his rise to power [reaching a peak during the fall of 1938, resulting in that which ultimately occurred — the slave labor and death camps, and the death of 6,000,000 Jews].

Thus, *the unchangeable destiny* of the Third Reich was set during its early years, and Germany lay in ruins at the end of WWII.

So will it be with the rider on the white and red horses. Once this man shows his true colors and turns against the Jewish people, *his UNCHANGEABLE destiny will be SET, and his world will lie in ruins three and one-half years later.*)

*WHY*, when breaking his covenant with Israel, will the first recorded act of this man be a desecration of the Holy of Holies in the rebuilt Temple?

The answer is obvious if one understands *the connection of the Temple to the theocracy* and Israel's status as *God's firstborn son*. The Temple was the dwelling place of God as He dwelled in the midst of His people (which is exactly as it will one day exist again when the theocracy has been restored to Israel).

*And THE ONLY PEOPLE whom God has ever placed or ever will place on this earth in such a position are the Jewish people. ISRAEL ALONE is God's firstborn among the nations.*

*And the Temple is GOD'S DWELLING PLACE among His people as they exercise the rights belonging to the firstborn.*

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises” (Rom. 9:4; cf. Ex. 4:22, 23).

The Temple figures prominently in Antichrist’s actions in the Book of Daniel (8:11; 9:27; 11:31; 12:11), in Matthew’s and Mark’s accounts of the Olivet Discourse (Matt. 24:15; Mark 13:14 [note that Luke, in his account (21:20-24), records *the destruction* of Jerusalem at this same time rather than *the desecration* of the Temple]), in the mention of Antichrist in the Pauline epistles (II Thess. 2:4), and in the Book of Revelation (11:1, 2). The significant feature in these passages is *Antichrist desecrating “the holy place” (desecrating and destroying it are both seen in Daniel).*

This is the event given in Scripture to mark the breaking of his covenant with Israel and the beginning of the last three and one-half years of the Tribulation. *This man is going to enter into the Holy of Holies of the rebuilt Temple and announce that “he is God” (into the place where God dwelt during Moses’ day in the Tabernacle and later during Solomon’s day in the Temple, during the Old Testament theocracy).*

The covenant will then be null and void, and the last three and one-half years of the Tribulation will begin.

(In this respect, *the ratifying of this covenant* [part and parcel with the Christ breaking the first seal of the scroll in Rev. 6:1, revealing the rider on the white horse] *will BEGIN the first three and one-half years of the Tribulation.*

*And the breaking of this covenant* [part and parcel with Christ breaking the second seal of the scroll in Rev. 6:3, revealing the rider on the red horse] *will BEGIN the last three and one-half years of the Tribulation.*

Thus, as can be seen, *this covenant lies at the center of ALL things occurring throughout the seven-year Tribulation in numerous different associations and ways.)*

Note what this man will, in actuality, be doing by this act. *He will be striking at the very HEART of the theocracy and the very POSITION which Israel occupies as firstborn* (even though the theocracy will not then be in existence, allowing Israel to exercise the rights of the firstborn).

*This man will be the world ruler under Satan, and he will seek to destroy the ONLY rule which could ever interfere with his by four inseparably related acts:*

1) *By destroying the central place for this rule (the Temple, on the Temple Mount).*

2) *By destroying the city from which this rule would emanate (Jerusalem).*

3) *By destroying the people who, directly under God, would administer this rule (the Jewish people).*

4) *By destroying the very land of Israel itself through divisions and treading it underfoot (i.e., Gentile control and dominion).*

*THIS* is the reason that the Jews are told to “flee” for their lives when they see this man “standing in the holy place” (Matt. 24:16ff).

He is going to desecrate the Temple (Dan. 9:27), destroy both the Temple and the city of Jerusalem (Dan. 9:26; Luke 21:20-24), seek to eliminate the Jewish people from the face of the earth (cf. Matt. 24:16-22; Rev. 12:13-17), and then set about to divide, tread under foot, and destroy the very land of Israel itself (Joel 3:2; Rev. 11:2).

And the only thing which will stand in his way, apart from God’s providential protection of His people, is “time” — three and one half years of time — though, for Israel’s sake, as previously seen, his will be cut short (Matt. 24:21, 22).

Israel’s destiny insofar as *the Temple, the theocracy, and the nation’s position with respect to the Gentile nations* is concerned was set when God called Abraham out of Ur of the Chaldees.



And, actually, it had been pre-set nine generations earlier in God's dealings with Shem through Noah.

God's promise to Abraham pertaining *to the land and blessings* (Gen. 12:1-3) rested upon His previous dealings with Shem pertaining to his relationship to God (Gen. 9:24-27) and anticipated His subsequent dealings with Moses pertaining *to Israel's firstborn status among the nations* (Ex. 4:22, 23; cf. Ex. 19:5, 6).

*And the entire matter anticipates that day, in the coming age, when Israel will OCCUPY the POSITION for which the nation was called out of Egypt under Moses.*

Israel though *MUST FIRST* pass through "the time of Jacob's trouble."

Israel *MUST FIRST* see a third Temple stand in the land, one which will house *NO Glory*, with there accordingly being *NO theocracy*.

Israel *MUST FIRST* experience the full end of the "desolation" in Dan. 9:27 and Matt. 23:38, which includes *the Jewish people, the Temple, the city of Jerusalem, and the land of Israel*.

*ONLY THEN* will Messiah return, build the Temple Himself, and restore the nation within a theocracy.

*ONLY THEN* will Israel realize her position as *firstborn among the nations*.

(For complementary material on this chapter, refer to the author's book, *Never Again! or Yes, Again!*)

## 9

### **Rider on the Black Horse**

A PAIR OF BALANCES IN HIS HAND

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

And I heard a voice in the midst of the four beasts [‘living creatures’] say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine” (Rev. 6:5, 6).

The things seen occurring when the rider on the black horse comes forth during the latter part of the Tribulation in Rev. 6:5, 6 will not come into this state of affairs overnight. Events during the first part of the Tribulation — which will evidently be governed in no small part by events preceding and leading into the Tribulation (*i.e.*, events occurring during present and future time preceding the Tribulation) — will set the stage for and lead into events depicted when the third seal of the seven-sealed scroll is broken.

Events seen at the time this third seal is broken, when the rider on the black horse comes forth (which can only be *famine*), are not really dealt with per se in preceding events seen earlier in the Tribulation when the first two seals of the scroll are broken, with the rider on the white horse, then the rider on the red horse, coming forth. However, these preceding events, leading into that seen when the rider on the black horse comes forth, are dealt with a number of places elsewhere in Scripture.

One such place where events occurring during the first half of the Tribulation and leading into the last half are seen and dealt with to some degree can be found in the Olivet Discourse, recorded in the three synoptic gospels—a discourse which covers events occurring during the same future time as seen in Rev. 6:1-8, *i.e.*, covers events occurring throughout the whole of the seven-year Tribulation (and immediately beyond, following Christ's return). And parts of the three accounts of this discourse will be referenced throughout much of this chapter because of the various corresponding events appearing in them.

The Olivet Discourse was given to the disciples shortly before the events of Calvary, following Israel's climactic rejection of the nation's Messiah. This discourse was given in response to the disciples' three-part question having to do with future days pertaining to *the house of Israel being left desolate and the destruction of the Temple, with the Temple destroyed to the point that not one stone would be left upon another* (Matt. 23:37-24:3).

And it is plain from verses leading into the Olivet Discourse, the disciples' three-part question in relation to that which Christ had stated in these verses, and Christ's response to this question, that *this discourse begins and has to do with Israel during a specific future time — during time occurring within the scope of and immediately beyond Daniel's Seventy-Week prophecy.*

That is to say, the Olivet Discourse, having to do with the Jewish people and given during the closing days of the sixty-ninth week of Daniel's prophecy, from a contextual standpoint, can only have to do with events occurring during and immediately beyond the seventieth and final week of this prophecy.

These events, having to do with that which will occur during and immediately beyond these final seven years,

have to do specifically with *God's climactic dealings with Israel relative to the nation's centuries of disobedience, followed by the nation's repentance, preceding the Messianic Era.*

(Note that there are two words used for "Temple" in the Greek N.T. — *Naos* and *Hieron*.)

The former word [*Naos*] is more restrictive than the latter [*Hieron*]. *Naos* refers to the Temple proper [the Holy Place and the Holy of Holies — the dwelling place of God in the O.T. theocracy].

*And Hieron* refers to the whole of the structure, which would include the outer court, porches, buildings subordinate to the Temple proper, and evidently the surrounding wall as well [as seen in Christ's words (Matt. 24:2; see subsequent comments)].

When Christ taught, it was always in the *Hieron* [an outer part of the Temple], never in the *Naos*, into which He could not enter, for He was from the tribe of Judah, not Levi.

Nor could Christ, with respect to being God, have gone into the *Naos* at this time, for such an act would have portended, at least after some fashion, a restoration of the theocracy to a disobedient Jewish nation. *And an act of this nature would NOT have been possible*, for such an act would have been contrary to that revealed in the Word regarding that which *Israel MUST do prior to the restoration of the theocracy, i.e., REPENT!*

[The word *Naos* is used during the present dispensation relative to a Christian's body being the Temple of the Holy Spirit (I Cor. 6:19), with the theocracy in view relative to a Christian's calling, relative to that which lies in the future for Christians].

The destruction of the Temple which Christ referred to in Matt. 24:2 [the *Hieron*, the whole of that viewed as the Temple], aside from being set in a tribulational context, *could not possibly have been the destruction by Titus in 70 A.D.* [as many Bible students view matters], for part of the Temple wall [the Wailing Wall, the Western Wall] is still standing over 1,900 years later.

In the preceding respect, note *the all-inclusiveness* of Christ's statement as He addressed the issue — “all these things” [v. 2].

In the Greek text, where antecedents of pronouns are much easier to ascertain than in the English text [because of the highly inflected forms which Greek words take], there is no direct antecedent to the pronoun which Christ used with the word “all” [*tauta panta*], properly translated “all these things,” *with the Hieron in view*.

*The statement, in this respect, could ONLY have to do with EVERYTHING connected with the Hieron, which would include the WHOLE of the Temple, as well as the outer wall.*

Thus, the destruction in view — *not one stone left on another, having to do with the WHOLE of the Temple* — not having occurred in the past, *could ONLY refer to a future destruction, a destruction of the Temple about to exist in the land during Daniel's unfulfilled seventieth week, during the days of Antichrist.*)

In the preceding respect, the Olivet Discourse provides *the SAME overall coverage of Israel and the nations during and immediately beyond the coming Tribulation as seen in the Book of Revelation.*

And the Olivet Discourse is structured *EXACTLY* like so much of Scripture elsewhere is structured, including the Book of Revelation.

### **A Framework, Then Commentary**

(Matthew's gospel provides the most complete account of the Olivet Discourse in the three synoptics.

And though there are things seen in the other two accounts which are not seen in Matthew's account, this account will be the one mainly referenced to deal with events culminating in that seen when the third seal of the scroll is broken and the rider on the black horse appears.)

In both Matthew's account of the Olivet Discourse and in that part of the Book of Revelation covering events during the Tribulation and immediately beyond, a brief, overall coverage (a skeletal framework) is given at the outset.

This framework, in each instance, is then followed by commentary pertaining to events occurring during time covered by the skeletal framework (sinews, flesh, and skin are then provided to begin covering the previously provided skeletal framework).

Genesis begins this way; John's gospel begins this way; the Book of Hebrews begins this way (though after a slightly different fashion, with seven Messianic quotations from the O.T., telling the reader, at the beginning, what the book is about); and this same structure, in reality, can be seen numerous places throughout the whole of Scripture.

This is simply one of the ways God has designed His revelation to man (Heb. 1:1, 2), and this revelation must be studied in accord with the way it has been designed and given through "holy men of God" as "they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21).

And the preceding is *just one of a number of primary things* about the Word which man must look for and follow if he would come into a proper understanding of this Word, a proper understanding of God's revealed plans and purposes.

As well, God has an affinity for and often uses *numbers, types, signs, metaphors, parables, figures of speech, other forms of figurative or spiritual language, etc.*

Then, in line with the preceding, it matters not what form the God-designed Word may take. *This Word is always, at every point, fraught with significance and meaning.* And emanating from One Who is Omniscient, possessing infinite wisdom and knowledge, Who knows the end from the beginning (Eccl. 3:14, 15; Isa. 48:1ff), how else could one expect the Word to be given?

## Parallel Places Comparing Scripture with Scripture

Then, as previously seen at the beginning of this chapter, note another way Scripture has been designed, necessitating comparing Scripture with Scripture, allowing Scripture to interpret itself.

The same event, or series of events, can often be seen numerous places in Scripture, in different books written by different men, though dealt with each time from a different perspective. And the two sections being discussed, in two different books written by two different individuals (Matt. 24 and Rev. 6), dealing with events regarding the Jewish people during the same future time, provide a case in point.

The overall coverage of events set forth at the beginning of Matthew's account of the Olivet Discourse (24:4-14) have to do with the same events set forth at the beginning of that part of the Book of Revelation covering this same period of time (6:1-8). Matthew approaches the matter from one perspective, and John approaches the matter from another perspective.

And the two accounts *MUST* be studied in the light of one another — comparing Scripture with Scripture — in order to arrive *at a more complete word picture* which God has provided of events which will occur during that time

These two accounts, studied in the light of one another, provide “a more complete” *rather than a complete picture*, for God has provided other parts of the picture elsewhere; and *ALL must be viewed together in order to see the complete word picture*).

In the preceding respect, Matt. 24:4-8 parallels Rev. 6:1, 2, both covering events during the first half of the Tribulation; and Matt. 24:9-14 parallels Rev. 6:3-8, both covering

events during the last half of the Tribulation and immediately beyond (not only having to do with events during the Tribulation but with events surrounding Christ's return at the end of the Tribulation, preceding the beginning of the Messianic Era).

Then, beginning with the commentary part of the Olivet Discourse in Matthew's gospel (24:15ff), the account has to do entirely with events beginning at the mid-point of the Tribulation and occurring during the last half, leading into Christ's return and ensuing events at the end of the Tribulation. And these events are provided in the chronological order of their occurrence.

The commentary part of the Book of Revelation though is different. Beginning in Rev. 6:9 and continuing through chapter nineteen, events throughout the seven-year Tribulation and immediately beyond are provided. But these events, in the overall scope of these chapters (6:9-19:21), unlike the Olivet Discourse account, are not given in a chronological order (though chronology can be seen numerous times in the different things dealt with throughout these fourteen chapters).

(In the preceding respect, note that Christ's return and ensuing events are seen three different times in this section of the book [Rev. 6:14-17; 14:14-20; 19:17-21].

Or, note where events seen in Rev. 11:15-19 are placed in this section of the book and the place which these events occupy chronologically [placed near the middle of this section, though these events will occur at the end of this section, in Rev. 19:17-21].

Then note sequences of events [such as seen in chs. 11, 12], where chronologies of events can be seen, with the material not only covering events often taking place preceding events seen in earlier chapters but often covering events occurring throughout the whole of the Tribulation as well.)



As previously stated, things seen in the first part of the skeletal framework provided for the Olivet Discourse (vv. 4-8, which deal with the events occurring during the first half of the Tribulation) are not dealt with in the commentary section (vv. 15ff). This commentary section covers events beginning at the mid-point of the Tribulation and continues to events surrounding Christ's return at the end of the Tribulation, providing the sinews, flesh, and skin for things seen in the latter part of the skeletal framework (vv. 9-14).

Events covering the first part of the skeletal framework though can be seen elsewhere (*e.g.*, in the Books of Daniel and Revelation, along with numerous other sections of Scripture). And attention in this respect, in this chapter, will be given centrally to the Books of Daniel and Revelation, rather than certain other books which could be referenced, for reasons which will become evident.

Matthew 24:4-8, dealing with the first half of the Tribulation, calls attention to *false Messiahs, wars, rumors of wars, famines, pestilences (plagues, diseases), earthquakes (a shaking of national powers, not earthquakes per se [but nation against nation, kingdom against kingdom]), and the beginning of sorrows (the beginning of birth-pangs)*.

All of the things seen in Matt. 24:4-8 are dealt with after some fashion in the Books of Daniel and Revelation. And all of them set the stage for and lead into that seen beginning in Matt. 24:15, providing commentary for the previous six verses (vv. 9-14).

(The word "pestilences" in Matt. 24:7 [KJV; Gk., *loimos*] is not found in this verse in many Greek manuscripts, though found in the Textus Receptus [the main Greek text used for the KJV]. This accounts for its use in the KJV but not in later versions such as the NASB or NIV, versions using Greek texts based on a larger number of manuscripts.

However, the word is found in Luke's account of the Olivet Discourse [21:11]. Thus, though the word may or may not be genuine in Matthew's account, it's still part of the Olivet Discourse, as Christ gave it. Thus, the KJV rendering will be followed in Matt. 24:7.

Also, the word "earthquakes" in Matt. 24:7 [and elsewhere in the N.T.] is a translation of a plural form of the Greek word *seismos*, meaning "to shake." The word, in and of itself, has no reference to that which is being shaken.

Our English words "seismic," "seismology," "seismograph" and other forms of the same word are all derived [in whole or in part] from *seismos*.

Most words in this family of words in the English language are associated *with earthquakes*; but the words, in and of themselves, as in the Greek language, have no relation *to the earth* per se [note a cognate form of *seismos* in v. 13 (*seio*), translated "shaken"]. *The earth* is something added *to the shaking or agitation*, completely apart from the actual meaning of the different words derived from *seismos* [e.g., "earth" prefixed to "quake," *earth-seismic*, "earthquake"].

And in Matt. 24:7, as numerous other places in Scripture where the word *seismos* is used, *an earthquake per se is not in view at all*. Rather, contextually, as in this passage, *a shaking of national powers* is usually in view through the use of this word.)

Daniel chapter eleven provides information concerning *wars, rumors of wars, a shaking of national powers, and a false Messiah* who will appear during this time (vv. 4b ff).

And the Book of Revelation provides the same information about these things, though viewed from another perspective, along with the things having to do with Israel's birth-pangs during the first half of the Tribulation.

(Relative to Israel's birth-pangs at this time, comparing the Olivet Discourse accounts in the three synoptic gospels, this reference could only have to do *with one thing*.

These birth pangs are mentioned in two of the gospel accounts [Matthew and Mark (Gk., *odin*, translated “sorrows,” KJV)], but not in the third [Luke]. In both Matthew and Mark, the worldwide proclamation of the gospel of the kingdom is also mentioned, but not so in Luke.

Then, in Revelation, Israel in travail results in the nation bringing forth the 144,000 who proclaim this message to the nations [7:1ff; 12:1-5, 17; 14:1-7]. Thus, the inseparable connection between Israel in travail [resulting in the nation bringing forth the 144,000] and the proclamation of the gospel of the kingdom [by the 144,000] is evident by comparing the Olivet Discourse accounts in the three synoptic gospels, along with that revealed in the Book of Revelation.

The 144,000 are brought forth during the first half of the Tribulation [evidently resulting either directly or indirectly from the ministry of the two witnesses — Moses and Elijah—in Rev. 11] and proclaim this message during the last half of the Tribulation [as seen in Rev. 7, 12, 14].

Thus, Israel in travail is mentioned in a verse covering the first half of the Tribulation in Matthew’s Olivet Discourse account [v. 8], and the proclamation of the gospel of the kingdom is mentioned in a verse covering the last half of this period [v. 14]. And this is exactly the way matters are seen in the Book of Revelation as well.

For additional information in this realm, refer to the author’s books, *Prophecy on Mount Olivet*, Chapter II.

Also, refer to Chapters II, VII in Volume III of this book.)

### **Troublous Times**

Events surrounding the rider on the black horse in Rev. 6:5, 6 center around *famine*, occurring during the last half of the Tribulation. But note in the Olivet Discourse account in Matthew’s gospel that this famine is seen occurring during the first half of the Tribulation as well (v. 7). It only reaches

full fruition during the last half and occupies the totality of that stated about events surrounding the rider on the black horse.

Then, moving into this latter part of the Tribulation, Matt. 24:9-14 describes Israel's condition and certain events pertaining to the nation, beginning in the middle and covering the last three and one-half years. And, as previously seen, time-wise, events in these verses have to do with and form a framework for the same events more fully opened up and revealed in the continuing twelve verses (vv. 15-26, furnishing commentary for the previous verses), along with events seen in Rev. 12:6, 13-17.

When the man of sin breaks his covenant with Israel (in the middle of Daniel's seventieth week), the nation will, in an apparent and almost immediate respect, *be delivered up for affliction. The mass killing of millions of Jews will then commence; and the Jewish people, at this time, as never before, will begin to be hated by all the nations of the earth* (v. 9).

Jews themselves during this time, because of existing conditions, *will even begin to betray and hate one another; and false prophets will arise among the people, leading many astray* (vv. 10, 11; cf. Mark 13:12; Luke 21:16).

Scripture relates the matter of an internal turmoil existing among the Jewish people during this time which will bring them *to the point of becoming lawless*. Their previous "love" for one another, as a result, *will grow cold, bringing about dire consequences* (v. 12). Betrayal of and hatred for one another, along with the work of false prophets (all among the people themselves), will produce a condition aiding the set goal of the enemy — *the Beast and his minions, seeking to effect the utter destruction of Israel* (cf. Ps. 83:2-8).

And this evidently reveals *another reason WHY*, "except those days should be shortened, there should no flesh be saved" (v. 22).

The general plight of the Jewish people during the last half of the Tribulation is actually given in four brief verses (vv. 9-12). And the statement is then made *that ONLY those enduring to the end would be saved* (v. 13).

Contextually, being saved (delivered) through enduring to the end in this verse *can ONLY have to do with physical deliverance at the end of the Tribulation.*

Those Jews (or any others) who survive the afflictions, mass killings, hatred by the Gentiles, and the lawlessness of their own people, will be physically delivered at the end of Daniel's Seventieth Week. Those who do not will be among the millions of casualties marking this period.

Concluding this part of the Olivet Discourse, reference is *made to the worldwide proclamation of the gospel of the kingdom.* As previously seen, this gospel will be proclaimed throughout the earth by 144,000 Jews during the time described by verses nine through thirteen.

The ministry of these Jewish evangelists will thus occur *during the darkest hour of human history.* This proclamation of the gospel message to the Gentiles worldwide will occur during the reign of Antichrist, *amidst all the turmoil, trouble, terror, and conflict within his kingdom; and, as well, it will occur during the time that Satan makes his last, desperate attempt, preceding the Messianic Era, to destroy the nation of Israel.*

*THEN, a final attempt by Satan to destroy this nation will occur at the end of the Millennium* (Rev. 20:7-9).

### **Wars, Followed by Unparalleled Famine**

The man who had previously ridden forth on a white horse and then a red horse *NOW appears on a black horse, depicting the RESULT of his previous rides.* That depicted by the black horse is *FAMINE*, something naturally following in the aftermath of war.

*Though FAMINE is brought to the forefront in connection with these wars, the event which will really set things off in this and related respects is the seventh head of the Beast breaking his covenant with Israel.*

And this will evidently occur at the time that he slays the two witnesses in Rev. 11:7).

*At this time he will desecrate and destroy the Jewish Temple on the Temple Mount, destroy the city of Jerusalem, divide and seek to destroy the very land of Israel itself (treading it under foot, i.e., Gentile domination of the land), and then continue efforts to destroy the Jewish people from off the face of the earth (cf. Joel 3:2; Dan. 9:26; Matt. 24:15ff; Luke 21:20-24).*

In short, he will seek to DESTROY ANYTHING and EVERYTHING connected with the Jew — the people, the Temple, the city of Jerusalem, and the land in the Abrahamic Covenant itself.

This man will evidently know — at least the one on whose throne he will sit has known for millenniums — that to remain on the throne, the JEWISH nation and EVERYTHING connected with it MUST BE DESTROYED.

Is it any wonder that famine is seen existing throughout the earth at this time!

*In actuality, as seen in the text, the GREATEST famine in the history of the earth will grip the world at this time, for the simple reason that the GREATEST persecution in the history of the Jewish people will have befallen the nation.*

*And this famine will be in COMPLETE keeping with the persecution and the God-established laws of the harvest, for man does NOT violate that which God has established and decreed without suffering the consequences.*

(A person ALWAYS reaps what he sows, and he ALWAYS reaps more than he sows, with a period of time lying between the sowing and the reaping.

A sown grain of wheat, over time, produces a stalk of wheat with many grains; a sown apple seed, over time, produces an apple tree with many apples, etc.

Everything, over time, *ALWAYS* reproduces “after his kind,” with that reproduced *ALWAYS* more than that which was sown [Gen. 1:11, 12; Gal. 6:7].

*These are God-established laws which CANNOT change.*

The man depicted by a rider on a white horse, then a red horse, then a black horse, and then a pale horse *WILL NOT be able to circumnavigate the laws of the harvest which God has established.*

*This man will sow the wind, and he will reap the whirlwind* [Hosea 8:7].)

The man riding the black horse is seen with a pair of balances in his hand, and the price is given for a specified amount of food. “A penny [a day’s wage when this was written]” would purchase “a measure [about a quart] of wheat” or “three measures of barley.”

That is to say, in that coming day, *it will cost a day’s wage for a minimal amount of food.* The thought appears to be that *life will be reduced to the barest of necessities — food to sustain life, and a fight for survival.*

The appearance of the man with a pair of balances, in connection with weighing and measuring food, would itself show *a scarcity of food* rather than *a plentiful supply.* Regardless of that in view (gold, silver, food, etc.), measures and weights are seen in Scripture in connection with the thought *of scarcity,* not with the thought *of plenty* (cf. Lev. 26:25, 26; I Chron. 22:14; 28:14, 16, 17; John 3:34; Eph. 4:7).

The mention of two types of food — *wheat* and *barley* — would also show something about the scarcity of food in that coming day. Both are foods consumed by humans; but *wheat* is preferred, with *barley* appearing in less plentiful times (II Kings 4:42; John 6:9).

Aside from the preceding, *barley* during Solomon's day was used as food for horses (I Kings 4:28); and the Romans, at times, substituted *barley for wheat* as a form of military punishment among troops.

Then, after dealing with the preceding in verse five and the first part of verse six, that stated about events having to do with this famine closes with the expression, "hurt not the oil and the wine."

"Oil and wine" are seen in Scripture in connection with *blessings* (cf. Deut. 11:14; 28:51; II Chron. 2:10, 15).

And it is that seen in connection with "oil and wine" (blessings) which was *taken from Israel because of their continued disobedience over centuries of time but will one day be restored, following the nation's repentance* (cf. Joel 1:10; 2:19; 3:17ff).

In this respect, the expression at the end of that stated about the rider on the black horse, "hurt not the oil and the wine," could only be seen in a contextual respect as having to do with *God's dealings regarding Israel concerning limitations, with a view to the future.*

That is to say, through the severity of this famine, along with all the other things occurring at this time, God will remain true to His Word and deliver His people out of this time, ultimately restoring to the nation that seen through the use of "oil and wine."

The matter will be similar to the account of God dealing with Satan in relation to Job. God gave *all that Job possessed* over into Satan's hands, with one exception — *Job's life* (Job 1:12; 2:6).

Satan then acted accordingly, trying to take Job down, seeking to make Job curse God to His face (Job 1:11; 2:7ff). Satan took *everything that Job possessed, including his family*, but could not succeed in that which he had sought to bring about.



In the end, Satan could not hurt “the oil and the wine.” In the end, God restored Job and blessed him above measure, with a new family, new and greater possessions, and new-found happiness (Job. 42:12ff).

And the preceding, from a textual and contextual standpoint, could really be the only way that the expression, “hurt not the oil and the wine,” could be looked upon in Rev. 6:6.

It could only have to do with God, during the Tribulation, bringing Israel (through famine, among other things) to a similar place as Job was brought (the loss of everything but life itself).

*THEN, in the end, “the oil and the wine” will remain unhurt. In the end, Israel will find herself blessed above measure, EXACTLY as seen with Job in the end.*

### **The World Today, in That Coming Day**

Evident from the times in which we live and that which can be seen occurring all around us (living at a time very near the end of the dispensation, with lawlessness, civil unrest, sexual deviance, etc. running rampant, and unrest in the Middle East existing on a scale heretofore unseen), *events occurring in the world today can only be, at least after some fashion, setting the stage for that which will be occurring when the Tribulation begins.*

And, as seen in that which Christ revealed to His disciples in the Olivet Discourse, *wars, famines, and pestilences (plagues, diseases)* are things which will mark the first part of the Tribulation (Matt. 24:7; Luke 21:11), *with famine* singled out as a major factor during the last half of the Tribulation.

*BUT, with famine of the nature which will exist in those days, other things, plagues, diseases, and all types of unrest could only continue from the first half of the Tribulation and accompany the famine.*

*And the world is rapidly moving in this direction on both fronts — famine, with the accompanying plagues, diseases, and unrest.*

Famine is already a major problem in certain parts of the world; and, with the passage of time, it can only increasingly become a major problem in other parts, ultimately worldwide.

*An increase in food production during modern times has not kept pace with the increase in world population.* Global population has doubled during about the past half century, and it is expected to double again during a comparable length of time in the future.

With the passing of each day, about one-quarter million people are added to the about seven and one-half billion inhabitants of the earth.

(A doubling of the population is not a doubling of a previous number but a doubling of the current number, seen on an exponential scale.

That is, three billion doubling to six billion [near the current world population], six billion doubling to twelve billion [projected population in about another fifty years or so], twelve billion doubling to twenty-four billion [projected population in some 100 years or so], etc.

Of course, the time for this to occur on the projection does not exist. We are too near the end of the Man's Day. It has been given only to illustrate what has been occurring with the world's population in this exponential manner over the past 100 or so years and why *the world is increasingly finding itself with more and more problems, which will be brought to a head during the coming Tribulation.*)

*Agriculture*, along with a number of different things related to agriculture, could only top the list of problems which man is faced with today. And, as previously stated,

*agriculture, over the years, has not kept pace with the population increase.* And other major problems exist which are either directly or indirectly related to agriculture.

For example, *supplies of fresh water and quality soil* — vitally necessary for agriculture — are both being depleted and/or polluted.

Then there are *the natural resources* which are being depleted, some vitally necessary for the support of even human life itself.

And the list could go on and on and on.

For years, water has been pumped from underground reservoirs much, much faster than the reservoirs have been replenished (*e.g.*, water for farmland use pumped by thousands of wells from the Ogallala Aquifer lying beneath the surface of western Texas, western Kansas, and much of Nebraska forms one such usage), and wells are continually having to be dug deeper and deeper as the water levels continue to drop lower and lower (about 80 percent of water usage worldwide today is for agriculture alone).

And it is evident that water usage after this fashion can't continue indefinitely. Matters are already far beyond the point of no return; and though major changes are being worked on, proposed, and even worked out in some instances, *the inevitable can ONLY occur with the passage of time.*

That which *can ONLY occur* in an increasing manner with the passage of time is the non-availability of fresh water for crops which the world has to have, resulting in an increasing non-availability of food, resulting in increasing unheard-of prices for the food that will be available, resulting in an increasing famine on a level heretofore unseen in the world.

Then, along with the preceding, *there can ONLY be* pestilences (plagues and diseases), along with the pollution of existing land and water.

And, in the light of things occurring in the world today, it would take little imagination to see how numerous things already in place could very well lead into the first part of the Tribulation and then escalate, accompanying the corresponding famine, during the latter part of the Tribulation.

Super-strains of viruses have already appeared, some which cannot be controlled, due in no small part to the abuse of drugs to control diseases throughout past decades.

Then there are current diseases such as AIDS, Ebola, etc.

When this is all put together, one has a very similar picture, if not a quite exact picture, of escalated conditions during the Tribulation following that seen occurring after the rider on the black horse makes his appearance. Whether or not present conditions as previously described will play major roles in how conditions will evolve and become during the Tribulation cannot, of course, be stated for certain.

The matter has been presented in this manner only to show that *the world is quite ripe for that which Scripture states is about to occur* (cf. Matt. 16:1-4).

That is to say, as previously seen, *conditions which could very well result in prophesied future conditions are ALREADY in place.*

*THEN*, something else needs to be considered. *TIME is FAST running out. As previously stated, we are ALMOST at the end of Man's Day. We are ALMOST at that time when these prophesied events can only begin occurring.*

### 1) How Bad Will It Really Get?

During that future time, with famine (among other connected or related things) escalating and running rampant, exactly how bad will conditions get? The answer to that question, from a Biblical standpoint, is very simple:

*God is going to allow conditions in that coming day — “the time of Jacob's trouble” (Jer. 30:7ff) — to get AS BAD AS IT TAKES to bring about the Jewish people's REPENTANCE.*

That which happened in Europe during the reign of the Third Reich — the extreme persecution of the Jews throughout Europe and the extermination of 6,000,000 in the death camps — *wasn't enough to effect the nation's repentance.*

*WHAT will it take to bring about their repentance?*

*WHAT will it take to bring this nation to the place where the Jewish people will call upon the God of their fathers?*

*It will take EXACTLY the things which the Word reveals are about to occur in the world!*

*NOTHING LESS!*

*And THAT'S HOW BAD THINGS ARE GOING TO GET, with the persecuting nations of the earth caught up in this right along with Israel.*

During the Tribulation, particularly during the last half, two-thirds of those forming the Jewish population of the earth will die (die because of hunger or accompanying plagues or diseases, or be slain at the hands of the Beast and those who do his bidding).

There are statements pertaining to all of this in a number of prophecies, but in two books, *two-thirds of the earth's Jewish population* is given; and in one book a division of the two-thirds is given, *showing part dying because of famine and pestilences and the other part dying, either directly or indirectly, at the hands of the Beast.*

Note the passage usually quoted pertaining to the two-thirds being slain, from Zechariah:

“And it shall come to pass, that in all the land [or, ‘earth’; Heb., *eretz*, “land,” or “earth”], saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: And they shall say, The Lord is my God” (13:8, 9).

Then note what Ezekiel has to say about the same matter, providing additional information:

“Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

And she has changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of thine abominations [a statement which can place this *during ONLY one time — during the future Tribulation*].

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I diminish thee; neither shall thine eye spare, neither will I have any pity.

A third part of thee shall die with the pestilence, and with the famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them" (5:5-13).

Note how bad things will become for the Jewish people, solely because of the famine and accompanying pestilence. And this could only exist among the nations as well, though not to the extent as it will be seen among the Jewish people.

The Gentiles will have access to at least some food, but similar conditions will *NOT* exist for the Jewish people. Conditions in the world for the Jewish people during the last half of the Tribulation *will become FAR, FAR worse than conditions became for them in Nazi Germany and much of the remainder of Europe immediately preceding and during WWII.*

The Jewish people during this time will *NOT* be able to purchase food; *NOR* will they be able to barter or sell their goods (Rev. 13:16, 17), with evidently food in view.

This is the "*WHY*" of that stated in Matt. 25:31-46 — which has to do with the Gentiles' treatment of the Jewish people during the Tribulation and that which will result when Christ returns and deals with these Gentiles on that basis.

Saved Gentiles at the end of the Tribulation will be judged *on ONE basis alone, with a position in the kingdom in view.*

They will be judged *SOLELY on the basis of their treatment of the Jewish people during the Tribulation, which can only be in the realm of helping or not helping them in different fashions — providing or not providing food, shelter, necessities of life, etc.*

This is also the "*WHY*" of that stated in verse ten of the previously quoted section of Scripture from Ezekiel chapter five. As seen in this verse, food will be so scarce in the camp of Israel in that coming day that cannibalism will exist.

*Matters in this respect, as clearly stated in Scripture, will be brought to the place that even those in a family will slay and eat other members of that family.*

*Inconceivable, Impossible? HARDLY!*

*NOT ONLY has this happened in history but Scripture clearly states that IT WILL happen again — on a much broader scale — during a time in the immediate future when conditions will become so severe (famine, among other things) that, apart from the Lord's intervention, the human race could NOT survive those days (Matt. 24:22).*

*But Israel brought to the place of repentance through this persecution WILL effect the Lord's intervention once again in man's affairs.*

*During Elijah and Elisha's day, conditions surrounding famine became so severe that an ass' head and dove's dung were sold for pieces of silver; and, as well, there is an account of a mother killing and boiling her own son for food (II Kings 6:24-31).*

*And the Tribulation and time immediately following will, so to speak, be Elijah and Elisha's day AGAIN, when Elijah, with Moses, appears here on earth in the land of Israel during the first half of the Tribulation, and then accompanies Christ to the earth at the time of His return following the Tribulation.*

*And famine, of a similar type seen during his day in history will be seen again during his day yet future (cf. Lev. 26:29; Deut. 28:53-57).*

*And the preceding is just part of a much larger picture.*

*The death of two-thirds of the world's Jewish population would be about 9,000,000, as the Jewish population of the earth presently stands.*

*BUT, what about the billions comprising the remainder of the earth's population? At least one-fourth of these individuals are going to die during or immediately following this time as well (cf. Rev. 6:8-10; 7:9, 13, 14; 9:18; 11:13; 13:7).*

*WHY?*

*HOW?*



The “WHY” has to do with ISRAEL. ISRAEL’S repentance *MUST* be brought to pass.

Hunger, plagues, diseases would address parts of the “HOW”; different judgments during the Tribulation would address other parts; mandatory Beast worship, taking his mark would address more...

And, as seen, many going through this time will not make it all the way through. Only the ones enduring until the end will be delivered out of this time (Matt. 24:13).

*Inconceivable conditions* will exist in that day (famine, plagues, diseases, cannibalism...).

*THEN*, associated with the preceding, the government of the earth *will be of an inconceivable form* (things seen today — terrorists groups such as Hamas and Al-Qaeda — could be no more than a forerunner or prelude to something far worse existing in that day); and the resulting carnage which will follow (consisting of over a billion people), as well, can only be looked upon *in an inconceivable fashion*.

In the Book of Genesis, during Joseph’s day while in Egypt, there were seven years of plenty which were followed by seven years of famine.

*And the years of famine became so severe that the preceding years of plenty were not even remembered* (Gen. 41:29-31, 53, 54).

And the preceding — a type of that about to occur, showing *two complete periods of time by the two sevens of years* — relates exactly how conditions presently exist in that which “Egypt” typifies, *in the world* (during the time of plenty), and how conditions will shortly become *in the world* (during the time of famine).

We’re living during *the time of plenty*, but this time is about to end, with *the time of famine* to follow. *And the latter, in complete keeping with the type, will be so severe that the former will not even be remembered.*

You don't want to be here (a time which can't possibly be very far away)!

*If saved*, you won't be here. You will have been removed into the heavens, with ensuing events occurring there (the judgment seat of Christ and things beyond).

*BUT, if unsaved* at the time when the Church is removed, you will be here, with ensuing events as well (events as previously described).

## 2) Then, One Other Thing to Consider

As previously stated, the Church (all Christians — the living at that time, and the dead from throughout the dispensation, resurrected) *will be removed from the earth into the heavens preceding the Tribulation.*

And Israel, along with the Gentile nations (billions of people, evidently from the times in which we live, people alive today), *are going to go through this time of unparalleled trouble, suffering, death...*

But think for a moment about the scene in the world once all Christians have been removed.

In many countries, it will make little to no difference (e.g., Moslem countries, or countries with only a sprinkling of Christians). But note a country such as the United States, where millions of Christians can be found working and heavily engaged in almost every conceivable type job.

What's going to happen when the individuals holding all of these jobs, without any advance warning, are suddenly no longer here?

How long will the power stay up, the water keep running, the gasoline pumps keep working, the grocery stores remain open. And the list could go on and on. *WHAT* will happen when key individuals in all these jobs are suddenly no longer here to provide service and help?

*ONLY ONE thing* could possibly exist in much of the country, particularly in large cities, for at least a time — *Mass Chaos!*

Then, something else which needs to be considered in today's world is *the large numbers of Jihad, Sharia Law-minded Moslems who will be left in this country, supported by Middle East terrorists groups.*

And how will all of this possibly play into aiding or helping bring matters to pass in order to correspond with the manner Scripture describes matters existing in the world during this future time?

Of course, we can't know all the answers to these questions, but *the sudden removal of the multiplied millions of Christians in this country could only play a major part in what will undoubtedly be vast changes in existing conditions.*

And this whole matter should be taken into account, as we move on to the rider on the pale horse in the next chapter.

As bad as conditions will become through events depicted by the rider on the black horse, it is the rider on the pale horse who will bring things to an apex, *with the heavens finally opening and a quite different Rider on a white horse than the one seen in Rev. 6:1, 2 comes forth to bring matters to an end (Rev. 19:11-21).*

# 10

## **Rider on the Pale Horse**

DEATH AND HADES FOLLOWED HIM

“And when he had opened the fourth seal, I heard the voice of the fourth beast [‘living creature’] say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [‘Hades’] followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth” (Rev. 6:7, 8).

The rider on the pale horse *brings matters to an APEX*. He is the one seen taking care of *ALL the fallout resulting from the previous three riders coming forth, on the white, the red, and the black horses*.

At least one-fourth of the population of the earth (above one and one-half billion by today’s count) will die as a result of that seen through the actions of the first three horsemen.

And the fourth horseman, appearing last, with “Death and Hades [the place of the dead, the underworld]” following in his wake, *is seen occupying the role of the Grim Reaper in relation to the end result of the work of these preceding three horsemen — deception, a great sword, famine, pestilence*.

This man, as the fourth horseman, *NOW reaps that which he had previously sown (i.e., reaping his preceding work as he had come forth astride the first three horses, for ALL four horsemen show successive stages of the work of the SAME person)*.

And the God-established laws of the harvest, dependent on and governed by this man's previous work — *EXACTLY commensurate with that which he had previously sown* — will necessitate that he reap *NOT ONLY* that which he had previously sown *BUT* far more than he had sown.

(One-fourth of the earth's population, dying during this time, could only be all-inclusive — *Jew and Gentile alike*.)

Though the earth's Jewish population is estimated to only be thirteen to fourteen million, *two-thirds of these Jews are going to die during the Tribulation* [Ezek. 5:11-13; Zech. 13:8, 9].

The earth's Jewish population would be about one-fifth of one percent of the earth's total population [which is about seven and one-half billion]. *It was "Japheth" who was to be enlarged in Gen. 9:25-27, NOT "Shem" [cf. Deut. 4:27; Jer. 30:11].*

It is evident from that recorded in the Word *that famine, accompanied by plagues and diseases* — resulting from the actions of the one carrying the "great sword" — *will, with the passage of time, only become worse and worse*. Thus, those dying as a result of this man's actions *can ALSO only increase with time*, with the world scene at the end of the Tribulation very much in line with that stated in Matt. 24:21, 22:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake [Israel's sake] those days shall be shortened."

### A Pale Horse

The word "pale" (v. 8), as seen in the KJV and NIV translations (et al.) *is not a color*. Rather, the word "pale" is used as a descriptive adjective to show *shades in a color (pale yellow, pale blue, etc.)*.

The NASB translators used “ashen,” but that’s not really a color either, though perhaps closer to being a color by calling attention *to ash* (which would normally have a gray or gray-black cast to it).

The word translated “pale” or “ashen” in the Greek text is *chloros*, and a number of words in the English language use the base or stem part of this word (“chlor...”) to provide a base meaning for English words, such as chlorine, chlorox, chloroform, etc.

The word *chloros* means “green,” which is the way it is used in the three other appearances of the word in the New Testament. This word is used in Mark 6:39 referring to green grass, and it is used in Rev. 8:7; 9:4 in the same respect — also referring to green grass, or any type green plant.

In the animal kingdom, one can find white, red, and black horses (color of the first three horses in Rev. 6, respectively); but one can’t find a green horse, though that is the color which the Spirit of God moved John to use describing the color of this fourth and last horse.

And the fourth horse, described by the Greek word for “green [*chloros*],” is associated with *ALL which will have followed in the wake of the rider’s previous actions* as he rode forth at successive times on the first three horses.

*The rider on a white horse: deception.*

*The rider on a red horse: a great sword in his hand.*

*The rider on a black horse: famine, plagues, diseases.*

*And the end result: DEATH, the place which this man will take the world in seven years’ time is described by the rider on a horse with a very unnatural color, “a green horse.”*

The use of the color “green” in the vegetable kingdom is one thing, but using this color in the animal kingdom is another matter entirely.

In the vegetable kingdom, “green” would show *a natural, soothing, or pleasing type color*; but in the animal kingdom, just the opposite would be true. *An unnatural, non-soothing, or non-pleasing type color* would be shown.

The use of “green” to describe the color of an animal would have to be thought of more in the sense of *pale green or ashen green*, not the same shade of green seen in the vegetable kingdom. The thought, contextually, would have to do *with a sickly color, or with death itself*.

Or, something even more in line with how the word is used to describe the color of the horse in Rev. 6:8, it could have to do *with the color of a sickly, plague-stricken person, or a corrupting body, with death and the place of the dead either awaiting their victim or having already claimed their victim*.

Note two sections of Scripture where the word “green” is used in a similar respect relative to God’s instructions to the Israelites concerning leprosy among the Jewish people:

“And if the plague be greenish or reddish in the garment, or in the skin, either in the wrap, or in the woof, or in anything of skin; it is a plague of leprosy, and shall be shewed unto the priest” (Lev. 13:49).

“And when ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

And he that owneth the house shall come and tell the priest...

Then the priest shall command that they empty the house, before the priest go into it to see the plague...

And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish...

Then the priest shall go out of the house to the door of the house, and shut up the house seven days” (Lev. 14:34, 35a, 36a, 37a, 38).

Thus, as previously noted, the color “green” used relative to people or animals in Scripture simply cannot convey the same image or thought as this color does when used relative to grass, trees, or other type vegetation.

Again, in the vegetable kingdom, “green” is a natural color; with animals or humans, “green” is an unnatural color.

And, in *THIS* unnatural respect, as seen in the previously quoted Scriptures, a greenish color is used in connection with leprosy in the Old Testament, along with a reddish color.

Note the second horseman, riding a red horse. With the “great sword” which he wields, he begins matters which, in a more direct respect, lead into the way that they are seen in their final sense when the fourth horseman rides forth.

Then in this final respect, as seen, matters are depicted by a sickly green color, connected in the Old Testament with leprosy.

So, how does one describe the shade of green seen when the rider on the fourth and final horse appears? *The ONLY correct way would be to do it textually and contextually, from that set forth in Scripture, which, of course, is ALWAYS the ONLY correct way to deal with anything in Scripture.*

That is, *look into the face of that seen occurring in Scripture at this point — death itself — and see the skin color and condition of those who are either dying or have already died from famine, plagues, diseases, among other things — man or animal — and shade the color green in Rev. 6:8 with that which could ONLY resultingly exist.*

*Following the preceding, the guesswork can be avoided; doing it any other way can ONLY result in guesswork.*

## **A Covenant with Death, an Agreement with Sheol**

“Because ye have said, We have made a covenant with death, and with Hell [*Sheol*] are we at agreement; when the



overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15).

The covenant which Israel will make with the rider on the white horse at the beginning of the Tribulation is referred to in Isa. 28:15 *in its true respect*, in complete keeping with that seen when the riders on the red and black horses come forth.

Then, the whole of the matter is summed up and climaxed in that seen when the rider on the mal-nourished, plague-stricken, sickly green horse comes forth, with a statement exactly in keeping with this verse in Isaiah's prophecy.

In Isa. 28:15, the Jewish people will have made a covenant with "death," and the ratifying of this covenant is looked upon as the Jewish people being in agreement with "Hell [*Sheol*,' the underworld, the place of the dead]."

In Rev. 6:7, 8, the results of this covenant and agreement are seen after exactly the same fashion. The name of the one making the covenant with Israel, as in Isaiah, is seen to be "Death," with "Hell [*Hades*]" following in his wake.

(The Hebrew word *Sheol* [Isa. 28:15] and the Greek word *Hades* [Rev. 6:8] are corresponding words referring to the same place in their respective languages — *the underworld, the place of the dead.*)

### 1) *Actions of the Jewish People, Past, Future*

The Jewish people, making this covenant with the rider on the white horse, will be doing something very similar to that which their ancestors did 2,000 years earlier *by rejecting and calling for the crucifixion of their King, then pledging allegiance to a pagan Gentile king:*

"And it was the preparation of the passover, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, We have no king but Caesar" (John 19:14, 15).

In that coming day, the Jewish people, *having REJECTED the One Who came "in my [His] Father's name," will RECEIVE the one coming "in his own name"* (John 5:43).

Those having rejected "the love of the Truth, that they might be saved," will be sent "strong delusion, that they should believe a ['the'] lie" (II Thess. 2:9-12).

The Jewish people, believing the one coming in his own name, believing the lie, and making a covenant with this man, *will associate themselves with death, with the underworld.*

*Thus, the Jewish people in THAT day will do something once again diametrically opposed to their calling, with DIRE consequences following.*

*Their calling has to do with bringing life to a world associated with death and the underworld.*

*In THAT coming day though, making a covenant with the rider on the white horse, they will NOT ONLY find themselves separated from life BUT, as well, associated with death and the underworld.*

*Their ancestors completely disassociated themselves from their calling 2,000 years ago, and the Jewish people in that coming day will do EXACTLY the same thing through affiliating themselves with this man and his covenant.*

The Psalmist has stated the correct position in this matter, or in any other matter, though it will be completely ignored in that coming day by the very nation which gave us this Word:

"I will lift up mine eyes unto the hills, from whence cometh my help.

*My help cometh from the Lord, which made heaven and earth..."* (Ps. 121:1, 2ff).

In that coming day, Israel — in a time of peril, in need of help — will completely ignore that stated in this Psalm (cf. Hos. 5:13). And, in so doing, *they will look to man, not to the Lord.*

And they will not look to just any man, resulting in just any action. Rather, *EVERYTHING about the matter is NOT ONLY very specific BUT deadly.* They will believe *the lie* and make a covenant with a man associated *with death and the place of the dead, the underworld.*

(For additional information concerning God's view of this covenant, refer to Chapter IV in the author's book, *O Sleeper! Arise, Call...!*)

In short, they, as their ancestors 2,000 years ago, will act *in a manner diametrically opposed to their calling*, a manner not only detrimental to the welfare of the Jewish nation but the Gentile nations as well.

And the Jewish people will pay dearly for their actions. *They will NOT ONLY reap that which they will have sown, BUT, in keeping with the God-established laws of the harvest, they will reap MORE, FAR MORE, than they will have sown.*

And the Gentile nations, because of their inseparable association with Israel and with Israel's actions in this respect, *will be caught up in this reaping as well*, passing through "the time of Jacob's trouble" right along with the Jewish people.

*The Gentile nations will NOT ONLY reap that which they will have sown BUT be caught up in that which Israel will have sown, right along with the Jewish people.*

## 2) Power Was Given unto Them...

In Rev. 6:8, "power was given unto them [to *Death and Hades*] over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

Note the way that this verse in Rev. 6:8 ends — “...and with the beasts of the earth.”

“The beasts of the earth” will have a part in the matter as well. And, conceivably, the thought of “beasts of the earth” could have a dual meaning (both man and the animal kingdom); but, contextually, this doesn’t appear to be the case.

The word translated “beasts” in Rev. 6:8 is a plural form of the Greek word *therion*, the same word used for the rider of all four horses in Rev. 11:7; 13:1, the one wielding the “great sword” as he rides forth on the second horse, or simply “sword” as seen when he comes forth on the fourth horse.

And, except for his actions as they are previously seen in the verse (“to kill with the sword, and with hunger, and with death”), one could possibly see another reference to his actions and those with him at the end of the verse as well (*i.e.*, the actions of “the beasts of the earth [the actions of the Beast and the leaders of his ten-kingdom federation of nations]”).

But, though the Book of Revelation does use similar figurative language quite extensively, looking at the concluding words in the verse after this fashion could evidently be no more than a secondary application, for death by these “Beasts” (the Beast and the leaders of his ten-kingdom confederacy [lesser Beasts]) have already been dealt with in the verse.

The reference is evidently *to various types of animals*, which will, as time goes by, become hungrier, wilder, more unpredictable, and more unmanageable.

And God’s warnings to the Jewish people, along very similar lines to that seen in Rev. 6:18, appear quite often in His dealings with the Jewish people in the Old Testament:

“And if ye walk contrary unto me, and will not harken unto me; I will bring seven times more plagues upon you according to your sins [not necessarily just ‘seven times’ (a complete number), but *an indefinite number of times, completely commensurate with their sins*].

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate” (Lev. 26:21, 22).

“But Jeshurun [a surname used for Israel (Deut. 33:5, 26; Isa. 44:2)] waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him [Israel provoked God] to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto demons, not to God; to gods whom they knew not, to new gods that came newly up, whom your father feared not...

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust” (Deut. 32:15-17, 24).

“O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God...

Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: everyone that goeth out thence shall be torn to pieces: because their transgressions are many, and their backslidings are increased” (Jer. 5:3, 4, 6).

These are the people who, at the beginning of the Tribulation, are going to make a covenant with the rider on the white horse, the one who will have deceived them through the use of all types of underhanded and deceptive means (Dan. 11:21ff; II Thess. 2:9, 10).

And with their spiritual senses lacking to the point of being non-existent in their unbelieving and unrepentant state, along with probable existing conditions at that time of a nature which will, from a humanistic point of view, appear to necessitate something of the nature of this covenant being done, is it any wonder that the Jewish people will make a covenant with this man — a covenant referred to in Isa. 28:15 as “a covenant with death,” an “agreement” with Hell [*Sheol*]?

Then there is the matter of the Jewish people, because they had rejected the Truth (their Messiah, at the time of His first coming), *being sent strong delusion*, that they might believe the lie (the Beast, with his deceptive ways).

*NOT having received the former, they will be LEFT to receive the latter* (John 5:43; II Thess. 2:10-12).

(Note how all of this is stated in II Thess. 2, beginning with v. 7.)

With the ratifying of this covenant, part and parcel with the rider on the white horse coming forth, time will once again begin in Daniel’s Seventy-Week prophecy. And it will be during this time — during the seven unfulfilled years to complete Daniel’s prophecy — that God will use the actions of the man whom the Jewish people will receive to bring about the nation’s repentance.

God will use the actions of the most deceptive and scheming man the world will have ever known to bring His people to the end of themselves — a man whom Scripture refers to as “the Beast.”

This is the man to whom Satan will give “his power, and his seat [‘throne’], and great authority” (Rev. 13:1, 2), the man who will practice anti-Semitism to a degree never before seen on the earth, the man who will seek to destroy the Jewish people and everything connected with the Jew from off the face of the earth.

*This man will seek to do to the Jewish people that which God, millenniums ago, did to the Amalekites because of that which they had done — blot them COMPLETELY out of existence (Ex. 17:14).*

The Amalekites were the first of the nations to war against Israel after the Jewish people had come out of Egypt; and, because of that which the Amalekites had done, God, appointing His people as the executioners, *literally blotted this nation out of existence.*

Archaeologists today cannot find a trace of this once-mighty nation. The Amalekite nation exists *on the pages of Scripture ALONE.*

And doing away with Israel and anything connected with Israel to the extent seen in that which God did to the Amalekites is *EXACTLY what this man will seek to do.*

This is the man whom God will use to effect conditions of a nature on earth as described in Rev. 6:1-8, along with the commentary on these eight verses in following verses and chapters in the book, as well as numerous other places in both Testaments. *God will use the most heinous man that the world has ever known — heinous in about EVERY conceivable way — to effect conditions of a nature never before seen on the earth, leaving the Jewish people without a choice other than to call upon the God of their fathers for deliverance.*

God, so to speak, is going to pull out all stops.

*WHY?*

*The answer is CLEARLY revealed:*

*ALL of that which God is about to do will occur because of His PLANS and PURPOSES regarding ISRAEL.*

*EVERYTHING* revolves around Israel, the nation God called into existence to be the channel through which He would bless all the other nations.

And *UNTIL* Israel is brought to the place of repentance, *EVERYTHING* regarding God's ultimate plans for Israel and the nations remains on hold.

But things are *ABOUT* to change. God is *ABOUT* to step into man's affairs once again.

And, through His omniscient, sovereign control of all things, God is going to use the man previously described to bring His plans and purposes regarding Israel and the nations to pass.

### **The Covenant with Death, Disannulled The Agreement with Sheol, Not to Stand**

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.

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 your covenant with death shall be disannulled, and your agreement with Hell [*Sheol*!] shall not stand..." (Isa. 28:16-18a).

*AFTER* Israel pays the price for transgressions extending throughout 3,500 years of Jewish history, *AFTER* Israel reaps that which will have been sown, the whole of the matter will be turned around, done away with.

*BUT, this will not occur UNTIL...*

*ONE THING* stands in the way of God stepping in and acting in this respect relative to Israel. The nation *MUST* turn back to the God of their fathers.

*The nation MUST* repent.



*The Jewish people MUST change their minds, turn FROM ways contrary to the Lord's commandments, turn TO the Lord, and follow in the ways which the Lord has laid down for them to follow — EXACTLY as seen in the typology of Jonah.*

When the Jewish people do this, God will “hear from heaven, forgive their sin, and heal their land” (II Chron. 7:14; cf. Lev. 26:40-42).

*But UNTIL THEN, the Jewish people have only ONE set of inseparably related circumstances awaiting them — curses instead of blessings, unrest instead of rest, enmity instead of friendship, war instead of peace, wishing it were night instead of day, wishing it were day instead of night (Lev. 26:14-39; Deut. 28:15-68).*

The Jewish people in their present state are WANDERERS in a STRANGE land. They are people WITHOUT a home. They are a people SEPARATE from the nations WITHOUT a country of their own (aside from the remnant in the land, about to be uprooted).

*They are a people OUT OF PLACE in practically every conceivable way.*

*But ONE simple act on the nation's part can change ALL of this. ONE simple act can REVERSE everything.*

And THAT is what the Tribulation, “the time of Jacob's trouble,” is all about. *This time is ABOUT bringing the nation's present state of affairs into such anguish — inconceivable suffering and death within their present state of affairs — that the nation will be left without a place to turn other than to cry out to the God of their fathers.*

*THEN, and ONLY THEN, will God act with respect to effecting a change. The WHOLE of the matter is ALL conditioned on bringing the Jewish people to the end of themselves.*

This is seen time and again throughout Moses, the Psalms, and the Prophets (e.g., Lev. 26:1ff; Deut. 28:1ff; Ps. 83:1ff; 126:1ff; 137:1ff; Isa. 1:2-2:5; Ezek. 36:17ff). And this

is seen not only in direct statements but in the numerous types and signs (e.g., Gen. 21-25; Ex. 3:2ff; Dan. 3:19ff; 6:16ff; Jonah 1-3).

*This ONE THING is SO PREVALENT in Scripture that it is a wonder anyone misses it; but numerous Christians have done just that!*

### 1) *A Problem, but Not Really a Problem*

Within Christendom today, when it comes to the things taught about Israel, *one can find some semblance of almost every type ism or false teaching under the sun.*

A person can find teachings extending from God being through with Israel (the Church seen replacing Israel in God's plans and purposes) to God presently restoring the Jewish people to their land in accordance with either part or all of His numerous promises in the Old Testament to do so (the present Israeli nation in the Middle East seen to be the result of God's past and continuing restoration work today).

Either of these ideologies, from a Scriptural standpoint, could only be looked upon as very detrimental to any sound Biblical teaching on the subject.

*The former would have God doing away with the one nation around which all of His plans and purposes have and will ALWAYS center.*

*The latter would have God doing something which He has specifically stated that He would not do (i.e., remove Israel from the nations, where He had driven them because of their disobedience, PRIOR to repentance [PRIOR to bringing to pass that which He drove them there to effect]).*

Both of the preceding ideologies are very widely held and taught in Christendom today, though both are so shot through and through with error that neither is really worth spending time discussing.

Then, again, spending time discussing error is not the way to study Scripture anyway.

*Error can take any number of forms, and a person doesn't really need to know any of the various forms which error takes. The person though does need to study and know ONE thing, which takes only ONE form...*

That which the person does need to study and know is *the Truth, found in the Word ALONE.*

Note Isa. 8:20 in this respect:

“To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them [lit., ‘no dawn to them’].”

That sounds plain enough!

And it not only sounds plain enough, it is plain enough!

The Hebrew language has a way of often repeating the same statement or truth in different words, allowing the text to say the same thing twice.

Note Matt.18:16b in the preceding respect:

...in the mouth of two or three witnesses every word may be established [‘made to stand’].”

(Giving His revelation to man in the O.T., God used a language which repeats itself, providing *TWO* witnesses. And, by so doing, *THIS Word is “made to stand” on its Own volition at every point.*

God, Who can “swear by no greater,” “sware by Himself” [Heb. 6:13] as He gave His Word to man in this manner.)

The opening part of Isa. 8:20 is a case in point.

Both “Law” and “Testimony” point to the same thing, *the complete Word* (the O.T. at the time Isaiah was written, but including the N.T. as well today, for there is *NOTHING* in the New that cannot be found after some fashion in the Old).

And everything with the Lord in His Word is either black or white; there is no gray area in the Word (e.g., a person is either for or against the Lord, he either gathers or scatters; in between actions of any type, within the confines of the Word, *do not exist* [cf. Matt. 12:30; Luke 11:23]).

*Thus, study the Truth, and study the Truth after the manner in which God has laid it out in His Word.*

*And, IF a person does that, coming into a knowledge of this Word, it will matter little what type ism or false teaching appears. It will be looked upon and dealt with in the light of the Truth, the Word, wherein NO error exists.*

## 2) *Deriving Scriptural Clarity on That Being Taught*

To provide a clear example of the preceding, let's look "to the Law and to the Testimony," ignoring that which man may have to say about the matter and see how the Word will shed light on one of the two major false teachings previously mentioned, apart from even knowing anything about the false teaching.

Solomon, in his prayer at the time of the dedication of the Temple (II Chron. 6:12ff), dealt rather extensively with that which Israel, *IF the nation departs from God's precepts, MUST do PRIOR to God acting on their behalf — PRIOR to God sending a Deliverer, restoring them to the land, and providing healing for both the nation and their land.*

Should Israel go astray (which the nation has done), the Jewish people *MUST* do that which God stated in His response to Solomon's request in his prayer ("humble themselves, and pray, and seek my face, and turn from their wicked ways").

*THEN, and ONLY THEN, would God hear the cry of His people and act ("THEN [WHEN they have done that previously stated] will I hear from heaven, and will forgive their sin, and will heal their land" [II Chron. 7:12-14; cf. Deut. 30:1-3; II Chron. 6:24-27, 38]).*

Now, knowing what the Word has to say about the reason for Israel's dispersion and that which Israel *MUST* do prior to the nation's restoration, note how simple matters become to ascertain the truthfulness or non-truthfulness of that being taught when this is dealt with in Christian circles today.

As previously stated, it is widely taught in Christian circles today that the Jews presently in the land of Israel (above 6,000,000) form God's beginning and continuing work (an on-going work) of restoring the Jewish people to their land, in accordance with either part or all His numerous Old Testament promises to one day regather them, placing them back in the land.

And reclamation of parts of the land for agricultural purposes is said to be God progressively restoring the land for those he is progressively restoring to the land.

Is this teaching correct?

Note something about the Jewish presence in the land today. The Jews presently in the land are there in unbelief; they have returned under a Zionist movement prior to the nation's repentance.

And the present reclamation of parts of the land is not at all in line with the Biblical picture of God restoring the land.

But what does "the Law" and "the Testimony" say about this?

Note again Solomon's prayer, along with the numerous related Scriptures in both Testaments. God has driven His people out among the Gentile nations *to effect repentance*, and He clearly states that He will remove them from the nations *ONLY following repentance*.

Further, when God restores His people — a healed people to a healed land — in accordance with His numerous Old Testament promises to do so, *the Jewish people will NEVER be uprooted from their land again* (Isa. 35:1-7; Ezek. 37:21-28; 39:25-29; Joel 2:27; 3:17-21; Amos 9:13-15).

*BUT*, the remnant present in the land *WILL BE uprooted*. They will be uprooted in the middle of the Tribulation by the actions of the rider on the red horse (Matt. 24:15ff; Rev. 6:3, 4).

Then, further yet, the time seen in Scripture when God will restore His people to their land *OCCURS FOLLOWING the Tribulation, NOT BEFORE the Tribulation* (Matt. 24:29-31). And this, of course, is perfectly in line with the purpose for that which will occur relative to Israel during the Tribulation.

Also note the typology of Gen. 28:15-31:3, concerning Jacob. *The heavens are CLOSED concerning God dealing with Israel relative to a restoration to the land today*.

In short, according to the latter part of Isa. 8:20, the teaching that God is presently restoring the Jewish people to their land in accordance with His many promises *has “no light” connected with it, for such a teaching is not according to “the Law” and “the Testimony.”*

And that’s the way anything being taught or anything which has been taught is to be dealt with.

*If it is being taught correctly, it MUST be according to “the Law” and “the Testimony.” The WORD MUST be proclaimed, NOT man’s thoughts or ways* (II Tim. 4:2).

Thus, if something taught is to be seen *as Truth, as that taught in Scripture*, it *MUST* be in accordance with “the Law” and “the Testimony.”

*If it is out of line with this Word, then it is associated with error, not truth. It is associated with darkness, not light.*

*Again, there is no middle ground; it has to be one or the other.*

### 3) Conditions Following Israel’s Repentance

During the Tribulation, the Jewish people will be bound by a covenant associated *with death and the place of the dead, the underworld*. During this time, they will be associated with a man who will have deceived them, as one who could lend aid, help them. This man though will prove to be the worst

enemy that the Jews will have ever seen in the 3,500-year history of the nation.

*This is the man who will be directly responsible for the death of over one and one-half billion people, which will include most of the earth's Jewish population, through his efforts to remove anything and everything associated with the Jewish people from the face of the earth.*

But this is also the man whom God will use in a *completely opposite respect*. And, in God's omniscient, sovereign control of all things, this man will be unable to do anything at all about God's control over his actions as he goes about seeking to destroy the very people who, in the end, will bring about his destruction.

God will use the actions of this man to force Israel into a position where the Jewish people will be left without a choice other than to call upon the God of their fathers for deliverance.

And when the Jewish people do this, *the God of Israel will respond*.

At that time, the things seen when the fifth and sixth seals of the seven-sealed scroll are broken provide a graphic description of conditions which will exist when the rider on the pale, sickly green horse makes his appearance.

When the fifth seal is broken, deceased individuals are seen crying out unto the Lord in "a loud voice," asking how much longer are the existing conditions upon the earth going to be allowed to continue, seemingly unchecked. And they are told *to rest* "for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (6:9-11).

Those echoing this cry would be only a part of the multitudes slain during this time (only part of the numbers exceeding one and one-half billion), for only the slain among the saved are in view when the fifth seal is broken.

And the answer to the question asked — “How much longer...?” — can be easily answered: “*UNTIL Israel REPENTS!*”

The subsequent breaking of the sixth seal shows how the government of the earth will exist near or at this time. The breaking of this seal shows the government of the earth at the time of Christ’s return, which will follow Israel being brought to the place of repentance.

That seen when this seal is broken depicts *a complete breakdown of the whole of the matter — the government of the earth and that connected with the government.*

The fabric holding the system together unravels, apparently quite rapidly. *Disorder, in that day, will reign supreme.*

And when everything begins unraveling and disorder reigns supreme, the place occupied by those on the earth will come into view.

*ALL* — “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man” (v. 15a) — *will be affected by this total collapse of the government and ALL the things which appertain thereunto, resulting in utter chaos.*

Then, the breaking of the seventh seal reveals things which will occur immediately following Christ’s return, seen in the corresponding seven trumpet and seven vial judgments (both dealing with the same judgments, seen from two different perspectives), bringing matters to *a full and complete end.*

When the seventh angel sounds his trumpet, *time in relation to Man’s Day* will be over, *the mystery of God* will be brought to completion, and *the kingdom of this world* will have become that “of our Lord, and of his Christ” (Rev. 10:1-7; 11:15-19).

Then, the same scene is dealt with from a different perspective in the pouring out of the seventh vial.



When an angel pours this vial “into the air,” *a loud voice* will come out of the temple in heaven, saying, “It is done [a perfect tense verb in the Greek text, indicating *action completed in past time and existing during present time in a finished state*]” (Rev. 16:17-21).

*The full measure of God’s judgment* will have fallen upon the final form of the kingdom of Babylon; and the full revelation of God (Rev. 10:7), made known through a full revelation of the Son (Rev. 1:1), will be realized at this point in time.

*Israel’s repentance* will have previously been effected, *the inheritance* will have been fully redeemed, and *the kingdom* will have become that “of our Lord, and of his Christ.”

A *rainbow* appears in connection with a mighty angel at this time, evidently referencing the redemptive actions of God’s Son.

(Bible students over the years have debated whether or not this mighty angel in Rev. 10:1ff is Christ Himself rather than an angel.

However, the question is moot.

*It DOESN’T matter* whether this is a mighty angel or the Lord Himself, the actions of this individual *will STILL be those of the Lord Himself either way.*

Ref. Appendix I, “Actions Under Established Laws,” in volume I of this book.)

Clothed with a “cloud” (evidently *the Glory of God*), *this individual will place one foot on the sea, the other on the land, and then hold the opened scroll — with all seven seals broken and all the judgments brought to pass — up toward heaven for the Father to see (showing a completed redemption and total control of the inheritance [10:1-6; cf. Ps. 110:1ff]).*

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 in connection *with a past judgment as well*.

In both instances, *judgment will be over*.

Through the first judgment, *the bride* will have been made known (chs. 1-3); and, through the second judgment, *Israel's* repentance will have been effected, *the inheritance* will have been redeemed, *Israel* will have been restored as the wife of Jehovah, and *the bride* will have become the Lamb's wife (John 2:1-11; Rev. 6:1-19:21).

God will then make "a new covenant with the house of Israel" (Jer. 31:31-33; Ezek. 36:24-31), disannulling their previous covenant with "Death," their agreement with "Hell [*Sheol*]."

Everything will then be reversed, the curse will be lifted, and peace will prevail.

Note the description of these days in Isaiah and Ezekiel:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out...

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:11, 23-26).

These days are coming. But before that time, *Israel and the nations are going to have to pass through the darkest time in man's 6,000-year history.* And, aside from effecting the inseparably related redemption of the inheritance and the two previously mentioned marriages (God and Israel, Christ and His bride), this will occur *for ONE central purpose alone: to effect Israel's repentance.*

*"Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).*

# 11

## **Souls Under the Altar**

How Long...? Until...

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

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

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11).

The breaking of the first four seals of the seven-sealed scroll, *revealing four horsemen riding forth*, provides a general description of a sequence of events which will occur and conditions which will exist during the Tribulation and immediately following Christ’s return at the end of the Tribulation — *events covering the entire seven years of the Tribulation, plus events evidently occurring during the seventy-five days which will exist between the end of the Tribulation and the beginning of the Messianic Era* (cf. Dan. 12:11-13).

The breaking of these first four seals forms *a skeletal framework for this complete period*, with subsequent revelation beginning in the latter part of chapter six and continuing through chapter nineteen providing the necessary commentary — the sinews, flesh, and skin, as it were — to properly clothe the skeletal framework (cf. Ezek. 37:1-10).

God opened His Word in this respect by providing a *skeletal framework for the whole of His revelation to man* in the first thirty-four verses of Genesis, with ALL subsequent Scripture then providing the necessary commentary — the sinews, flesh, and skin — to properly clothe the skeletal framework set forth at the beginning.

And, if the relationship between *events surrounding the four horsemen* in chapter six and *events covering the Tribulation in the remainder of the book* are to be viewed in the apparent same respect, God, as well, is seen closing His revelation to man *in a very similar respect* to the way He opened this revelation (or as seen in the opening two chapters of John's gospel, opening the New Testament).

After the first four seals had been broken (6:1-8), the breaking of the fifth seal revealed *souls under the altar*. This scene results from that previously brought to pass when the first four seals had been broken.

Then, additional revelation is given in the book to fill in the details, *providing commentary for that revealed when the fifth seal is broken* (e.g., all of ch. 7 and parts of chs. 11, 12, 14).

Who are these souls under the altar?

They couldn't be Christians, for all Christians — comprising all of the saved at the time of the rapture — will have previously been removed from the earth. And, since all saved individuals will have previously been removed, where had the souls under the altar heard the salvation message?

Also, note the faith possessed by those seen under the altar. These are individuals *possessing faith of a nature for which they had relinquished their lives*.

They had been "slain for the word of God, and for the testimony which they held" (v. 9). They were *martyrs*.

Then, chapter seven, providing subsequent commentary, describes these individuals as "a great multitude,

which no man could number, of all nations, and kindreds, and people, and tongues..." (v. 9a). And, so that there could be no mistake, they are specifically said to have come "out of great tribulation [*lit.*, 'out of the Great Tribulation']" (v. 14).

(In the Greek text, the adjective ['great'] follows the noun ['tribulation'], and both words are preceded by the definite article. Thus, one could translate, "the Tribulation, the Great one.")

That in view is *NOT* just any tribulation or affliction, *BUT* a specific one; and, in addition, it is further singled out and identified as "the Great one."

*E.g.*, compare this with the same noun and adjective [used in the same order] in Rev. 2:22, without an article preceding either word. In this verse, *great affliction*, unrelated to *the Great Tribulation*, is in view.

*The Great Tribulation* is the time of which Daniel spoke, following "the prince that shall come" breaking his covenant with the Jewish people.

And it is that time of which Jesus spoke in the Olivet Discourse, after the Jewish people will have seen "the abomination of desolation, spoken of by Daniel the prophet, stand ['standing'] in the holy place" [Matt. 24:15ff; *cf.* Dan. 9:27; 11:31; 12:11].)

Thus, those seen under the altar when the fifth seal is broken are saved individuals who had been slain for their faith during the latter part of the Tribulation, during that time which Scripture refers to as "the Tribulation, the Great one," or simply "the Great Tribulation."

The scene though does not picture all of the martyrs of the Tribulation. Reference is made to "fellow servants" and "brethren" who were still alive, in the Tribulation, who would ultimately be slain as well (6:11b).

(The scene in Rev. 6:9-11 pictures a *sacrifice of individuals, with their blood having been poured out beneath the altar.*

“The altar” can only be an allusion to the brazen altar in the courtyard of the Tabernacle, patterned after an existing Tabernacle in heaven, where Rev. 6:9-11 is seen.

This was the place where *the sacrifice occurred, with the blood of the sacrifice poured out beneath the altar* [Ex. 25:40; 26:30; 29:12; Lev. 1:11; 4:4-7; Heb. 8:5; 9:22, 23].

These individuals, as many Christians prior to that time, had presented their bodies “a living sacrifice” [Rom. 12:1], and they had been “faithful unto death” [Rev. 2:10].)

As previously seen, that revealed when the fifth seal is broken results from events brought to pass through the breaking of the previous four seals (*cf.* Rev. 20:4).

With the breaking of *the first seal*, a man was seen riding forth on a *white horse*, with a view to *worldwide conquest* (6:1, 2).

With the breaking of *the second seal*, a man was seen riding forth on a *red horse*, holding “a great sword” and possessing power “to take *peace* from the earth,” resulting in men killing “one another” (vv. 3, 4).

With the breaking of *the third seal*, a man was seen riding forth on a *black horse*, depicting *FAMINE* (vv. 5, 6).

Then, with the breaking of *the fourth seal*, a man was seen riding forth on a *pale horse*, depicting *DEATH* (vv. 7, 8).

*ALL of these things* set the stage for the breaking of *the fifth seal*.

And the next chapter (ch. 7) provides explanatory commentary for a number of things seen when both the fourth and fifth seals have been broken, with further explanation given additional places later in the book.

The Book of Revelation is self-interpreting in this respect, with Scripture numerous other places shedding additional light on different things throughout the book.

## Two Witnesses, 144,000 Evangels

Commentary in chapter seven begins with a lengthy reference to the sealing of 144,000 Jews, 12,000 from each of the twelve tribes of Israel (vv. 1-8). And the reason for this is obvious when related Scripture on the subject is studied.

Then, beyond that (vv. 9-17), Tribulation martyrs are once again seen.

In short, as will be shown (obvious in the text and context of chs. 6, 7), these 144,000 will be the evangels who will carry God's message to the nations of the earth, to the Gentiles worldwide, during the last half of the Tribulation.

And the Tribulation martyrs (6:9-11; 7:9-17) are individuals who will have been saved as a result of their ministry.

Apart from these evangels, that seen when the fifth seal is broken would not exist. Apart from these evangels there would not be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" who had been "slain for the word of God, and for the testimony which they held" (6:9; 7:9).

Thus, all of chapter seven deals with one central subject.

The first eight verses deal with *the 144,000, the evangels during the last half of the Tribulation*. Then the remainder of the chapter (vv. 9-17) deals with *the results of their ministry*.

These 144,000 Jews will, in a respect, do in three and one-half years *THAT* which *NEITHER* their forefathers had done (from Abraham to Calvary) *NOR* the Church will have done (from Pentecost to the rapture) in two previous, successive 2,000-year periods.

These 144,000 Jews will, collectively, be "a first fruit [Gk., singular]" of the entire nation (Rev. 14:4).

They will do that which God called the nation of Israel into existence to accomplish. They will be *God's witnesses to the nations* (Isa. 43:1, 9-12).



And, viewing the results of their ministry over the short period of three and one-half years, think what an entire converted Jewish nation will be able to accomplish in 1,000 years when they go forth as *God's witnesses to the Gentile nations of the earth during the Millennium.*

### 1) *Bringing Forth the 144,000*

How will these 144,000 Jews themselves be saved?

How will they hear the message?

No Christians will be on earth to proclaim the good news; they will have been removed at the time of the rapture. And, if the 144,000 had been saved before the rapture, they would have been *part of the one new man* "in Christ" and would have been removed with the rest of the Church.

The 144,000 are mentioned several subsequent places in the book, one place through the use of the number 144,000 (14:1-5) and at least two other places through the use of other designations (chs. 11, 12).

Part of chapter eleven (vv. 3-12) is taken up with the ministry of two witnesses whom God will send to the earth after the removal of the Church. And these two witnesses will make their appearance either at or about the time when "the prince that shall come" makes *his seven-year covenant* with "many" in Israel.

These two witnesses will bear a testimony to the Jewish people, apparently in and around Jerusalem; and they will bear this testimony throughout the first three and one-half years of the Tribulation.

*NOTHING* will be able to stop these two witnesses *UNTIL* "they shall have finished their testimony."

*THEN*, after they finish their testimony, Antichrist will be allowed to slay them, something which will evidently occur at or about the time this man *breaks his covenant with Israel.*

But after three and one-half days (a day for a year of their ministry), with their bodies lying in the streets of Jerusalem during this time, the Spirit of God will breathe life into their dead bodies.

They will stand upon their feet, great fear will fall upon many, God will then remove them from the earth, and their enemies will watch as they ascend “up to heaven in a cloud” (11:5-12; *cf.* Acts 1:9-11).

The ministry of these two witnesses *can ONLY occur during the first half of the Tribulation, for the Jewish people will NOT be in and around Jerusalem during the last half.*

When “the prince of the covenant” breaks his covenant in the middle of the Tribulation, the Jewish people in Judea are told to flee for their lives. And those who do not escape into the surrounding Gentile nations will either be killed or sold as slaves to the Gentiles.

Jerusalem and the Temple will then be destroyed, and Jerusalem will be “trodden down of the Gentiles” throughout the last three and one-half years of the Tribulation, “until the times of the Gentiles be fulfilled” (*cf.* Dan. 9:26, 27; 11:22, 28-32; Joel 3:1-8; Matt. 24:15ff; Mark 13:14ff; Luke 21:20-24; II Thess. 2:3ff; Rev. 11:1, 2).

It is also apparent that the 144,000 will hear and respond to the salvation message through the testimony of these two witnesses, whether directly or indirectly. There is a connection between the ministry of the two witnesses and the bringing into existence of the 144,000, seen when one compares events in chapter eleven with events in chapter twelve.

Undoubtedly more than just 144,000 of the Jewish people will hear and respond to the message. But, regardless of the number, God will see to it that at least 12,000 from each of the twelve tribes of Israel hear and respond. And God alone can do this, for He alone knows their tribal identity.

God will then take these 12,000 from each tribe and seal them, as seen at the beginning of chapter seven.

In chapter twelve, three main metaphors are used — one to describe “Israel” (*a woman*), one to describe “Satan” (*a dragon*), and one to describe “the 144,000” (*a man-child*, which the woman brings forth near the middle of the Tribulation).

All three metaphors are identified in the chapter, and the manner in which the man-child is identified *NOT ONLY* connects this metaphor with the 144,000 *BUT* it also provides the connection that the 144,000 have with the two witnesses in the previous chapter, in chapter eleven.

*(The man-child, in commentaries and other studies on the Book of Revelation, is usually identified as “Christ.” BUT this identification is NOT possible. Note that Israel brings forth the man-child in chapter twelve AFTER ALL seven heads of the beast in chapter thirteen have been crowned, with diadems, which CANNOT occur UNTIL near the middle of the Tribulation [vv. 3-5].*

Israel brings forth the man-child shortly after Satan and his angels have been cast out of the heavens onto the earth, which, contextually, will occur near the middle of the Tribulation [vv. 4, 5].

And Israel brings forth the man-child shortly before Antichrist breaks his covenant with the nation and the Jewish people flee for their lives [vv. 5, 6, 13ff].)

The identities of all three metaphors in chapter twelve are easily seen.

*The woman* can be identified with “Israel” several ways. One way would be through statements made about her fleeing into the wilderness (vv. 6, 14; cf. Matt. 24:16ff). And *the dragon* is specifically stated to be “Satan” (v. 9).

(Note that Satan and the kingdom of Antichrist are spoken of in an inseparable manner in this chapter [vv. 3, 4], which is easy to understand from that revealed about Satan

and Antichrist in the next chapter.

After Antichrist comes into the power which he sought by riding out on a white horse in chapter six, Satan gives to this man “his power, and his seat [‘his throne,’ giving him regal power over the earth], and great authority” [13:2b; cf. Luke 4:5, 6].)

But *HOW* is “the man-child” identified as *the 144,000* in this chapter?

Note verse seventeen where mention is made of *a remnant of the woman’s seed*, “which keep the commandments of God, and have the testimony of Jesus Christ.” This remnant, specifically said *to be a saved part of the Jewish nation, can ONLY be identified with the man-child, whom Israel brought forth back in verse five.*

Then note mention of *a remnant* in the previous chapter — after the two witnesses finish their testimony, are killed, are raised from the dead, and ascend to heaven (v. 13) — providing a connection between *the remnant (the man-child)* in chapter twelve and *the two witnesses* in chapter eleven.

One can really come to *ONLY one conclusion.*

The ministry of the two witnesses during the first half of the Tribulation *can ONLY* be inseparably connected with the conversion of the 144,000.

*HOW* else could they have heard the message?

There is really *NO other way.*

And, beyond that, proclaiming the message to 144,000 Jews who would respond, be sealed by God, and then minister to the nations of the earth during the last half of the Tribulation *would probably be the central purpose for the ministry of the two witnesses during the first half of the Tribulation.*

*In this respect, the two witnesses would be seen finishing their testimony when the last of the 144,000 respond to the message. And, at this time, the woman, Israel, would be full-term in her gestation period, giving birth to the man-child, the 144,000.*

## 2) Sealing, Ministry of the 144,000

There are three places in the New Testament, with a basis in the Old Testament, where there is a birth in connection with Israel, resulting in a worldwide ministry. And these places have to do with the 144,000 during the Tribulation.

A more specific Old Testament basis for that seen in the New Testament is Isa. 66:7, 8:

“Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.”

Three places where this subject is dealt with after this same fashion in the New Testament can be found in the Olivet Discourse accounts of Matthew and Mark (Matt. 24; Mark 13) and in the section under discussion in the Book of Revelation.

In all three of these sections of Scripture:

Israel is seen as a woman experiencing birth pangs.  
Then, there is a birth.

And this birth is followed by a worldwide proclamation of the gospel message.

The Isaiah passage previously quoted (Isa. 66:7, 8) refers to future times when Israel *will BOTH give birth and experience birth.*

Israel *will FIRST* deliver a “man-child”; *THEN*, the nation itself will be “born at once.” The “travail” and “pain” associated with birth in these verses in Isaiah though are connected *only with the birth of the nation itself, not with the birth of the man-child.*

“BEFORE she [Israel] travailed, she brought forth; BEFORE her pain came, she was delivered of a man-child” (v. 7).

The emphasis in these verses is upon *the birth of the nation* rather than the man-child (anticipating the Messianic Era), with the “travail” and “pain” so associated.

As in Isa. 66:7, 8, both Matthew’s and Mark’s Olivet Discourse accounts *present Israel in travail*. However, unlike the Isaiah passage, Israel’s travail in these two gospel accounts is seen connected *with a bringing forth of the man-child, the 144,000*.

Both gospel accounts deal with the Jewish people during the Tribulation, with an emphasis on events beginning near or at the mid-point of the Tribulation and continuing throughout the last half (which is the emphasis seen in the Book of Revelation as well). And both gospel accounts lead into Christ’s return at the end of the Tribulation, as does the Book of Revelation.

Thus, Israel’s travail from Isa. 66:7, having to do with the entire nation, would be alluded to in all three books, though not dealt with directly.

In the two gospel accounts, the word in the Greek text translated “sorrows” (Matt. 24:8; Mark 13:8) is the word having to do *with travail or birth pangs*.

“Sorrows” is a translation of the Greek word *odin*, and it is really *not* a good translation as we understand words today.

*Odin* has to do with the “travail” which a woman undergoes as she endures a time of labor immediately preceding the birth of a child; and the word “sorrows” carries too broad of a meaning in this respect.

*Odin* could be better translated “birth pangs” or “travail.” The reference is to Israel in this condition during the first part of the Tribulation.

Then, Rev. 12:1-5 presents the same picture concerning Israel in *travail* (the word “travailing” in v. 2 is a translation of the Greek word *odino*, a cognate form of *odin*, meaning the same thing).

In these verses, as in the gospel accounts, the birth in view is that of the “man-child.” And Israel is seen crying out while travailing in pain, awaiting the birth of this child.

And the worldwide proclamation of the gospel message during the Tribulation is seen in all three New Testament books which depict Israel in travail.

In Matthew and Mark this message is referred to following the verses having to do with Israel in travail.

In Luke’s account of the Olivet Discourse, neither Israel’s travail nor the message is mentioned.

The two are intrinsically tied together, and the inclusion or absence of one demands the inclusion or absence of the other.

Note Matthew’s and Mark’s accounts:

“All these are the beginning of sorrows [‘birth pangs,’ ‘travail’]...

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:8, 14).

“...these are the beginnings of sorrows [‘birth pangs,’ travail’]...

And this gospel must first be published among all nations” (Mark 13:8b, 10).

Then in the Book of Revelation this same thing is seen in connection with the 144,000, in Rev. 14:1-6. An angel appears, in possession of the gospel message (v. 6), immediately after certain things are stated about the 144,000 (vv. 1-5).

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

Angels are seen carrying out various tasks over and over in the Book of Revelation, and an angel appearing in possession of the gospel message is one such occasion.

But it is evident from the context and related Scripture that this angel *is NOT* the one who proclaims the message. Rather, this angel, in possession of the gospel message, makes an announcement to all that dwell on the earth (v. 7).

And it is evident that this announcement *is NOT the gospel message*.

This angel’s announcement *is one of impending judgment (NOT good news, NOT the gospel)*, along with a *call to recognize and give proper honor and reverence to the one true and living God*.

The proclamation of the gospel is a task committed *to man, NOT to angels*. And it is evident from the context and related Scripture that the gospel message, in possession of this angel, will be carried worldwide, *NOT by the angel in verse six, BUT by the 144,000 in verses one through five*.

(Only a limited number of things which Scripture reveals about the 144,000 have been discussed in this chapter. Other things on the subject are dealt with in later chapters in this book, particularly in Chapters I, II, VII in Volume III.)

### **Souls Clothed, How Long...**

A question often asked is addressed in a somewhat indirect manner through that revealed when the fifth seal is broken. Do those who have died possess *bodies* of some type prior to the future resurrection?



Note that those who had been slain in this passage — the souls under the altar — were provided with “white robes” to wear (6:11), which would clearly indicate that they possessed *a bodily form* during the time between death and resurrection.

These individuals are seen crying out unto the Lord in “a loud voice,” asking how much longer existing conditions upon the earth were going to be allowed to continue. And they were told to rest “for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (v. 6:11b).

And these Tribulation martyrs are subsequently seen under different circumstances and clothed in the next chapter (7:9)

Thus, the dead are seen *in* a conscious state, possessing some type body.

God works *at set times, with set patterns, in set ways, using set methods, etc.* Often, things seemingly go unchecked until a particular set time arrives. But when God’s set time arrives, *things change, often quite rapidly.*

This is something seen over and over in Scripture (*e.g.*, Matt. 24:42-51; Luke 17:26-30; John 2:4; 12:23; Rev. 14:7, 15).

The people of God, relative to these matters, are to simply *remain faithful, bide their time, and wait upon the Lord.* He will take care of matters in due time, *at an unchangeable previously set time.*

# 12

## **The Great Seismos**

### End and Destruction of Gentile World Power

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

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

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

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

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

For the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:12-17).

As previously seen, it is evident that the breaking of the first four seals of the seven-sealed scroll provides an overall word picture — succinctly presenting just the main, necessary facts — *of the complete seven-year Tribulation, along with events immediately following Christ’s return at the end of the Tribulation.*

That seen when the four horsemen ride forth, one after the other as each of the first four seals are broken, provides an overall description of an interrelated succession of events which will mark the final seven years of Man's Day, leading into the Lord's Day.

In this respect, the whole of that seen through the breaking of these first four seals (6:1-8) should be viewed as a *skeletal framework* for that seen in the remainder of the book covering this period of time (6:9-19:21).

Everything beyond this point (that revealed when the remaining three seals are broken [which includes that revealed when the seven trumpets are sounded and the corresponding seven vials are poured out, seen in chs. 6b, 8-10, 11b, 15, 16], along with all of the events seen in chs. 7, 11a, 12-14, 17-19) provides the details and commentary for *the complete skeletal picture* seen through the breaking of the first four seals. This complete sequence of events provides *the sinews, flesh, and skin* to cover the initial skeletal framework.

In this respect, when an individual begins with the breaking of the first seal in chapter six and continues through chapter nineteen — with the completion of the judgment of the great whore, Christ's subsequent return, and the destruction of Gentile world power — that individual has read a detailed word picture covering the overall scope of the coming seven-year Tribulation and events which immediately follow, leading into the Messianic Era. That individual has read the matter *EXACTLY* as God gave it and *EXACTLY* as God wants man to see and understand it in this closing book of Scripture.

God though would expect man to see and understand this part of His Word *EXACTLY* as He would expect man to see and understand any other part of His Word — *NOT ONLY in the light of all which He has revealed BUT ALSO in the light of the way in which He has revealed matters, beginning with Moses.*

But, bear something in mind. As in any other part of Scripture, God, in this book, has structured His Word *after a particular fashion*. At the beginning of Scripture, God's structural method, along with providing history, was centrally *typical, in conjunction with numbers and metaphors*. In the closing book of Scripture, in the Book of Revelation, God's structural method is clearly stated at the beginning of the book:

“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” (1:1).

And this revealed method (“signified”) is seen throughout the book, often *in conjunction with numbers and metaphors* (ref. Ch. I in the first volume of this book).

The preceding is what many expositors and Bible students have overlooked and have not taken into account when trying to understand that revealed in this book, particularly when the sixth seal is broken.

They have overlooked and not taken into account the word “signified” in the opening verse of the book, which has to do with the use of *indirect or illustrative language in order to bring out that which is direct or explanatory*. And attempting to understand and interpret this book after a manner other than how God gave this part of His Word *NOT ONLY* leads to all types of problems *BUT* it closes the door to the true picture of the matter, to that which God has revealed through the means which He has used.

The whole of that revealed when the sixth seal is broken is set forth in illustrative language (which was used extensively in that revealed through the breaking of the first five seals), and it is quite evident that metaphors are being used throughout.

And, viewing the matter both textually and contextually, it is a simple matter to see and understand the exact nature of the subject matter being dealt with through this means.

First, to understand that illustrative language is being used in this part of Scripture, begin with the word “earthquake” (6:12), which is the first thing mentioned when this sixth seal is broken. This word in the Greek text is *seismos*, which means “to shake,” “to agitate,” “to stir up.”

The word “earth” is not associated with the word *seismos*. That would have to be derived from the text or context. And, in this case, the whole of the passage *has to do with heaven, things in heaven, and things on earth*. There is a *great shaking of heaven* (as a scroll being unrolled), *things in heaven* (“the sun,” “the moon,” and “the stars”), and *things on earth* (“every mountain and island”).

(Our English words “seismic,” “seismology,” “seismograph” and other forms of the same word are all derived [in whole or in part] from the Greek word, *seismos*. Most words in this family of words in the English language are associated with earthquakes; but the words, in and of themselves, as in the Greek text, have no relation to *the earth* per se [note a cognate form of *seismos* in v. 13 (*seio*), translated “shaken”].

*The earth* is something added to *the shaking or agitation*, completely apart from the actual meaning of the different words derived from *seismos* [e.g., “earth” prefixed to “quake,” *earth-seismic*, “earthquake”].)

Then note that which occurs through this great shaking of things in the heavens, heaven itself, and things on earth.

*The sun* becomes “black as sackcloth of hair,” *the moon* becomes “as blood,” *the stars* fall from heaven “upon the earth,” *the heaven* departs (is removed, in the sense of being rolled up [cf. Isa. 34:4]), “as a scroll when it is rolled together,” and *every mountain and island* are “moved out of their places.”

Attempting to see this as literal, apart from illustrative means and metaphors, would present major problems at every turn.

Note possibly the greatest of the problems — “the stars” *falling from heaven upon the earth*. The size of stars, the heat generated by stars, and their distance from the earth would prohibit even the thought of such literally occurring.

Stars are much larger than the earth. Our sun, for example, is a medium-sized star, and the diameter of the sun is over one hundred times that of the earth. If a literal star ever “fell unto the earth,” the earth would be burned to a cinder long before the star ever reached the earth.

Aside from the preceding, the nearest star to the earth (other than the sun) is Alpha Centauri, and this star is over four light years removed from the earth (about twenty-five trillion miles away); but most stars are thousands of light years removed, and there are multiplied billions of them in our galaxy (an estimated two to four hundred billion).

In fact, the distance from the earth to stars in the galaxy, for the most part, is so great that what man sees when he gazes into the heavens at night is light from distant stars which began traveling toward earth before man was even created, possibly even before Satan fell, at a speed slightly over 186,000 miles per second. And that light is just now reaching the earth. In fact, a scattering of these stars has likely not even existed for centuries or millenniums, with their nova yet to be seen (possibly not being seen until sometime during the Millennium, or the ages following).

And similar things, though in a different sense, could be said about that which happens to *the sun, the moon, the heavens, and the mountains and islands* when the sixth seal is broken. *ALL is illustrative and metaphorical*, and the whole of the passage *MUST* be understood after this fashion, in keeping with the way God has not only designed His Word in

this book but also in keeping with the way God views these different objects when using them as metaphors.

## The Great Shaking

This *great disarray* of that being referenced, described through the use of heavenly bodies, the heavens, and geographical places on earth, covers *the complete spectrum* of the matter. And that seen through this means when the sixth seal is broken provides further information, commentary, for that seen when the first four seals were broken.

That seen when these four seals were broken presented a man gaining governmental control over the earth (first seal). This was then followed by a progressive deterioration of conditions on earth unparalleled in the history of man (second, third, and fourth seals), *which is seen directly connected with the government of the earth from the first seal.*

And that seen when the sixth seal is broken depicts conditions *at the end of the Tribulation, at the time of Christ's return* (ref. subsequent material in this chapter).

Graphically described, that seen when this seal is broken has to do with *a complete disarray and collapse of the government of the earth* — the government in existence after the rider on the white horse had become world ruler and had been instrumental in bringing to pass that seen after the second, third, and fourth seals had been broken.

Then, viewing the matter from the standpoint of that seen when the fifth seal was broken (souls under the altar), that brought to pass when the sixth seal is subsequently broken *addresses the cry of the martyrs seen under the altar:*

“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (6:10b; cf. Gen. 9:6).

There is also considerable commentary numerous places in the Old Testament which bears directly upon that brought to pass when the sixth seal is broken (numerous types, Daniel, etc.).

(E.g., parts of the O.T. which deal with that seen when the sixth seal is broken would be sections such as:

Events leading to the power of Egypt being brought to naught during Moses' Day.

Events leading to Haman and his ten sons being impaled on a gallows during Esther's day.

Or, events leading to "the little horn," "the prince of the covenant," being brought to his end in Daniel's prophecy.)

In short, as previously seen, that brought to pass through the imagery used when the sixth seal is broken depicts *the complete breakdown of the final form of Gentile world power, immediately prior to its destruction.*

This destruction of the final form of Gentile world power is seen later in the book (chs. 8, 9, 14b, 19b), and that which occurs when the sixth seal is broken sets the stage for this subsequent destruction.

### 1) *The Powers of Nature*

There is a great shaking of natural things connected with the earth, *both in heaven and on earth* — heaven itself, the sun, moon, and stars in the heavens, and the mountains and islands on earth.

#### a) *The Sun*

"The sun," the first thing mentioned among this array of things in the heavens and on earth, *can ONLY* be depicting *the supreme governing authority* — "the heavens do rule" (Gen. 37:9; Dan. 4:26; Rev. 12:1).



*ALL else* (the moon, stars [in the sense used here], and the mountains and islands) *are dependent on light from the sun.* And the sun is *darkened, becoming* “black as sackcloth of hair.”

*Sackcloth* was a coarse-textured cloth, often made from goat’s hair or black hair from camels. *Being clothed in sackcloth was a symbol of despair or calamity* (Gen. 37:34; Esther 4:1-4; Isa. 50:3; Ezek. 7:18).

Revelation 6:12, in the imagery used, pictures *the sun, as it were, being clothed with this black, coarse-textured cloth, blotting out ALL light, with the added thought of despair or calamity.*

And this is not seen as a passing eclipse. Rather, this pictures conditions *at a terminal point.* This pictures the way that the government of the earth *will exist at the end of Man’s Day.*

“The prince of the covenant,” *seated on Satan’s throne and possessing “power...and great authority”* (Rev. 13:2), *will have carried the government, in a downward spiral, to THIS point* (cf. Joel 2:2, 10, 30, 31).

## b) *The Moon*

“The moon,” the next thing mentioned, *is a secondary heavenly body in relation to the sun.* The moon derives its light from the sun; and in the sense of depicting governing authority, this secondary authority, dependent on the supreme authority, would be darkened as well, with this darkness described through another means — the moon becoming “as blood.”

“Blood,” in Scripture, *has to do with both life and death.*

In Lev. 17:11, *life* is said to be in “the blood.” But, in Ex. 12:7, viewing the other side of the matter, blood from a slain lamb placed on the doorposts and lintel of an Israeli home showed *death* (though this resulted *in life* because of that stated in Lev. 17:11).

The blood on the doorposts and lintel showed *that death had occurred inside that Israeli home*. The blood showed that *the firstborn had already died, though vicariously*.

When the Lord passed through the land of Egypt at midnight and saw the blood, He was satisfied; and, accordingly, He passed over that house.

Thus, the thought of “blood” could be used either way — *life, or death*.

But the manner in which “blood” is used in Rev. 6:12, where the moon becomes “as blood” in connection with the sun becoming “black as sackcloth of hair,” the thought could only have to do *with death*. The moon, dependent on the sun, is seen being blackened as well, though the matter is expressed a different way.

Where there had previously been “light,” now there was *darkness*; where there had previously been “life,” *NOW there was DEATH* (ref. actions of the rider on the fourth horse).

### c) *The Stars*

“The stars” of heaven, the remaining heavenly bodies mentioned, *could ONLY depict secondary powers connected with the primary and secondary authority, the sun and the moon* (cf. Job 38:7; Isa. 14:13; Rev. 12:4). And the sun being darkened would affect the stars (in the sense that they are used here) *EXACTLY* as it had affected the moon.

And a different way of stating that which has happened is used again. *FIRST*, to describe matters at hand, *there was a calamitous blackness, and then death*. *NOW*, continuing the description, “the stars” *are seen falling from heaven to the earth*.

### d) *The Mountains and Islands*

Then “mountains and islands” are the last objects used in this depiction of *a complete breakdown of powers and authorities*.

“A mountain” in Scripture, when used in the sense seen here, depicts a *kingdom* (Isa. 2:1-5; Jer. 51:25; Dan. 2:44, 45; Matt. 17:1-5); and, contextually, “an island” would be connected with the government but more in the sense of a *center of trade and commerce* (Isa. 23:2; Ezek. 27:3ff; cf. Rev. 18:11ff).

They (all of the mountains and islands) are seen being “moved out of their places.” *NOT ONLY is there a calamitous blackness, death, and a falling, BUT there is also a removal, dislodging, and displacement of everything.*

Note Haggai 2:21b, 22a in this respect:

“...I will shake the heavens and the earth;

And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen [‘Gentiles’]...”

## 2) *The End Result of Going Forth “Conquering, and to Conquer”*

The government of the earth at the end of Man’s Day is vividly described when the sixth seal is opened. Then, those having some type connection with the government are shown (which, in the text, includes *everyone*).

That seen when the sixth seal is broken depicts a *complete breakdown of the WHOLE of the matter — the government of the earth and everything connected with the government.*

*The fabric holding the system together unravels, apparently quite rapidly. Disorder, in that day, will reign supreme.*

*When everything unravels and disorder reigns supreme, the attitude of those on the earth comes into view. ALL — “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man” (v. 15a) — will be affected by this total collapse of the government and ALL the things which appertain thereunto, resulting in UTTER CHAOS.*

And these same individuals will seek help through one means. They will hide themselves “in the dens and in the rocks of the mountains” (v. 15b), saying to “the mountains and rocks”:

“Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?” (vv. 16, 17).

“Dens” and “rocks of the mountains,” as in that which precedes, are used in metaphorical senses. Hiding themselves in the places described and looking to these places *as possibly some type sanctuary or shield from that occurring could ONLY have to do with seeking some type help or aid from a government in complete disarray* (“dens” and “rocks” [safe places] “of the mountains” [of the world kingdoms]).

*And, of course, NO help or aid will be found.*

*BUT*, the matter in that day will be as it has always been — *under the complete control of the God of heaven*. He has stayed His hand for a time, allowing man’s *cup of iniquity* to become “full” (*cf.* Gen. 15:16). He has allowed Satan to continue exercising control, and He will allow the coming Antichrist, under Satan, to bring mankind to the brink of annihilation (Matt. 24:21, 22).

*THEN*, things will begin to change rapidly. “The great day of his [God’s] wrath” *will be at hand*.

In that day God will no longer stay his hand. God will, again, step into man’s affairs at the end of Man’s Day.

*And, WHEN that day arrives, man will be UNABLE to do anything whatsoever about the matter (cf. Rev. 9:6).*

Men on the earth in that day will seek to distance themselves from that which is happening.

*BUT, they will be unable to do so! There will be NO escape!*

### 3) *The Time During Which the Preceding Will Occur*

The complete breakdown, disarray, and collapse of the earth's government under Satan, his angels, and the nations will be followed by *a complete change in the government of the earth.*

*And man CANNOT do anything to either hasten that day or move that day far into the future.*

God works with *set times* which He Himself has established; and, "It is written..."

The judgments of the sixth seal are seen in connection with *the heavens being opened, with regality, and with the great day of God's wrath* (vv. 14-17). *The great day of God's wrath*, contextually, can only refer to "the great and the terrible day of the Lord" seen over and over in Joel, which, contextually in Joel, occurs in connection with *judgments immediately following the Tribulation, following Christ's return* (cf. Joel 1:15; 2:1, 2, 11, 31; 3:1-16; Rev. 11:18; 19:15).

Christ's return at the end of the Tribulation to effect a change in the government through these judgments is seen *three different places in that section of the book covering the Tribulation and the time immediately beyond* (chs. 6-19).

Christ's return is seen in chapter six (vv. 14-17), in chapter fourteen (vv. 14-20), and in chapter nineteen (vv. 11-21).

(As explained and dealt with different places in this book [*The Time of the End*; ref. also the author's books, *Coming in His Kingdom* and *Moses and John* (Chapter II, "Exodus and Revelation")], the Book of Revelation, rather than being written in a strict chronological order, is structured like the rest of Scripture.

A complete panorama of events is given, followed by commentary. And this structure is repeated time and again throughout the book.

Scripture begins this way in Genesis, and it ends this way in Revelation.

Thus, it could only be natural to see Christ's return dealt with more than one place in the book, followed by commentary each time.

The same thing was previously seen regarding the removal of Christians at the end of the dispensation [i.e., the rapture]. This same removal was seen in both chapter one and chapter four [1:10, 11; 4:1, 2], with commentary following in each instance [ref. Chs. IV, XV in the first volume of this book].)

Christ will return in connection with judgments occurring at the time of or immediately following the breaking of the sixth seal of the seven-sealed scroll.

And in line with the preceding, judgments occurring after the seventh seal has been broken *will occur following Christ's return but preceding the Messianic Era.*

Thus, all of the judgments seen when the seven trumpets sound and the seven vials are poured out *will occur following the Tribulation after Christ returns to the earth*, for these are the judgments seen occurring when the seventh seal is broken, following Christ's return when the sixth seal is broken.

*And these judgments will bring ALL the judgments of the seven-sealed scroll to an end, effecting the redemption of the inheritance.*

### **Structure of the Seals, Trumpets, and Vials**

The judgments revealed when the seventh seal is broken (the trumpet and vial judgments) fit into and form commentary, providing additional information for that previously seen when the first six seals of the scroll were broken.

They would reflect back on that seen when the sixth seal was broken, which answers the cry of the martyrs when the fifth seal was broken.

In this respect, these judgments, along with the judgments seen when the fifth and sixth seals were broken,

form part of the sinews, flesh, and skin to cloth the skeletal framework originally set forth through that revealed by the four horsemen riding forth when the first four seals of the scroll were broken.

And when the seventh seal is broken, the matter, as previously stated, is brought *to a FULL end with the sounding of the seventh trumpet and the corresponding pouring out of the seventh vial.*

Note how this is seen in that stated about the angel with the seventh trumpet:

“And the angel [the angel with the seventh trumpet] which I saw stand upon the sea and upon the earth lifted up his hand [*lit.*, ‘right hand’] to heaven,

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

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:5-7).

“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 forever and ever” (Rev. 11:15).

Then note how this is seen in that stated about the angel with the seventh vial:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done [*lit.*, ‘It has been completed,’ ‘It has come to pass’] (Rev. 16:17).

(*Ref.* Chapter XVI in this second volume of the book for comments on “time” in relation *to finality* in Rev. 10:6.

Also, see Chapter IV in this second volume of the book for comments on “the mystery of God” being *finished* in Rev. 10:7, along with the statement having to do with *completion* in Rev. 16:17.)

Though the seals, trumpets, and vials are presented in a separate sense in the Book of Revelation, forming three triads of sevens — *showing Divine perfection [three] within God’s complete judgment [seven] surrounding the redemption of the inheritance* — as previously seen, *an inseparable relationship exists between ALL of the judgments. And everything moves toward revealed GOALS, ultimately allowing God’s Son to take the kingdom and to reign.*

*These revealed GOALS would encompass:*

1) Bringing about the redemption of the inheritance, allowing God’s Son to take the kingdom.

2) Bringing to pass the marriage of Christ to His previously revealed bride, allowing the Son to possess a wife — a requirement for reigning in the kingdom of men, for the Son *CANNOT* reign alone; he *MUST* reign as a complete being.

3) Bringing about Israel’s repentance, resulting in the restoration of the nation (spiritually, and to the land), God again taking Israel as His wife, and the restoration of the theocracy to the nation.

4) Bringing Gentile world power to naught, resulting in an end to the Times of the Gentiles.

5) Bringing about that seen in Ps. 2:6 — “Yet have I set my King upon my holy hill of Zion.”





# 13

## **Silence in Heaven (I)**

### Breaking the Seventh and Final Seal

“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).

(Note that the breaking of the seventh seal, revealing the trumpet and vial judgments — dealt with in the current and subsequent two chapters in this book [Chs. XIII-XV] — takes place *AFTER Christ returns to the earth, with these judgments occurring following the Tribulation but preceding the Millennium.*

Then there is the scene in heaven when this final seal is broken [8:1-6], anticipating the scenes in chs. 10, 11b after all the judgments under this seal have been brought to pass.

For additional information on the preceding, refer back to Chapter XII in this second volume of the book.

Also refer to the author’s books, *Coming in His Kingdom* [particularly Chapters I, IV] and *Moses and John* [Chapter II].)

As previously seen, the breaking of the first four seals of the seven-sealed scroll — four horsemen sequentially riding forth on different colored horses, along with that occurring as each rode forth (6:1-8) — covered, in *an overall capsulated manner, the complete seven years of the Tribulation, along with events immediately following at the time of Christ’s return.*

Then, the breaking of the next two seals (6:9-17) adds to the picture by presenting a summary view *of that ultimately occurring* because of that depicted *by the four horsemen riding forth*.

*The breaking of the fifth seal* (vv. 9-11) *presents the matter from a heavenly perspective* (Tribulation martyrs in heaven crying out, with additional information in ch. 7), and *the breaking of the sixth seal* (vv. 12-17) *presents the matter from an earthly perspective* (the ultimate and utter collapse of world government, along with its interrelated trade and commerce).

*THUS, summary information relating to the end result* of that previously depicted by the four horsemen riding forth is seen through the breaking of these fifth and sixth seals.

*THEN, the breaking of the seventh and last seal of the scroll* (8:1), revealing the seven trumpet judgments (with the corresponding seven vial judgments), simply *provides details and forms commentary* for that dealt with and/or resulting from the breaking of the previous six seals of the scroll. *The END of the matter is NOW seen.*

In this respect, that which occurs when the seven trumpets are sounded and the corresponding seven vials of wrath are poured out *do not depict judgments occurring in addition to that previously seen* (that dealt with when the first six seals were broken). Rather, that which occurs when the seven trumpets are sounded and the corresponding seven vials of wrath are poured out *provides information on judgments occurring within the scope of that previously seen* (detailed information [commentary] concerning that previously dealt with when the first six seals of the scroll were broken).

(The preceding manner of viewing that which occurs when the seven seals of the scroll have sequentially been broken has been dealt with different places in previous parts of this book, particularly in parts covering Revelation chapters five and six [*ref. Chapters VI-XII in this second volume*]).

The relationship of that seen when the four horsemen ride forth [the breaking of the first four seals] to that seen in the remaining judgments [the breaking of the last three seals] could be likened to the relationship of Gen. 1:1-2:3 to the remainder of Scripture.

In both instances the overall scope of the matter is presented *FIRST, in a skeletal form. THEN, subsequent Scripture provides details and forms commentary, supplying the sinews, flesh, and skin to cover the skeletal framework* [cf. Ezek. 37:1-10].

In the Book of Revelation, judgments revealed by the seven-sealed scroll are arranged *in three sets of seven — seven seals, seven trumpets, and seven vials*. “Three” is the number of *Divine perfection*, and “seven” is *God’s number*, a number which He uses to show *the completion of that which is in view*.

Three sets of seven, in relation to “judgment,” show *Divine perfection [three] within a complete judgment emanating from God [seven]*.

And, as previously seen, *ALL judgment* is contained within the seven-sealed scroll, *with the breaking of the first four seals showing the WHOLE of the matter, and the breaking of the last three seals providing details and forming commentary*.

“Four” is a number having to do with *the earth* [e.g., four points of the compass, four corners of the earth]; and, again, the remaining “three” would be associated with *Divine perfection*.

Thus, the two numbers show *Divine perfection in relation to judgment having to do with the earth, with those dwelling on the earth.*)

### **Contextual Setting for the Breaking of the Seventh Seal**

The breaking of the seventh seal of the seven-sealed scroll, forming commentary on that seen in a succinct manner when the four horsemen rode forth (judgments seen through

the sounding of the seven trumpets and the pouring out of the seven vials of wrath), *COMPLETES the redemption of the inheritance.*

The breaking of the seventh seal (ch. 8) is separated from the breaking of the first six (ch. 6) by commentary (ch. 7), providing further information pertaining to the souls under the altar, *seen in heaven*, when the fifth seal was broken.

And the breaking of the seventh seal itself provides further revelation relating to *the complete collapse of the government*, with its interrelated trade and commerce, *seen on earth*, when the sixth seal was broken.

And, again, *the WHOLE of the matter* relates back to events within the scope of that seen as the four horsemen rode forth when the first four seals were broken.

Then the judgments revealed after the seventh seal had been broken — the seven trumpet and the corresponding seven vial judgments — are also separated by interrelated events (chs. 11a, 12-14), *which provide further light on the things seen in these judgments.*

And these events have to do *with both heavenly and earthly* scenes, as set forth when the fifth and sixth seals were broken.

One thing above all else *MUST* be kept in mind when viewing the judgments revealed when the seventh seal is broken.

These judgments have been recorded *after the SAME fashion* as the judgments seen when the first six seals were broken.

They have been recorded *in keeping with the MANNER in which the book has been STRUCTURED* (“signified” [Rev. 1:1]), *along with the EXTENSIVE use of METAPHORS throughout the book* (ref. Ch. I in Vol. I and Ch. XII in Vol. II of this book).

When the seventh seal is broken, there is *silence in heaven* for “the space of half an hour.”

The reason for this silence is not given, though it appears evident. *The various judgments* which God has deemed necessary to complete the redemption of the inheritance are now revealed — judgments which will bring Israel to the place of repentance, along with reducing Gentile world power to naught.

(Also note the four hundred years of silence between the end of Malachi and the appearance of an angel to Zecharias in the Temple [Luke 1:11ff], announcing the birth of John the Baptist, for a purpose.

The announcement of a new beginning, following a time of silence, is seen in both instances [*cf.* Zeph. 1:7; Zech. 2:12, 13].)

Apparently there *is such awe* over the whole of the matter when this last seal is broken — *NOT ONLY* because of the severity of the judgments *BUT* because of the things which will resultingly be brought to pass — that no one utters a word for “half an hour.”

Whether or not this is a literal half an hour is immaterial. The point is made, and matters continue from there (v. 1).

Seven angels are then seen standing before God, and they are each given a trumpet (v. 2).

Then, prior to the sounding of the trumpets, another angel with a golden censer offers incense, in connection with the prayers of saints, on the golden altar before God’s throne.

This is followed by the angel taking the censer, filling it with fire from the altar, and casting it upon the earth.

Then there were “voices, and thunderings, and lightnings, and an earthquake [‘a shaking’]” (vv. 3-5).

“Lightnings, and thunderings, and voices” were also seen in connection with God’s throne back in chapter four (v. 5), immediately before the introduction of the seven-sealed scroll in chapter five.

Then “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail” are also seen in connection with both the sounding of the seventh trumpet (11:15-19) and the pouring out of the seventh vial (16:17-21).

And, as will be shown, these latter two are actually the same scene, with the pouring out of the seventh vial providing additional information.

*ALL is in connection with God’s throne and judgments which ensue when the seals of the seven-sealed scroll are broken.*

This is the way matters are presented in chapter five when the scroll *is introduced* in the book, this is the way matters *continue* when the seventh seal of the scroll has been broken in chapter eight, and this is the way matters *conclude* when judgments under the seventh seal have been brought to pass in chapters ten, eleven, and sixteen.

### **Seven Trumpets, Seven Vials**

The sounding of the seven trumpets in chapters eight through ten and the pouring out of the seven vials in chapters fifteen and sixteen — completing *ALL* of the judgments revealed in the seven-sealed scroll — *parallel one another in EVERY respect.*

As previously noted, “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail,” seen at the conclusion of both the sounding of the trumpets and the pouring out of the vials of wrath, *refer to the SAME scene, occurring at the SAME time, with the latter providing additional details and commentary.*

And *NOT ONLY* is this true concerning the sounding of the seventh and last trumpet and the pouring out of the seventh and last vial, *BUT* it is also true concerning the sounding of all the other six trumpets and the pouring out of all the other six vials as well.

*ALL of the trumpet and vial judgments parallel one another, with each providing different facets of information concerning the SAME thing (the first trumpet judgment parallels the first vial judgment, the second trumpet judgment parallels the second vial judgment, etc.).*

That stated concerning the seven vial judgments simply forms *further descriptions or depictions* of that stated concerning the seven trumpet judgments.

The sounding of the first trumpet and the pouring out of the first vial, for example, *point to one series of events described two different ways.*

Comparing that revealed by the sounding of the trumpets with that revealed by the pouring out of the vials is much like comparing two Old Testament types dealing with the same thing. One will provide details that the other doesn't provide, adding to the complete word picture which all of the types on the subject, together, would set forth. And so it is with the sounding of the trumpets and the pouring out of the vials.

And *NOT ONLY* is the preceding true, *BUT*, as previously noted, that seen when the seventh seal is broken (the trumpet judgments, and ultimately the vial judgments) *provides details and forms commentary for that previously revealed when the first six seals were broken.*

*ALL* of these judgments together present a complete word picture in relation to the seven-sealed scroll itself, with corresponding Scripture providing numerous other details which can be added to the word picture (*note that ALL judgments MUST occur within the scope of the seven-sealed scroll*).

### 1) *Paralleling the Trumpet and Vial Judgments*

The trumpet and vial judgments can be seen *having to do with the SAME thing* by noting certain key parts in each.



For example, the first trumpet and first vial judgment have to do *with the earth*, the second *with the sea*, the third *with the rivers and fountains of water*, the fourth *with heavenly bodies*, the fifth *with darkness throughout the kingdom of the Beast*, the sixth *with the great river Euphrates*, and the seventh *with everything being brought to completion*.

And the seventh, in each instance, would show *conclusively* that the trumpet and vial judgments *have to be understood in this manner by EACH showing a COMPLETION relating to ALL of the judgments*.

It is evident from Rev. 10:1-7; 11:15-19, with the sounding of the seventh trumpet, that *everything* has been completed in this respect. And *EXACTLY* the same thing is shown when the seventh vial is poured out (Rev. 16:17-21).

Thus, the trumpet judgments and vial judgments *CAN-NOT possibly form separate judgments*. They can *ONLY* be seen as the *SAME judgments*, with the latter (the vial judgments) simply providing additional information, commentary, for the former (the trumpet judgments).

The different vial judgments, referring to the same judgments seen in the previous trumpet judgments, at times appear to carry the matter *to a greater degree of completion*.

And *ALL* of the vial judgments appear to carry matters surrounding the judgments in view *to a terminal point, with the same full end of ALL the judgments in the seven-sealed scroll seen at the completion of both the trumpet and vial judgments*.

a) *First Trumpet, First Vial (8:7; 16:2):*

*BOTH have to do with the earth.*

When the first angel sounded his trumpet, “hail and fire mingled with blood...were cast upon *the earth*”; and “a third part” of *the earth and trees was burned up*, and “all” *green grass was burned up*.

An angel poured the first vial out upon *the earth*. And, as a result, “there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

b) *Second Trumpet, Second Vial (8:8, 9; 16:3):*

*BOTH have to do with the sea.*

When the second angel sounded his trumpet, “a great mountain burning with fire was cast into *the sea*.” A third part of the sea *became blood*, a third part of the living creatures in the sea *died*, and a third part of the ships *were destroyed*.

An angel poured the second vial out on *the sea*. And the sea “became as the blood of a dead man; and every living soul died in the sea.”

c) *Third Trumpet, Third Vial (8:10, 11; 16:4-7):*

*BOTH have to do with the rivers and fountains of waters.*

When the third angel sounded his trumpet, “a great star” fell from heaven. And the star “fell upon *the third part of the rivers, and upon the fountains of waters*,” resulting in the waters becoming bitter and causing the death of numerous individuals.

An angel poured out the third vial upon *the rivers and fountains of waters*; “and they became blood.”

Then the angel calls attention to the righteous judgments of the Lord. Those on the earth “have shed the blood of saints and prophets,” and these same individuals have been given “blood to drink; for they are worthy.”

d) *Fourth Trumpet, Fourth Vial (8:12, 13; 16:8, 9):*

*BOTH have to do with heavenly bodies.*

When the fourth angel sounded his trumpet, *a third part of the sun, moon, and stars were smitten*; and this resulted in darkness for “a third part” of both the day and the night.

Then an angel is seen flying through the midst of heaven proclaiming with a loud voice to those on the earth, "Woe, woe, woe." And this proclamation of *Woe* is echoed because of the three angels which are yet to sound (which would include the angels pouring out the last three vials as well).

An angel poured out the fourth vial on *the sun*. And power was given to the sun "to scorch men with fire." And those being scorched blasphemed the One having power over these plagues, repenting not (*i.e.*, not changing their minds).

e) *Fifth Trumpet, Fifth Vial (9:1-12; 16:10, 11):*

*BOTH have to do with darkness throughout the kingdom of the Beast.*

When the fifth angel sounded his trumpet, a star fell "from heaven unto the earth." And the key to "the bottomless pit [*lit.*, 'the shaft of the underworld,' *i.e.* a shaft going down into the underworld]" was given to this star (an angel). This angel opened the shaft, smoke arose from the shaft as the smoke of a furnace, and this smoke was so thick that it blotted out the sun, resulting *in darkness across the land*.

Then locusts came out of the smoke, which had tails like scorpions; and these locusts were given power over those having received the mark of the Beast, "to hurt men five months." And, conditions will be such in those days that men will "seek death, and shall not find it; and shall desire to die, and death shall flee from them."

An angel poured out the fifth vial "upon the seat ['throne'] of the beast; and *his kingdom was full of darkness*." Those in the kingdom of the Beast in that day will gnaw their tongues for pain, blaspheme "the God of heaven because of their pains and their sores," but repent not of their deeds.

f) *Sixth Trumpet, Sixth Vial (9:13-21; 16:12-16):*

*BOTH have to do with the great river Euphrates.*

When the sixth angel sounded his trumpet, the command went out, "Loose the four angels which are bound in *the great river Euphrates*." These four angels have been "prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Then the four angels are seen in connection with an army of two hundred million, with this army seen as the entity actually responsible for slaying "the third part of men."

An angel poured out the sixth vial upon *the great River Euphrates*. And the water of the Euphrates "was dried up, that the way of the kings of the east might be prepared."

Then three unclean spirits — demonic spirits which originate from Satan, the Beast, and the False Prophet — go forth to gather "the kings of the earth and of the whole world...to the battle of that great day of God Almighty," to "Armageddon [meaning, 'the Mount of Megiddo']."

g) *Seventh Trumpet, Seventh Vial (10:1-11; 11:15-19; 16:17-21)*:

*BOTH have to do with a full and complete end.*

When the seventh angel sounded his trumpet, *time in relation to Man's Day* had run its course, *the mystery of God* was brought to completion, *the kingdom of this world* became that "of our Lord, and of his Christ," and there were "lightnings, and voices, and thunderings, and an earthquake ['a shaking'], and great hail."

An angel poured out the seventh vial "into the air." And a great voice came out of the temple in heaven, from God's throne, saying, "It is done [a perfect tense in the Greek text indicating that everything had been finished in past time, with matters existing during present time in a finished state]."

Then the same "voices, and thunderings, and lightnings" are seen, along with "a great earthquake ['a great shaking']" and "great hail."

(*ALL of the judgments* brought to pass through the breaking of the seals of the seven-sealed scroll [ch. 5] occur during the judgments and events seen in chs. 6-10.

*THEN*, the judgments and events seen in chs. 11-19 form commentary for those previously seen in chs. 6-10.

This is clearly seen through the judgments ensuing when the seventh and final seal of the scroll is broken, revealing seven trumpet judgments [8:1ff].

The seven trumpet judgments *THEN* complete *ALL* the judgments of the seven-sealed scroll [10:1ff].

*Christ has returned* [6:12-17], *the inheritance has been FULLY REDEEMED* (8:1-10:11), and *the Messianic Era is about to be ushered in* (20:1ff).

*THUS*, the seven vials of wrath [chs. 15, 16], in the commentary section of the book [chs. 11-19], *simply provide further information, commentary, for that previously seen when the seven trumpets sounded.*)

## 2) A Counterpart in Old Testament History

Ten plagues fell upon the kingdom of the Assyrian in Egypt during Moses' Day.

This occurred immediately prior to Moses leading the Israelites out of Egypt, with a view to their realizing an inheritance in another land, a land separate from Egypt, as God's firstborn son.

(Note that these ten plagues occurred *AFTER* Moses had returned to the Israelites in Egypt *BUT BEFORE* he led them out of Egypt.

Thus, they can *ONLY foreshadow judgments occurring AFTER* Christ returns to the Jewish people *BUT BEFORE* he leads the Israelites out from a worldwide dispersion.

And it is evident that these are the judgments occurring when the seventh and last seal of the seven-sealed scroll is broken, revealing the trumpet and corresponding vial judgments.

Again, for information on this subject, refer to the author's books, *Coming in His Kingdom* [particularly Chs. I, IV] and *Moses and John* [Ch. II].)

Five of these ten plagues which fell upon the kingdom of the Assyrian in history are very similar to four of the seven plagues depicted by the trumpet and vial judgments which will fall upon the kingdom of the Assyrian yet future.

And these plagues falling upon the kingdom of the Assyrian yet future will occur while Christ is on earth, following His return, immediately prior to the One greater than Moses leading the Israelites out from a worldwide dispersion.

And this will be with a view *to the Israelites realizing an inheritance in their OWN land as God's firstborn son.*

The first, sixth, seventh, eighth, and ninth plagues during Moses' day noticeably parallel the first, third, fifth, and seventh trumpet and vial judgments yet future, though not in that corresponding order.

a) *First Plague in Egypt (Ex. 7:19-21); Third Trumpet and Vial Judgment (8:10, 11; 16:4-7):*

The first plague in Egypt resulted in "all the waters that were in the river [the Nile, the longest river in the world and the primary river of Egypt]" becoming "blood."

The third trumpet and vial judgment will result in *the rivers and fountains of waters* becoming "blood."

b) *Sixth Plague in Egypt (Ex. 9:8-12); First Trumpet and Vial Judgment (8:7; 16:2):*

The sixth plague in Egypt resulted in "a boil breaking forth with blains [an inflammation] upon man, and upon beast," throughout all the land of Egypt, throughout the kingdom of the Assyrian.

The first trumpet and vial judgment will result in “a noi-  
some and grievous sore” befalling those who had received  
the mark of the Beast, the mark of the future Assyrian.

c) *Seventh Plague in Egypt (Ex. 9:22-26); Seventh Trum-  
pet and Vial Judgment (10:1-11; 11:15-19; 16:17-21):*

The seventh plague in Egypt resulted in “thunder and  
hail,” *fire* mingled with the hail, and *fire* running along the  
ground. The hail in Egypt was so severe that it “smote both  
man and beast...every herb of the field, and brake every  
tree of the field.”

The seventh trumpet and vial judgment will result in  
“voices, and thunderings, and lightnings...a great earth-  
quake [‘a great shaking’],” and “great hail.”

d) *Eighth and Ninth Plagues in Egypt (Ex. 10:12-15,  
21-23); Fifth Trumpet and Vial Judgment (9:1-12;  
16:10, 11):*

The eighth and ninth plagues in Egypt resulted in “lo-  
custs,” carried throughout all the land by an east wind  
(eighth plague), and “darkness” (eighth and ninth plagues)  
covering the land.

The fifth trumpet and vial judgment will result in “lo-  
custs” coming out of smoke from the shaft going down into  
the underworld, and “darkness” covering the earth.

The plagues in Egypt ultimately brought the kingdom  
of the Assyrian to its knees. The Passover was the final and  
tenth plague.

This plague decreed that *death would befall the firstborn  
throughout the land of Egypt, in the camp of the Israelites and  
the Egyptians alike. And NO distinction was made between  
the Israelites and the Egyptians in this respect.*

But, though death had been decreed upon the firstborn  
throughout the land, a distinction was made in the camp  
of Israel concerning *HOW the firstborn could die.*

An Israelite family could take a lamb from the sheep or a kid from the goats (both referred to as “a lamb” in Ex. 12:5), slay that lamb, catch the blood in a basin, and apply the blood according to the Lord’s instructions (with hyssop, on the two side posts and lintel of the door to the home [Ex. 12:22]).

The Lord would then recognize *a vicarious death* of the firstborn. *The firstborn would have died via a substitute.*

When the Lord passed through the land of Egypt at midnight He looked for *ONE thing*. He looked for *blood from a slain lamb, properly applied.*

*IF* He saw the blood, *He knew that the firstborn in that home had already died, and He passed over that home.*

*IF* He *DIDN’T* see the blood, *He knew the firstborn in that home had not yet died. And the firstborn then had to suffer death himself.*

This death of the firstborn occurred throughout the entire land of Egypt, with *ONLY* Israel possessing a means whereby the firstborn could die vicariously (*cf.* John 4:22).

*And it was AFTER THIS that the Assyrian let the Israelites go.*

After the Israelites had begun their journey, the Assyrian changed his mind and pursued after the Israelites with his armed forces.

But God *DELIVERED* Israel from Egypt through the Red Sea and *DESTROYED* the Assyrian and his armed forces in the Sea.

These things form a type of that future day when the Israelites will have their national Passover (receive the Paschal Lamb Whom the nation slew 2,000 years ago, properly applying the blood) *while still scattered worldwide.*

*THEN, they will be delivered* from their worldwide dispersion. And the Assyrian of that day, with his armed forces — seeking to destroy Israel, *EXACTLY* as his counterpart tried in history — will himself, with his armed forces, *be DESTROYED.*



Gentile world power will be brought to an end (Rev. 19:11-21), with a view to "Israel," having been cleansed of her harlotry (Rev. 17-19a; *cf.* Judg. 19:2, 23-30), taking the sceptre and realizing the position of *God's firstborn son* in the land covenanted to Abraham, Isaac, and Jacob (Ezek. 36:24-38; 37:21-28; 39:21-29).

(The trumpet and vial judgments are continued in the next two chapters of this book.)

# 14

## **Silence in Heaven (II)**

### Breaking the Seventh and Final Seal

“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).

*ALL of the judgments* having to do with the redemptive terms of the inheritance are seen in the breaking of the seals of the seven-sealed scroll.

This scroll was *the ONLY thing* seen in the Father’s right hand in chapter five, this scroll was *the ONLY thing* in view when the Son took it from His Father’s hand, and this scroll was *the ONLY thing* in view when the Son began to break the seals in chapter six (breaking six seals in this chapter).

Judgments connected with the seven trumpets and seven vials are introduced later in the book, when the seventh seal is broken (chs. 8-10, 11b, 15, 16).

But, these *are NOT* judgments in addition to those seen when the first six seals of the scroll were broken. These are judgments providing *a further explanation, revealing detail and forming commentary*, concerning judgments previously introduced, or the results of these judgments, when the first six seals of the scroll were broken (more specifically, when the first four seals of the scroll were broken, when the four horsemen rode forth at successive times).

## Comparing the Trumpet and Vial Judgments

When the seventh seal is broken, *seven trumpets* are seen. These seven trumpets are given to seven angels, and as each angel sounds, different judgments ensue.

And, when the seventh angel sounds, seven judgments are again seen (ch. 10), which may be a reference *to the seven vials of wrath* (chs. 15, 16), we're not told.

The seven vials of wrath are then seen *to parallel* the seven trumpets.

As previously seen, the seven vials *are NOT* similar, subsequent judgments to those previously occurring through the sounding of the seven trumpets. Rather, *they are the SAME judgments* (ref. the previous chapter in this book, Chapter XIII).

*The pouring out of the seven vials of wrath*, not seen until later in the book (chs. 15, 16, in the commentary section of the book), *form further descriptions of the SAME judgments seen when the seven trumpets sounded* (chs. 8-10), providing additional information.

These seven vial judgments *form COMMENTARY*, providing more *DETAIL*, for the judgments occurring when the seven trumpets sounded.

Putting matters together from the beginning, the breaking of the first four seals — that occurring when the four horsemen rode forth, each on a different colored horse — described, *in an overall capsulated manner, events covering the whole of the Tribulation* (Daniel's Seventieth Week), along with events occurring immediately following, at the time of Christ's return.

That seen when the fifth seal was broken — Tribulation martyrs in heaven — *resulted from that which occurred when the first four seals were broken.*

Then, that seen when the sixth seal was broken — the complete disarray and collapse of the government, with its interrelated trade and commerce — *described the end result of that previously depicted by the four horsemen riding forth*; and the breaking of the seventh and last seal simply *provides details for that seen when all the previous seals had been broken, particularly the sixth seal.*

Thus, the whole of that revealed when the seventh seal is broken (seven trumpets, then seven vials) *MUST* be looked upon and studied *together, as a unit*; and this *MUST* be done in the light of *that previously revealed when the first six seals were broken.*

The trumpet and vial judgments actually describe *different facets of one picture* — the complete disarray and collapse of the government, with its interrelated trade and commerce, as previously seen in an overall scope when the sixth seal was broken.

Each corresponding trumpet and vial judgment (the first with the first, the second with the second, etc.) simply presents *a part of the same picture*, and, together, they fill in all the details which God has deemed necessary.

The whole of the matter could be likened to an artist painting a picture.

*FIRST*, through the breaking of the first four seals (activities seen when four horsemen rode forth), the artist would paint a somewhat overall, skeletal picture of events during the Tribulation.

*THEN*, when the fifth and six seals were broken, the artist would add more details to the skeletal picture (from both heavenly and earthly perspectives).

*THEN*, when the seventh seal was broken, the artist could finish the picture through adding all the details which God deemed necessary for the picture presented by that seen through the breaking of the seven seals of the scroll.

And numerous other details, of course, could be added through the different interrelated commentary parts of the book (chs. 7, 10, 11a, 12-14, 17-19), plus that seen in all previous Scripture, beginning with Moses.

### **Seeing the Trumpet and Vial Judgments Together**

*(The trumpet and vial judgments set forth a Divinely designed orderly progression, following Christ's return, in the final and complete ruin, utter collapse, and destruction of the end-time world system under Antichrist — under the man occupying a position of worldwide power and authority, ruling from Satan's throne.*

These judgments provide detail and commentary, particularly on that seen when the sixth seal of the scroll was broken. And the breaking of this sixth seal, in turn, answers a question asked when the previous seal was broken, along with providing detail and commentary for that seen when the first four seals of the scroll were broken.

*This is the orderly arrangement, with ALL of the necessary information, in which matters surrounding the redemption of the inheritance are revealed through the breaking of the seals on the seven-sealed scroll.)*

The trumpet and vial judgments are to be understood *in* complete keeping with the manner in which the book is structured (“signified” [1:1]), *along with the extensive use of metaphors*. And this would simply be a continuation of and be in complete keeping with that previously seen when the first six seals were broken.

Using metaphors or similes, a symbolic type language, can often convey *a more forceful or vivid picture* than a lengthy statement. And this is perhaps the main reason we find the extensive use of this type language throughout Scripture, particularly in this closing book.

1) *First Trumpet, First Vial (8:7; 16:2)*

*BOTH have to do with the earth.*

The sounding of the first trumpet and the pouring out of the first vial, describing the first judgment two different ways, provides beginning detail and commentary for that previously dealt with in an overall scope.

This first judgment provides *beginning detail and commentary* for that dealt with when the sixth seal was broken (showing the utter disarray and complete collapse of the government, along with its interrelated trade and commerce). And this first judgment, in turn, provides detail and forms commentary for that dealt with when the first four seals were broken, particularly in relation to where the whole of the matter leads.

The first trumpet judgment presents “hail and fire mingled with blood,” which were “cast upon the earth.” “The third part” of the *earth and trees* was burned up, and “all” *green grass* was burned up.

Then, paralleling the preceding, by way of further explanation and comment when the first vial was poured out, it is stated, “there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

“Hail and fire” from above, “cast upon the earth,” points to *sudden judgment from God* befalling the earth-dwellers. “Hail” is used in this manner in Isa. 28:2, 17, and “fire” is used in this manner more than any other symbol in Scripture (e.g., Gen. 3:24; Ex. 3:2; Rev. 1:14, 15).

“Hail and fire” used together, as in the seventh plague in Egypt during Moses’ day, could only show *intensity* relative to this judgment.

Then, the “hail and fire” are seen “mingled with blood.” “Blood” could point to either *life* or *death*. But, in the manner seen here, it is *death*.

Thus, the end result of this judgment, as is characteristic of the judgments seen throughout the breaking of the seals on the scroll, is *death* (which would be mainly in relation to that in view — the government, trade and commerce [affecting man in relation to death indirectly]).

“The third part” of *the earth and trees* was burned up, and “all” *green grass* was burned up (the KJV does not include “the earth,” but the better Greek manuscripts available today do include it).

“The earth” is simply *the sphere of Satan’s domain* as he rules the earth and *the sphere of man’s domain* as he rules under Satan and his angels. And “trees” upon this sphere of Satan’s domain would apparently be used in a dual sense.

“Trees” are used in Scripture two ways. They are used *of man’s loftiness* (Ezek. 31:1ff) and *of national powers* in the kingdom of men (Judges 9:8-15; Luke 21:29, 30). Both symbolic usages appear to be combined in Nebuchadnezzar’s experiences seen in Dan. 4:4-37.

Then, “grass” is used in Scripture to reference *those in the human race* (Isa. 40:6, 7; I Peter 1:24). And “green grass,” as seen in the text, could only point to *a prosperous condition*, or *a lofty condition* (in keeping with the symbolism of a “tree”), of those in the kingdom.

Thus, the picture is in complete keeping with that previously seen through the breaking of the first six seals, with detail added.

It is a picture of *worldwide judgment in the kingdom of men*, which here affects one-third of mankind within the kingdom of Antichrist but is shown to include the whole of mankind when the seven vials are poured out.

*Kingdoms are brought down, the loftiness of man is reduced to naught, and the final picture is one of utter chaos and desolation in the kingdom of Antichrist.*

Now, that seen through the pouring out of the first vial must be understood within this same framework, adding further information. Seemingly, the parallel doesn't appear to exist. But bear in mind that symbolic language is being used.

The first vial judgment refers to “a noisome and grievous sore [‘a painfully bad wound’]” befalling those “which had the mark of the beast, and upon them which worshipped his image.”

To see that which occurs when the first vial is poured out *as a physical wound* wouldn't really fit within the parallel which must exist between the first trumpet and first vial judgments. But, on the other hand, seeing this wound as *mental rather than physical* would be perfectly in line with that brought to pass when the first trumpet is sounded.

Something often overlooked is the fact that sickness and disease, which can result in death, can have to do *with either the physical or the mental* part of man. And the two are so inseparably related that sickness or disease in one can often end up affecting the other as well.

In keeping with the first trumpet judgment, *the painfully bad wound* seen when the first vial was poured out undoubtedly refers *to a mental* rather than to a physical condition.

Mental suffering is something which can, at times, far exceed the physical, which would account for the state in which individuals will find themselves because of that occurring when the first trumpet sounds. The picture apparently shows *the mental state* of those in the kingdom of Antichrist when the whole of that which exists in the kingdom is collapsing all around them.

And unlike Nebuchadnezzar, the first king in Babylon during the Times of the Gentiles in Dan. 4:30-37 (*cf.* 5:18-21) — whose *understanding* and *kingdom* were restored — neither will be restored for those having a part in the kingdom of



Antichrist during that coming day, those having a part in the final form of the kingdom of Babylon during the Times of the Gentiles.

*ONLY utter, complete destruction will await them (cf. Dan. 2:35, 44, 45).*

## 2) *Second Trumpet, Second Vial (8:8, 9; 16:3)*

*BOTH have to do with the sea.*

When the second angel sounded his trumpet, “a great mountain burning with fire was cast into *the sea*.” A third part of the sea *became blood*, a third part of the living creatures in the sea *died*, and a third part of the ships *were destroyed*.

“A mountain” in Scripture signifies *a kingdom* (Isa. 2:1-5; Dan. 2:35, 44, 45; Matt. 16:28-17:5). “Fire,” as previously seen, has to do *with judgment*. And “the sea” is used several ways in Scripture — having to do with *death* (Ex. 14:21-28; cf. I Cor. 10:2; Col. 2:12), with *the Gentiles* (Dan. 7:2, 3; Rev. 13:1), and *with restlessness* (Isa. 57:20).

The “great mountain” would have to do *with the kingdom of Antichrist*, “burning with fire” would have to do *with God’s judgment befalling the kingdom*, and being cast into the sea *could only include all three symbolic usages of the sea*.

*It will be a Gentile kingdom in its death throes, and ONLY a state of restlessness could possibly exist in the kingdom at this time.*

Isaiah 57:20, 21 would be an apt description of the kingdom in that coming day:

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.”

Then, the result of this great mountain burning with fire, cast into the sea, *is seen to be death and the destruction of ships in the sea*.

“Death” could have to do with individuals in the kingdom, but it is apparent, particularly as seen in the related vial judgment, that this refers more specifically to that being dealt with — *the government, along with its interrelated trade and commerce.*

And the latter (trade and commerce) is specifically singled out through attention being called to the destruction of ships in the sea, for *ships were then/are today used primarily to transport goods from one place to another (cf. Rev. 18:17-19).*

And exactly the same thing is seen when the second vial is poured out. An angel poured out the second vial on *the sea.* And the sea “became as the blood of a dead man; and every living soul died in the sea.”

The second trumpet judgment dealt *with one-third* of that affected, but the second vial judgment dealt *with the whole,* carrying the matter to completion.

And it is evident from information given when this vial is poured out that “death,” which is seen as all-inclusive, cannot be a reference to individuals in the kingdom but rather to *the government, along with its interrelated trade and commerce.*

Both the sounding of the second trumpet and pouring out of the second vial *show EXACTLY the same thing* as seen when the sixth seal was broken, with detail added. Both together form a further description of the utter and complete collapse and destruction of the whole of Antichrist’s kingdom.

And each of the trumpet and vial judgments shows a different facet of the matter.

### 3) *Third Trumpet, Third Vial (8:10, 11; 16:4-7)*

*BOTH have to do with the rivers and fountains of waters.*

When the third angel sounded his trumpet, “a great star” fell from heaven. And the star fell upon *the third part of the rivers, and upon the fountains of waters,* resulting in the

waters becoming *bitter* and causing *the deaths* of numerous individuals.

When an angel poured out the third vial upon *the rivers and fountains of waters*, “they became blood.”

Then attention is called to the righteous judgments of the Lord. Those on the earth “have shed the blood of saints and prophets,” and these same individuals have been given “blood to drink; for they are worthy” (*cf.* Gen. 9:6).

“Stars” are used in the Book of Revelation to denote *individuals (both angels and men) in positions of authority, spiritual and/or political* (1:16, 20; 6:13; 12:1, 4). “Waters” are used to denote “peoples, and multitudes, and nations, and tongues” (Isa. 17:12, 13; Rev. 17:1, 15).

“Waters” form *the source of life* (Ex. 17:3-6; Isa. 55:1; John 4:6-14; 7:37, 38), but in the text the waters *not only become blood, but they become bitter*.

Thus, the waters here are associated, not with life, but *with death*. And they are actually associated with something *beyond simply death itself*. They are associated *with a bitterness in connection with death, which takes one beyond the normal thought of death*.

And the whole of the matter is associated with both the kingdom of Antichrist and those in the kingdom.

The sources of all national life become associated with *a death beyond the normal thought of death — the continuing collapse of the kingdom, trade and commerce, and the continuing deterioration of the mental state of those in the kingdom*.

And the punishment — *a drinking, a partaking of the whole of the matter* — is as *terrible* on the one hand as it is *righteous* on the other. It is here that the cry of the saints seen under the altar begins to be addressed:

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

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (6:9, 10).

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

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy" (16:5, 6).

The reference, of course, is not to a physical drinking, but *to something far worse*. Those in the kingdom in that coming day will find themselves having to pass through something *far worse than physical death, and they will fully know and experience its bitterness*.

4) *Fourth Trumpet, Fourth Vial (8:12, 13; 16:8, 9)*  
*BOTH have to do with heavenly bodies.*

When the fourth angel sounded his trumpet, *a third part of the sun, moon, and stars were smitten*; and this resulted in darkness for "a third part" of both the day and the night.

When an angel poured out the fourth vial on *the sun*, power was given unto the sun "to scorch men with fire."

*The sun, moon, and stars* are used in a collective sense *to reference the WHOLE of the governing powers in Antichrist's kingdom*. There is a universal crash in the government; and where *life and light* once existed *death and darkness* begin to pervade the kingdom, *and this continues UNTIL the whole is affected* (cf. Matt. 13:33).

This is the same thing previously seen when the sixth seal was broken. Also, the fourth trumpet and vial judgments are similar to the succeeding fifth trumpet and vial judgments and belong together in the sense of the former being continued and carried to completion in the latter.

Only *one-third* is affected in the fourth trumpet judgment, with nothing being stated along these lines in the fourth vial judgment. But the matter is carried to completion in both the fifth trumpet and vial judgments, *with the whole* being affected.

The fourth vial judgment has to do with one central thing — individuals being “scorched” by “great heat” from *the smitten sun*, as it is seen when the fourth trumpet sounds.

This, of course, is not a reference to the intensity of the sun itself being increased, for the “sun” is being used in a metaphorical sense, referring to *the main governing authority in the kingdom*. And *being scorched with great heat MUST be understood in line with the way that the “sun” is being used in the passage*.

The reference is to the utter collapse of the government, seen at its center (the sun), being the cause of *not just anguish but of intense anguish* among those in the kingdom (note *the painfully bad wound* when the first vial was poured out).

And this results, not in a change of mind (repentance), but in their blaspheming the name of the One in control of the entire matter (*ref. to a corresponding and continuing scene in the subsequent fifth trumpet and vial judgments*).

#### 5) *Fifth Trumpet, Fifth Vial (9:1-12; 16:10, 11)*

*BOTH have to do with darkness throughout the kingdom of the Beast.*

When the fifth angel sounded his trumpet, a star fell “from heaven unto the earth.” This star, an angel, held the key to “the bottomless pit [*lit.*, ‘the shaft of the underworld,’ *i.e.* a shaft going down into the underworld].” He opened the shaft, and smoke so thick that it blotted out the sun came up from the shaft, producing darkness; and locusts came out of the smoke.

The locusts had tails like scorpions, and they were given power over those having received the mark of the Beast to torment men “five months.”

When an angel poured out the fifth vial “upon the seat [‘throne’] of the beast, ...his kingdom was full of darkness.” Those in the kingdom *are then seen gnawing their tongues for pain and blaspheming* “the God of heaven because of their pains and their sores.”

The fifth trumpet and vial judgments simply form a continuation from the fourth trumpet and vial judgments, bringing the kingdom of Antichrist *into its final form immediately before it is destroyed.*

As previously seen, an angel came down and opened a shaft going down into the underworld. And *smoke* came up out of the shaft, with *locusts* coming out of the smoke.

The smoke was so thick that it blotted out the sun, *producing darkness throughout the kingdom;* and the locusts coming out of the smoke had tails like scorpions, and in verse five they were given power over men *to torment them* for “five months” (which, if a reference to literal time, would evidently be time referred to in Matt. 24:22 [a shortening of the days], for all the judgments seen under the seventh seal will evidently occur during the seventy-five-day period seen in Dan. 12:11-13 [note also *the five months of judgment* in a type of the Tribulation during the Flood in Noah’s day, with torrential rain falling and subterranean water rising for one hundred fifty days — Gen. 7:11, 12, 24; 8:1, 2]).

Again, the “sun” is a reference to *the central governing authority in the kingdom*, and the sun being darkened by smoke *can ONLY be a reference to the utter collapse and ruin of the central governing authority in the kingdom, wrought through judgment from God (smoke associated with fire).*

The locusts have “a king over them,” *the angel of the underworld*, whose name in the Hebrew is “Abaddon” and

in the Greek “Apollyon” (9:11). Both words mean *Destroyer*.

“The underworld” in view (Gk., *abussos*, “abyss”) is seen in Scripture as *an abode of demons and the place where Satan will be bound during the Millennium* (Luke 8:31; Rev. 20:3; cf. Rev. 17:8).

In this respect, it appears evident that the locusts coming up in the smoke from the shaft going down into the underworld *can ONLY refer to a demonic plague* (possibly a loosing of the angels in II Peter 2:4 and Jude 6).

*Thus, the picture is that of a kingdom in total collapse and men who are already in unimaginable anguish being tormented by demonic spirits unleashed throughout the kingdom* (cf. Luke 8:26-33; 9:38, 39), *with these individuals seen gnawing their tongues for pain* (an expression found only here in Scripture [16:10]).

Is it any wonder that Scripture reads:

“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Rev. 9:6).

*THIS is what Gentile world power under Antichrist will be reduced to immediately before it is destroyed.*

(The last two trumpet and vial judgments are different than the first five.

The first five describe *different facets of HOW the kingdom of Antichrist will be brought into utter and complete disarray and ruin.*

The last two [dealt with in the next chapter, Ch. XV] then describe *NOT ONLY HOW the Lord will destroy that which had previously been brought into UTTER and COMPLETE disarray and ruin [sixth trumpet and vial judgment] BUT also HOW EVERYTHING will be brought to a FULL and COMPLETE END [seventh trumpet and vial judgment].*)

# 15

## **Silence in Heaven (III)**

### Breaking the Seventh and Final Seal

“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).

(The previous chapter in this book, Chapter XIV, covered part of the judgments seen when the seventh seal of the scroll was broken [the first five trumpet and vial judgments]. This chapter will carry the matter to completion [covering the sixth and seventh trumpet and vial judgments].)

As previously seen, the sounding of the seven trumpets and the pouring out of the corresponding seven vials describe conditions which will exist in the kingdom of Antichrist immediately following the completion of Daniel’s seventieth week, after Christ has returned.

That revealed through these trumpet and vial judgments provides detail and commentary for that revealed when the preceding fifth and sixth seals were broken, particularly the sixth seal.

And that revealed when the fifth and sixth seals were broken, in turn, provides detail and commentary for that revealed when the preceding first four seals were broken (having to do particularly with the end result of the breaking of these four seals).



Thus, that revealed when the seventh seal is broken — the trumpet judgments and the vial judgments — provides detail and commentary for the end result of that revealed when all of the previous six seals were broken.

The preceding is the integrally related manner in which the judgments of the seven-sealed scroll are structured (*ref.* the previous five chapters in this book, Chs. X-XIV).

At the point in the Book of Revelation following the sounding of the fifth trumpet and the pouring out of the fifth vial, the kingdom of Antichrist *is seen in complete disarray, awaiting destruction.*

And this destruction, seen in the sounding of the final two trumpets and the pouring out of the final two vials, brings the whole of the matter surrounding judgments pertaining to the redemption of the inheritance to a close.

More specifically this destruction is seen in the sounding of the sixth trumpet and the pouring out of the sixth vial, with the sounding of the seventh trumpet and the pouring out of the seventh vial bringing matters *to a complete end, announcing the finality of that which has been accomplished.*

*Once ALL the judgments of the seven-sealed scroll have been brought to pass, matters will be EXACTLY as described when the seventh trumpet sounds and the seventh vial is poured out:*

“And the angel [the angel with the seventh trumpet] which I saw stand upon the sea and upon the earth lifted up his hand [*lit.*, ‘his right hand’] to heaven,

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

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:5-7).

“And the seventh angel sounded; and there followed great [‘loud’] voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign forever and ever” (Rev. 11:15, ASV).

“And the seventh angel poured out his vial into the air; and there came a great [‘loud’] voice out of the temple of heaven, from the throne, saying, It is done” (Rev. 16:17).

The thought in Rev. 10:5-7; 11:15 (*cf.* 10:1-6) is *NOT* that “the kingdom of the world” is *about to become* “the kingdom of our Lord and of his Christ.” Rather, when the seventh trumpet sounds, “great [‘loud’] voices in heaven” *will clearly state* that the kingdom, ruled by Satan up to this point in time (Satan through his Christ — Antichrist — during the last half of the Tribulation), *HAS BECOME* “the kingdom of our Lord and of his Christ.”

*It will ALL be over at this point in the book. NOT ONLY* will the kingdom have previously been delivered into the Son’s hands by the Father (Dan. 7:13, 14), *BUT...*

A repentant and converted Israel will have been restored to the land.

The Gentile armies of the earth will have been destroyed.

Satan and his angels will have been put down.

Satan will have been bound in the underworld.

And *Christ can NOW take the sceptre and, with His co-heirs, reign over the earth for 1,000 years.*

The scene presented when the seventh trumpet sounds takes one to the point in time following Rev. 20:3.

And *this same thing* is clearly stated another way in Rev. 16:17 through the words voiced *in a loud manner by God Himself, from His throne in heaven*, “It is done.”

These words are the translation of a perfect tense in the Greek text, indicating action completed in past time and existing during present time in *a finished state*.

(This is the same tense used when Christ cried out from the Cross, "It is finished" [John 19:30]; and it is the same tense used in Eph. 2:8 relative to man's eternal salvation, based on Christ's finished work at Calvary — "For by grace you have been saved...")

A person having believed on the Lord Jesus Christ *has been saved in past time, based on a finished work in past time*. Both man's salvation and the finished work which makes this salvation possible *exist during present time in a finished state*.

And, since that is the case, *man's salvation is just as secure, complete, and unchangeable as the finished work upon which it rests*.

This is the reason why once a man has been saved, God *NEVER* again deals with him on the basis of the salvation which he now possesses. To do so, God would have to go back and deal with His Son's finished work — *an IMPOSSIBILITY!*

*At this point in time, EVERYTHING has been finished, completed; and, accordingly, EVERYTHING related to man's eternal salvation can ONLY continue to exist FOREVER in that SAME finished state.*

*ALL of God's dealings with saved man can ONLY have to do with present and future aspects of salvation [with the Messianic Era in view], NEVER with the past aspect of salvation [with eternal salvation in view].)*

In the preceding respect, when God Himself one day proclaims, *in a loud voice*, "It is done," matters surrounding the judgments of the seven-sealed scroll *will be just as complete* as His Son's finished work at Calvary when the Son cried out, "It is finished."

The work surrounding God's redemption of the inheritance will, at that point in time, *exist in the SAME finished state* as His Son's prior redemptive work at Calvary, *the SAME finished state* in which man's salvation presently exists.

### **Sixth Trumpet, Sixth Vial (9:13-21; 16:12-16)**

Both the sixth trumpet and sixth vial judgments have to do *with the great river Euphrates*.

When the sixth angel sounded his trumpet, the command went out, "Loose the four angels which are bound in the great river Euphrates." And these four angels are said to have been "prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Then the actual slaying is seen being carried out at the hands of an army of two hundred million (see comments regarding this number later in this chapter).

When an angel poured out the sixth vial upon the great river Euphrates, the waters were dried up to make way for the kings of the East. Then, three unclean spirits — demonic spirits — are seen going forth "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty," to "Armageddon [meaning, 'the Mount of Megiddo']."

The picture is that of the armies of the earth, the armies of a kingdom in complete disarray and collapse, being gathered to the Middle East, to the land of Israel. And they are being gathered by demonic spirits, *for a single purpose on Satan's part, as well as a single purpose on the Lord's part*.

*On Satan's part*, they will be gathered to the land of Israel in order to destroy a converted and regathered people (the Jewish people) and their King (the Lord Jesus Christ, Who will be residing in their midst in that future day).

*On the Lord's part, they will be gathered to the land of Israel in order to be destroyed, bringing an end to Gentile world power (also note Num. 35:33; cf. Isa. 63:1-6).*

Through God's sovereign control of all things, He will allow Satan to effect a gathering of the armies of the earth to the Middle East in order to, in turn, bring to pass that which He has decreed.

God will have brought the kingdom of Antichrist *into complete disarray and collapse* during and immediately following the Tribulation, at the time of His Son's return.

Then, following the subsequent conversion and restoration of the Jewish people, the military leaders and armies of a completely decimated kingdom will be brought into the land of Israel *to be destroyed*.

(Bible students viewing this end-time sequence of events often see the armies of the earth being gathered to the Middle East and coming against the Jewish people before the end of the Tribulation. Once they are gathered, Christ then returns and destroys the armies of the earth in the land of Israel, delivering His people through this means.

However, this is *NOT* the Biblical picture at all. Such a sequence of events is completely out of line with anything seen in the Old Testament — in Biblical typology, or in the Prophets.

One thing which would preclude such a sequence of events is the fact that the Jewish people in the land during time covered by Daniel's seventieth week will be uprooted from their land in the middle of the Tribulation and driven back out among the nations. Aside from a possible small scattering of Jews, there will be *NO* Jewish presence in the land of Israel during the latter half of the Tribulation for Gentile armies under Antichrist to come against near the end of the Tribulation. Jerusalem will be trodden down of the Gentiles throughout this time [Luke 21:24; Rev. 11:2].

The correct sequence, as will be shown, is Christ returning before the armies are gathered to the Middle East, with an unconverted Jewish nation still scattered throughout the Gentile nations.

The national conversion of Israel *will occur following Christ's return while they are still scattered among the nations* [the order seen in O.T. typology, the Prophets, and the Jewish festivals of Lev. 23 (*ref.* Appendix II, "Seven Thousand Years," in this volume of the book)], and Christ will then send His angels out to regather His people back to the land [Matt. 24:30, 31].

*THEN*, the armies of the earth will be gathered into the Middle East. And once they have been gathered, Christ, present within a restored Jewish nation, will go forth and destroy these invading armies, delivering His people [Zech. 14:1-9].)

### 1) *Symbolism Used in the Sixth Trumpet and Vial Judgments*

The angel sounding the sixth trumpet is commanded to loose four angels which were "bound in the great river Euphrates." These angels were being held for a particular mission which was to occur *at a previously set time* — "an hour, and a day, and a month, and a year." And this would be in complete accord with the manner in which God acts — *at set times which He Himself has previously established*.

These angels are apparently synonymous with the three demonic spirits seen when the sixth vial is poured out (two ways of describing the same angels), which are to go out into all the world and gather the kings of the earth, with their armies, into the Middle East.

*Four and three* — referring to the angels, the demonic spirits — *are evidently representative numbers; and meaning would be provided from the numbers referenced*, like the twenty-four elders in Revelation chapter four. And, as with the twenty-four elders, a much larger contingent of angels would undoubtedly be in view.

“Four” is a number having to do with *the earth*, and “three” is the number of *Divine perfection*. The former shows the extent of their mission (the four corners of the earth, the four points of the compass); and the latter, as seen in the text, has to do with a counterfeit Divine perfection, coming “out of the mouth of the dragon” (Satan [Rev. 12:9], who sought, in time past, to be as God [Isa. 14:13, 14]), “out of the mouth of the beast” (who will declare himself to be God [II Thess. 2:4]), and “out of the mouth of the false prophet” (who will direct all worship toward the Beast [Rev. 13:12]).

The Euphrates River, where these angels are said to be bound, is the largest river in the Middle East (abt. 1,700 miles long), forms the northern boundary of the land in the Abrahamic Covenant, and forms a natural divide between the land of Israel and the nations beyond. It is apparent that the Euphrates is being used in a metaphorical sense in the preceding respect, and a literal river or a literal drying up of that river is evidently not what is in view at all.

The reason given in the text for the drying up of this natural divide is “that the way of the kings of the east might be prepared” (16:12).

The way modern armies move, rivers wouldn’t present a barrier to any degree. The reference is undoubtedly *to the removal of anything which would prevent various Gentile armies worldwide from moving into the Middle East*.

Numerous metaphors are also used to describe the armies making their way into the Middle East (“army,” KJV [9:16] is plural in the Greek text; *ref. NASB*).

These armies are seen as horsemen, wearing breast-plates described by the words *fire, brimstone, and blue smoke issuing forth from the brimstone* (that referred to by the word translated “jacinth” [KJV] or “hyacinth” [NASB]). And the horses which they ride have *heads as lions, with fire, smoke, and brimstone issuing forth from their mouths*.

“A lion” would portend *qualities of majesty or courage*. The lion is the king of the beasts, and these individuals are being led forth in this majestic and courageous manner by an individual Scripture refers to as “a beast” himself (Dan. 7:7; Rev. 13:1). Then, the description of the breastplates worn by the horsemen and that coming from the mouths of the horses — *fire, smoke, brimstone, blue smoke from the brimstone* — would all have to do *with judgment*.

The power of those being led forth into battle is said to be in the mouths of the horses; but the horses are also seen to have tails “like unto serpents,” with heads on their tails. “A serpent” has to do *with deceit and subtlety*. This was Satan’s chosen vehicle when he exhibited these qualities following man’s creation in Genesis.

NOW, in the Book of Revelation, *WHEN* the reason for man’s creation in the beginning is about to be realized, the matter comes full-circle. Through the armies which Satan leads — armies led through a Beast described in a similar metaphorical way, a Beast having seven heads and ten horns (Dan. 7:7, 8; Rev. 13:1) — he will launch his final thrust in his vain efforts to destroy the King and His people in the land covenanted to Abraham, Isaac, and Jacob.

All is an apparent reference, through metaphorical means, to the modern-day methods of travel to the battlefield, the vast array of modern-day weapons of warfare, etc. All-in-all, the multifaceted reference to that which will climactically occur can only be a horrific and unimaginable scene of judgment, bloodshed, and death.

## 2) *The Order of Events in the Sixth Trumpet and Vial Judgments*

Armies numbering 200,000,000 are seen being led into the land of Israel, and they are seen being led to a particular place in the land referred to *in the Hebrew tongue* as “Arma-



geddon," a word derived from two Hebrew words (*har* and *Megiddo*), meaning, "Mount of Megiddo."

The number comprising the armies being led into the land — 200,000,000 — literally reads in the Greek text, "two myriads of myriads" (the Greek word *urias*, "myriad," appears in the plural twice in the text, preceded by the number "two").

*Murias* is used in the New Testament in seven different references, and it is used mainly, if not exclusively, referring to a large indefinite number (e.g., Luke 12:1; Heb. 12:22; Jude 14).

And the number "two," used in connection with the myriads of myriads is possibly a reference to the only two directions which land armies comprised of myriads (indefinite numbers) of individuals can be brought into the land of Israel — from the north and from the south. In other words, "two" could possibly refer to the myriads which will come from one direction and the myriads which will come from the other direction (cf. Ezek.21:19-27).

The reference to the Mount of Megiddo in Rev. 16:16 would call attention to more than just one mountain in the land of Israel.

The entire surrounding area, the valley of Megiddo, which would include the plain of Esdraelon (the valley of Megiddo is in this plain), would have to form part of the area referenced.

The plain of Esdraelon is about twenty miles long and fourteen miles wide, forming a natural battleground where opposing armies have met at different times over the centuries.

Because of the size of the invading armies, the central point for this battle could very well be the area surrounding Megiddo. But vast areas beyond this would have to be taken into account as well.

Note that blood from this battle is going to pool in places or be splattered “even unto the horse bridles, by the space of a thousand and six hundred furlongs” (abt. 180 miles; Rev. 14:20). And this battle — God’s Son *treading the winepress*, “alone” — will extend all the way down into Edom (Isa. 63:1-6).

Thus, is it any wonder that the Spirit of God has gone to great lengths to describe this climactic scene, through the use of numerous metaphors, when the sixth trumpet sounds and the sixth vial is poured out? Nondescriptive language simply would not do justice to the scene at hand.

(In the preceding respect, “Armageddon” in Rev. 16:16 is apparently used in a metaphorical sense, drawing from the type battleground and the history of this battleground rather than to the actual geographical location of the battle itself.

The point toward which the invading armies will move is Jerusalem, located some fifty miles south of the plain of Esdraelon. And it is from Jerusalem, beginning from the Mount of Olives, that the Lord will go forth to tread the winepress [*cf.* Joel 3:1, 2, 12-16; Zech 14:1-4].)

#### a) *The Battle in Biblical Typology*

To see the proper timing and sequence of events in what is often referred to as “the Battle of Armageddon,” note two Old Testament types in the history of Israel, separated by a forty-year period — the leading of the Israelites out of Egypt under Moses, and the leading of the Israelites into the land under Joshua.

The death of the paschal lambs, the proper application of the blood, and the Lord passing through the land of Egypt the night of the Passover (executing the death of the firstborn if it had not already occurred vicariously through

the death of a lamb from the flock) occurred while Israel was still in Egypt. *THIS* occurred immediately BEFORE the Israelites began their march toward the Red Sea.

The Passover is the first of the seven Jewish festivals in Leviticus chapter twenty-three and has yet to be fulfilled insofar as Israel is concerned.

The Jewish people have slain the Lamb, but they have yet to apply the blood. *And this application of the blood will occur while they are STILL in the land typified by Egypt, seen in Exodus chapter twelve.*

*THIS* (a proper application of the blood through their believing on the Lord Jesus Christ) will occur while the Israelites are STILL dispersed throughout the Gentile nations, prior to their restoration.

The fifth festival, the feast of Trumpets, has to do with a removal from the nations and a restoration to the land; *and that to which these festivals point will be fulfilled in the ORDER of their occurrence.*

*THEN*, note the sequence of events which followed in the Exodus under Moses.

The armed forces of the Assyrian of that day, the Pharaoh of Egypt, were destroyed in the Red Sea following the Israelites removal from Egypt by their passing safely through the Sea (Ex. 14:21-31).

And EXACTLY the same thing is seen forty years later when the Israelites were led through the Jordan under Joshua.

They had been keeping the Passover year by year in the wilderness (Num. 9:5), and they kept the Passover immediately before passing through the Jordan into the land (Joshua 5:10).

*THEN*, once they had been led into the land, Gentile power was to be progressively destroyed, beginning with Jericho (Joshua 3:1ff; 6:1ff).

Viewing these two types together, it is an easy matter to see that the Jewish people, yet future, *MUST NOT ONLY apply the blood of the slain Lamb while STILL scattered among the nations BUT be removed from the nations and be placed back in the land BEFORE Gentile world power under the latter-day Assyrian is destroyed.*

#### b) *The Battle in the Prophets*

The matter is presented the same way in the Prophets — *national conversion, removal from the nations, and the destruction of Gentile world power, in that order.* Some of the Prophets present the whole of the sequence, some just part.

Ezekiel chapters thirty-six through thirty-nine would suffice to illustrate the whole of the matter from one of the Prophets.

The latter part of chapter thirty-six (vv. 17-38) deals with *the reason* for the dispersion of the Jewish people, *their national conversion, and their restoration to the land.*

*ALL* of chapter thirty-seven *THEN* provides more information concerning their national conversion and restoration to the land.

*THEN*, chapters thirty-eight and thirty-nine have to do with the destruction of Gentile world power once they have been restored to the land, *with these two chapters ending at the same place as the previous two chapters — Israel in the Messianic Era, as seen more in detail in chapters forty through forty-eight.*

That events in chapters thirty-eight and thirty-nine can occur only after Israel has been restored to the land, following the Tribulation, is evident from things stated in these chapters.

For example, conditions seen in 38:8, 11, 12; 39:12 (cf. 38:23; 39:21-23) *CANNOT possibly exist before that time. These conditions DON'T exist today; NOR can they exist anytime before or during the Tribulation.*

(For additional information on a correct understanding and interpretation of Ezek. 37-39, refer to Appendix III in this second volume of the book.)

And the slaying of “the third part of man” at the hands of the two myriads of myriads (Rev. 9:15-18) would undoubtedly have to do *with the armies themselves* rather than with mankind in general (*ref.* Ezek. 38:21; *cf.* Judges 7:22; I Sam. 14:20).

Then note the same sequence of events in the Book of Joel, having to do with the Jewish people regathered to the land and Messiah in their midst before Gentile world power is destroyed (3:1-21). Further, in Joel, these events are seen occurring beyond Man’s Day, in the Lord’s Day (1:15; 2:1, 2; 3:14).

And this same sequence of events can be seen in Prophet after Prophet in the Old Testament.

### **Seventh Trumpet, Seventh Vial (10:1-11; 11:15-19; 16:17-21)**

Both the seventh trumpet and seventh vial judgments, as previously seen, have to do *with a FULL and COMPLETE end.*

When the seventh angel sounded his trumpet, time in relation to Man’s Day no longer existed, *the mystery of God had been brought to completion, the kingdom of this world had become that “of our Lord, and of his Christ,”* and there were “lightnings, and voices, and thunderings, and an earthquake [‘a shaking’], and great hail.”

When an angel poured out the seventh vial “into the air,” *a loud voice* came out of the temple in heaven, saying, “It is done.” Then, the same thing is seen which followed the announcement concerning the transfer of regal power after the seventh trumpet sounded. There were “voices, and thunders, and lightning,” along with “a great earthquake [‘a

great shaking,' unlike anything seen since man's creation]" and "great hail."

*The full measure of God's judgment* will have fallen upon the final form of the kingdom of Babylon; and the full revelation of God (Rev. 10:7), made known through a full revelation of the Son (Rev. 1:1), will be realized at this point.

Israel's *repentance* and *belief* will have been brought to pass, the inheritance will have been fully redeemed, and the kingdom will have become that "of our Lord, and of his Christ."

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 Israel and the nations*.

*In BOTH instances, judgment will be over.*

Through the first judgment, *the bride* will have been made known (chs. 1-3).

And, through the second judgment, *Israel's repentance* will have been brought to pass, *the inheritance* will have been redeemed, and *the bride* will have become the Lamb's wife (chs. 6-19).

(The next chapter in this book, Chapter XVI — from the perspective of things seen in the Book of Revelation — deals more fully with events occurring at the time that the seventh trumpet sounds and the corresponding seventh vial is poured out.)



# 16

## **The Opened Scroll** The Inheritance Redeemed

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

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

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

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

And the angel which I saw stand upon the sea and upon the earth lifted up his hand [‘right hand’] to heaven,

And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:1-7).



A seven-sealed scroll, *the title deed to the earth*, was introduced in Revelation chapter five. And the results of the breaking of the seals on this scroll — *ensuing judgments which God required for the redemption of the inheritance, the earth* — were seen throughout events depicted in chapters six, eight, and nine, with events in chapter seven forming additional information/ commentary (introducing the 144,000 Jewish evangels [ref. Ch. 14], the results of their ministry, and continuing with the martyrs from the previous chapter (vv. 9-11).

*THEN, the END result of these seals being broken and the scroll being opened up* is seen in events covering all of chapter ten, with commentary in chapter eleven (vv. 15-19).

*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 was broken (cf. 8:2; 10:7; 11:15), *brings the ENTIRE matter to a CLOSE.*

*The seven-year Tribulation, along with immediately following events which complete the judgments and usher in the Messianic Kingdom, will be over at this point in the book. The heavens and 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.

(As seen in previous chapters of this book, *events in Rev. 11-19 provide commentary for the COMPLETE redemption of the inheritance — the heavens and the earth — revealed in Rev. 6-10.*)

Thus, 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 being poured out as well) — *could ONLY form what would have to be understood as the apex of this closing book in Scripture*.

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

*(On the Father begetting, bringing forth His Son, in Ps. 2:7, refer to the author’s book, Brought Forth from Above, for a past, similar Divine work relative to Israel and a present, similar Divine work relative to Christians.*

*Then for a future, Divine work relative to all three of God’s firstborn Sons in this same respect — Christ, Israel, and the Church [following the adoption into a firstborn status] — refer to the author’s book, God’s Firstborn Sons.*

All of God's firstborn Sons will be brought forth on the third day, the third 1,000-year period dating from the events of Calvary.

The second Psalm tells about one firstborn Son [*with Christ's resurrection on the third day foreshadowing His being raised up on the third 1,000-year period in Ps. 2:6, 7 (Acts 13:30-34)*].

Other parts of Scripture provide information pertaining to God's two other firstborn sons being raised up on this same 1,000-year day, in this same manner.)

### **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 heavens and the earth.*

There were *NO terms* outside of this scroll, and the terms of the scroll had to do with *judgment.*

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, once the seven vials had been poured out — *the COMPLETE redemptive terms of the scroll had been fulfilled.*

(As previously shown in this book [*ref. the previous three chapters [chs XIII-XV]*], the judgments occurring when the seven trumpets sounded and the seven vials were poured out formed different descriptions of *the same judgments.*

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

That occurring when the vials were poured out simply provided *additional information concerning that occurring when the trumpets were sounded*.

Thus, the sounding of the seven trumpets and the pouring out of the seven vials deal with the same thing and *MUST* be studied in the light of one another.

And that is especially true when viewing how the whole of the matter is brought to a terminal point, depicted by both the sounding of the seventh trumpet and the pouring out of the seventh vial. *BOTH bring matters to the SAME terminal point [cf. 10:5-7; 11:15; 16:17].)*

Note that the judgments associated with the sounding of the seven trumpets were not seen until the seventh seal had been broken, though they formed further descriptions of the same judgments occurring when previous seals were broken.

The same would be true for judgments not seen until the previous fifth and sixth seals of the scroll had been broken, for these judgments formed further descriptions of *the progression of judgments seen occurring when the first four seals were broken, depicting the WHOLE of the judgments in a succinct manner through four horsemen sequentially riding forth*.

And the breaking of the seventh seal of the scroll provides *EXACTLY the same type information* that the breaking of the fifth and sixth seals had previously provided. That occurring when this seventh seal is broken, again, provides *additional detail and commentary* on that occurring when particularly the sixth seal was broken, reflecting back on terminal events seen following the four horsemen riding forth when the first four seals were broken.

*The COMPLETE story, covering the whole of the redemption of the inheritance (all seven years of the Tribulation, along with events following Christ's return which lead into the Messianic Kingdom), was told in capsulated form when the four horsemen rode forth.*

And that occurring when the remaining three seals were broken simply provided *additional detail and commentary* already seen through the breaking of the first four seals, particularly on the end result of that seen through the breaking of these first four seals.

Then the trumpet and vial judgments *carry this same type relationship to one another*. Though the vial judgments are not seen until later in the book — in the commentary section, in chapters fifteen and sixteen — with the latter (the vial judgments) simply providing *additional detail and commentary* for the former (the trumpet judgments).

And *BOTH together* provide additional detail and commentary for that previously seen during the breaking of the first six seals of the scroll.

Beyond that, the trumpet and vial judgments have to do with events brought to pass *at the time of Christ's return, immediately following the Tribulation*.

These judgments will occur at a time when the government of the earth will have already been brought into complete disarray and collapse, with society at large faring little better.

The trumpet and vial judgments, in this respect, would reflect back particularly on events seen when the sixth seal was broken, along with corresponding events occurring near the terminus following the breaking of the first four seals.

(Chapters six through nineteen of this last book in Scripture are structured the same way that the first book in Scripture is structured [along with numerous other books in the O.T.]

The first thirty-four verses of Genesis [1:1-2:3] relate the complete story of Scripture in capsulated form. Then, the remainder of the O.T. is simply commentary — filling in all the details, through numerous ways and means — of that dealt with and foreshadowed in these opening thirty-four verses.

A skeletal framework is set forth at the beginning [Gen. 1:1-2:3]. Then, the subsequent commentary [Gen. 2:4ff] forms all the sinews, flesh, and skin to cover the skeletal framework [cf. Ezek. 37:1-10].

And this commentary is often repetitious, showing the same thing or different things occurring during the same period of time, but all from different vantage points, providing all the different facets of information on the subject which God has deemed necessary.

Beginning immediately following the introductory thirty-four verses in Genesis [with details surrounding man's creation in 2:7 (cf. 1:26-28)] and continuing into chapter nine, the overall scope of the same thing seen in the preceding thirty-four verses is seen again [creation, ruin, restoration, and rest], but from a different vantage point, with added detail.

Then, beginning with Nimrod's kingdom in chapter ten and continuing into subsequent chapters, the end of that previously seen and dealt with in previous chapters is seen again [covering the same time as seen in Rev. 6-20a].

Then, Gen. 22-25 again covers part of the events previously seen — beginning with events surrounding Calvary and continuing to the Messianic Kingdom 2,000 years later — but from a different vantage point yet, adding more detail.

And matters continue in this manner as one moves through the remainder of Genesis and through other parts of the O.T., with the whole of the O.T. providing a complete word picture of that introduced at the beginning.

Then, in the last book of Scripture, in chs. 6-19, the text is structured *EXACTLY the same way previously seen in the first book of Scripture and elsewhere in the O.T.*

*WHAT else could be expected!*

*The whole of the matter* [the complete time covering the redemption of the inheritance, from the time that the first horseman rode forth in ch. 6 to the battle at the end of ch. 19] is seen in time covered by events occurring as a result of the breaking of the first four seals, *when ALL four horsemen sequentially rode forth* [6:1-8].

Then the remainder forms commentary, drawing extensively from the O.T., providing the sinews, flesh, and skin to clothe the skeletal framework established when the first four seals were broken. And this commentary, as in Genesis, is often repetitious, showing the same thing or different things occurring during the same period of time, but *ALL* from different vantage points, providing *ALL* the different facets of information which God has deemed necessary.

Some things about the preceding have been dealt with in past chapters in this book and, of necessity, will be dealt with in future chapters as well. *Attention is called to this structure somewhat at length at this point in the book because of the subject matter in Revelation chapter ten — taking the reader to the same point as seen in the opening verses of chapter twenty.*

Thus, understanding *HOW* the Book of Revelation is structured in this respect is *CRUCIAL* for a correct understanding of this closing book of Scripture. Understanding this structure will explain how the judgments depicted by the pouring out of the seven vials, though not seen until the seventh trumpet sounds (chs. 10, 11), and not seen being poured out until later chapters in the book (chs. 15, 16), can have to do with the judgments occurring when each of the seven trumpets sound (chs. 8-11).

The vial judgments, in the commentary section of the book, simply provide additional information for the trumpet judgments. And both together form additional commentary for that already seen when the previous six seals of the scroll were broken.

*THIS is HOW the book is structured!*

## Action of the Mighty Angel

The actions of the seventh angel, expressed in chapter ten in connection with the sounding of the seventh trumpet, *bring 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, which exists 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.*

### 1) 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, providing commentary (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*]” (cf. Dan. 7:13, 14).

(As previously seen, a rainbow appears 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 Israel and the nations*.

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, *Israel* will have been brought to the place of repentance, *the inheritance* will have been redeemed, *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 heavens and the earth. He now possesses a completely clear title deed to the heavens and 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.* 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 SAME completion of the judgments of the seven-sealed scroll (16:17).*

(A similar scene, as it pertains to the transfer of governmental power and control when Christ returns, is depicted in Rev. 19:17 — “an angle standing in the sun“ [ref. Ch. XVI, “The Great Supper of God,” in Vol. III of this book].

Some expositors and Bible students have understood the “mighty angel” with the seventh trumpet in Revelation chapter ten [seen again in 11:15] *to be Christ Himself* — because of his description [v. 1], the fact that he is the one holding the opened scroll with all of the seals broken [v. 2a], and his resultant action [vv. 2b-6].

Contextually though, this could not be the case.

Note in Rev. 8:1, 2 that Christ [v. 1] is seen occupying a separate position from any of the seven angels to whom God gives the seven trumpets [v. 2].

This angel [the seventh angel], if he is to be identified, is probably the “strong [or, ‘mighty’] angel” introducing the seven-sealed scroll in Rev. 5:2, now providing *an open show of Deity on behalf of Another, as he stands upon the sea and the land, holds the scroll with the seven broken seals up toward the heavens, and claims the redeemed inheritance — the kingdom — for Christ.*

Note that the actions of angels acting under God's established laws *BECOME those of the Lord* (ref. Appendix I, "Actions Under Established Laws," in Volume I of this book).

For example, in Gen. 18, 19, the Lord, accompanied by two angels, came down to earth and appeared to Abraham "in the plains of Mamre" [Gen. 18:1ff]. The Lord had come down *to see for Himself* if that which He had heard about things occurring in Sodom and Gomorrah was correct [though, in His omniscience, the Lord could only have already known; this is simply the manner in which matters of this nature are sometimes presented in Scripture].

But, though the Lord said, "I will go down, *and see...*" [with Sodom and Gomorrah mentioned], the two angels accompanying the Lord are the only ones who went on down into the plain to view that which was occurring in these cities, which they did through entering into Sodom. The Lord, throughout this time, remained out in the high country with Abraham. [18:20-22].

Then there is the matter *of the destruction of the cities of the plain*. The two angels told Lot, "For we will destroy this place...the Lord hath sent us to destroy it." But Scripture goes on to state, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" [19:13, 24].

*How did the Lord go down into Sodom to see matters for Himself, as He said that He would, if He remained in the high country with Abraham? As well, how did the Lord destroy the cities of the plain* [four cities (Deut. 29:23)] — something clearly stated — when the angels, at a prior time, had also clearly stated that *the Lord had sent them to perform this destruction?*

The answers to both questions are the same and are quite simple. *The actions of angels acting under established laws become the actions of the Lord*. By the angels going down in this manner, the Lord went down; by the angels destroying the cities of the plain in this manner, the Lord destroyed these cities [cf. Deut. 33:2; Ps. 68:17; Acts 7:53].

This is the manner in which the Lord, *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.

The Lord, 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 (man's rule beyond the Millennium is dealt with in the closing three chapters of Volume IV in this book)].

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 end result 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.)*

## 2) *The Scroll, Bitter and Sweet*

Then, the end of the matter — John taking the scroll out of the angel's hand and eating it (vv. 8-10) — is explained by both the context and that seen in the counterpart to this passage in Ezek. 2:8-3:14.

A scroll is taken and eaten in both passages (though not a redemptive scroll in Ezekiel), with *sweetness* resulting in both instances. And, contextually, in both passages, *this can ONLY have to do with Israel having ultimately been brought to the place of repentance* (cf. Ezek. 36-39; Rev. 12, 17-19a).

The *bitterness* seen in Rev. 10:9, 10 is seen in Ezekiel by continuous references to *Israel's unrepentant condition*.

*THEN, both books end the SAME way — with the nation's repentance, referred to as sweetness; and with the Messianic Era ushered in.*

### a) *Unrepentance, Repentance*

The complete story of Israel — *in the nation's unrepentant state, followed by the nation's repentance* — is seen time after time in the Old Testament, beginning with Moses, continuing in the Psalms, and ending in the Prophets.

*The Book of Revelation, in this respect, DOESN'T present anything new at all. Rather, the Book is simply an opening up and unveiling of that previously seen throughout numerous parts of the Old Testament.*

Isaiah begins his prophecy in this manner, presenting Israel in this unrepentant state (1:4ff); but he then calls attention to a future day when repentance will occur, with the Messianic Kingdom being ushered in (1:25-2:5). And, at the outset, this tells the reader what Isaiah's prophecy is about.

Jeremiah's prophecy is structured after a similar fashion. The first part of the prophecy has to do centrally with Israel's condition in the nation's unrepentant state (chs. 1-29). But then matters change, and the Lord begins to tell His people what He will one day do following their repentance (chs. 30-33).

Ezekiel's prophecy, as has been shown, is also structured the same way, which is characteristic of all the Prophets.

*And one could ONLY expect the Book of Revelation to be structured the same way, which is EXACTLY what is seen in this book.*

### b) *The Rainbow*

There *is a rainbow* in connection with God's throne and Glory in Ezek. 1:26-28 which depicts *EXACTLY* the same thing as the rainbow on the angel's head in Rev. 10:1.

This rainbow, in both places, anticipates *the sweetness* seen in both passages, *NOT the bitterness*. This rainbow anticipates *THAT* seen in Ezek. 3:3 and Rev. 10:9, 10. And *THAT* depicted by the rainbow in both passages, in turn, is seen realized at the end of both books (*cf.* Ezek. 40-48; Rev. 20a).



# **Appendix I**

## **Beginning, Heavens, Earth**

### Thoughts on Genesis Chapters One, Two

“In beginning God created the heavens and the earth” (Gen. 1:1).

“In beginning was the Word...” (John 1:1a).

“That which was from beginning...” (I John 1:1a).

As shown in the preceding English translations, there *is NO* definite article before “beginning” in the Hebrew text of Gen. 1:1 or in the Greek text of John 1:1 and I John 1:1. Rather, there is an indefinite beginning opening each of these three books, *allowing for more than one beginning*.

Thus, this indefinite beginning in Gen. 1:1 *would allow for “the heavens and the earth” to have been created at a different time from that of the remaining material universe, with BOTH having beginnings (note Job 38:4-7 — the earth’s creation, with its rulers [cf. Job 1:6-2:7], seen separate from the remaining universe)*.

*THEN*, the special and particular place that “the heavens and the earth,” along with “man,” occupy in God’s plans and purposes *could ONLY add credence to the matter*.

*BUT, let’s get some context from the WHOLE of Gen. 1.*

### **“Heavens” in Genesis Chapter One**

“Heavens,” as seen in Gen. 1:1 (Heb., *shamayim*), is a plural word throughout the Hebrew text of the O.T., in all of the more than four hundred times that it is used (ten times in Gen. 1, translated “air” three times [“fowl of the air,” “fowl of the *shamayim*”; vv. 26, 28, 30]).

The extent of the expanse referred to by “the heavens,” the “*shamayim*,” *MUST be understood textually or contextually*.



On day one, *the shamayim* covered the expanse that was darkened in connection with a destroyed earth (v. 2). Then, light was restored to this expanse (vv. 3-5).

On day two, *the shamayim* covered the expanse between two bodies of water (v. 8).

Day three, kept within context, *the shamayim* evidently covered the same expanse as on day two (v. 9).

On day four, contextually, *the shamayim* had to do with the expanse between the earth and the sun and moon, with the stars mentioned, though not associated with the expanse (vv. 14, 15, 17 [on the “stars,” see parenthetical data on the next page]).

And on days five and six, *the shamayim* had to do with the expanse where the birds flew (vv. 20, 26, 28, 30).

(Note that the extent of the expanse, the *shamayim*, on day one was left indefinite, though later dealt with on day four — Scripture further explaining other Scripture.

The light brought into existence on day one [vv. 3-5] is seen enveloping the restored sun on day four [vv. 14-19], forming the sun’s exceeding brightness existing today.)

*BUT*, what about the expanse referenced by “heavens” in Gen. 1:1, preceding day one?

Little thought is invariably given to this expanse. The matter is usually glossed over and thought of, apart from the continuing context, as referencing the entire universe.

*BUT*, in continuing statements dealing with this expanse throughout the first chapter (statements in each of the six days, describing God’s restorative and creative work), the expanse is always dealt with in a quite limited extent.

On days two, three, five, and six the expanse had to do with the area close to and surrounding the earth; And on days one and four the expanse extended out to include the sun and moon in our solar system, but not beyond.

("The stars" mentioned on day four would seemingly be included in this expanse [English translation], *but NOT so.*

Note how verses 16 and 17, describing God's work on this fourth day, read:

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

And God set them in the firmament of the heaven [‘the heavens’] to give light upon the earth."

The word "made" in v. 16 [Heb., *asah*, "to do," "to make"] has to do with the same type work previously seen in the preceding three days — *a restorative work*. And this work has to do with the sun and moon *ONLY, NOT* with the stars.

The word *asah* appears in the Hebrew text relative to the sun and moon *but NOT relative to the stars* [note that this word appearing in the English text relative to the stars is in italics, indicating that it is not in the Hebrew text].

The text should read, "...to rule the night, the stars also." That is, the restored moon and stars were to rule the night. But *NOTHING* is said about the stars being restored with the sun and moon. The English text, including the word "made" before "the stars," is a translator's interpretation.

The stars which one sees [only a minute percentage can be seen with the naked eye, far less than one percent] are in our own galaxy and *would NOT* have been darkened. They *would NOT* have been affected by that which occurred on the earth and its associated heavens at the time Satan fell [described back in v. 2a]. Nor would any part of any other galaxy in the universe have been affected.)

In the light of how the word "heavens" is consistently used *ONLY* one way throughout God's work during the six days of Gen. 1:2b ff, unless interpretation is thrown to the winds, the word *could NOT* possibly be used any other way in Gen. 1:1, introducing the whole of the matter.

Scripture is to be interpreted in the light of its context, in the light of other Scripture, and in the light of the way Scripture has been structured (*e.g.*, note previous understanding of the extent of the “darkness” on day one from God’s revealed restorative work on day four).

And, *IF* Scripture is interpreted in this manner when dealing with Gen. 1:1, then that meant by the extent of the expanse (the *shamayim*) will be self-explanatory.

*BUT, IF this is not done...*

Beyond the preceding, the Bible is about the present heavens and earth (the present earth, with its associated heavens), *NOT* about our galaxy or the estimated billions of galaxies forming the physical universe.

*NOR* is the Bible about the new heavens and new earth (the new earth, with its associated heavens).

In the preceding respect, note II Peter 3:7-12, where “the heavens,” along with “the earth,” will one day pass completely out of existence.

From understanding Gen. 1:1ff correctly, the passing from existence of the present heavens and earth in II Peter 3:7-12, along with the creation of “a new heavens and new earth” in Rev. 21:1ff, *can ALL be understood correctly.*

Other parts of our galaxy, or the universe at large, *are NOT in view.*

Again, compare Scripture with Scripture and simply allow Scripture to interpret itself.

## **God’s Universal Government**

Then, in connection with the preceding, note God’s established government of the universe, which has to do with the whole of the matter seen in Genesis chapter one.

Scripture reveals that angels govern provinces (like the earth, governed by Satan), and these provinces evidently ex-

ist throughout these estimated billions of galaxies comprising the physical universe (Job 1:6-2:7). And as Satan governs his province from a place in the heavens above the province (Eph. 6:12)—as Christ and His co-heirs will do during the Millennium (Eph.1:3-14; 2:6; 3:1-11; Heb. 3:1) — evidently other angels, governing provinces throughout the universe, rule their assigned kingdoms from the heavens above the provinces as well.

*THEN, God rules from the heavens above and over ALL.*

This is the universe which man, beyond the Millennium, on the new earth, will evidently have a part in governing from “the throne of God and of the Lamb” in Rev. 22:2-5.

Satan, insofar as we know or can know, was the only Messianic angel in the universe that sought to move outside of God’s established laws relative to his assigned position. And, apart from the one province over which he was placed in the beginning, Satan *has had NOTHING to do with God’s universal government* (though at a time in the distant past, he sought universal power and authority [Ezek. 28:12-19], *resulting in the destruction of the province over which he ruled*).

*And, as seen, THIS past destruction did NOT extend out into the universe.*

*NOR will the future destruction be ANY different.*

*Again, the Bible is ABOUT the earth, from beginning to end, NOT the material universe.*

(Our sun is a medium-sized star, with revolving planets, forming our solar system; and within our galaxy there are an estimated two hundred to five hundred billion other stars with many [possibly most], having revolving planets, together forming solar systems. And astronomers, with their powerful telescopes in use today, have been able to see these planets revolving around many of them [several thousand of them].

Then, astronomers estimate that billions of galaxies exist, each containing multiplied billions of stars [suns], with many evidently possessing revolving planets.

And these form the kingdoms which appointed angels have ruled, under God, since time immemorial.

And David could only see a very minute part of this in just one galaxy when he looked up into the heavens and said:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;  
What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;  
The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O LORD our Lord, how excellent is thy name in all the earth! [Ps. 8:3-9.]

## Now, to Something Else in Gen. 1, 2

*“Numbers” and their meaning, as seen beginning both Testaments, occupy a very significant place throughout Scripture.*

### 1) After Four Days

On the restoration of the earth in Gen. 1, it is evident that God completed His restorative work pertaining to the material creation (the heavens and earth) at the end of the fourth day (Gen. 1:2b-19).

His work on days five and six (Gen. 1:20-28) *had to do with populating an ALREADY restored earth* (animals, then man).

And it is here, in the opening chapter of Genesis, that the foundational base for the meaning of the number “four” is *UNCHANGEBLY ESTABLISHED and SET*.

*Accordingly, throughout ALL subsequent Scripture, the num-*

ber “four,” when dealing with numeric values, would ALWAYS be used in the SAME manner seen in these opening verses, referencing “the creation,” “the earth” (cf. Dan. 8:4, 8, 9; Rev. 20:7, 8).

Genesis chapter one records the past restoration of the material creation, the earth; Revelation 6-19 records the future restoration of the material creation, the earth.

*And with the number “four” inseparably connected with the first restoration, one could ONLY expect to find this number inseparably connected with the second restoration as well.*

Then, to help in this respect, note something else about HOW God began the revelation of Himself to man, also UNCHANGEABLY ESTABLISHED and SET in Gen. 1.

God opens His Word with a foundational framework, SET in a septenary form, showing in a very succinct manner NOT ONLY WHAT the whole of subsequent Scripture was about BUT HOW the whole of subsequent Scripture would be structured.

This is the way God began His Revelation to man, SHOWING within this septenary structure HOW He restores a ruined material creation, then man (man dealt with later).

#### a) Genesis and Revelation

And with the preceding in mind, note that EXACTLY the same thing is seen at the close of God’s Word, in the Book of Revelation, when God, once again, restores a ruined material creation.

*The past restoration of the material creation in Genesis, covering four days, SET in a septenary structure, is the way God opened His Word.*

*And the future restoration of the material creation in Revelation MUST occur in EXACTLY the SAME manner. It HAS to occur EXACTLY the SAME way, for the way God restores a ruined creation was UNCHANGEABLY ESTABLISHED and SET in Genesis.*

And to see this, all you have to do is turn to Rev. 6, at the beginning of the future restoration of the material creation, and begin reading.

This restoration opens with the introduction of “four horsemen” (vv. 1-8). *And* it is evident (from the place occupied by these horsemen [opening eight verses], that stated about each, and their number) that *the ENTIRE restoration is seen in FUTURE time (and, as will be shown, of necessity, in PAST “time” as well) through the actions of these four horsemen, paralleling, numerically, the “four days” opening Gen. 1.*

In Revelation, *EVERYTHING pertaining to this restoration (ALL the judgments of the Tribulation and those immediately following) are seen encapsulated within the actions of these four horsemen (effecting the restoration of the earth, the outworking of that introduced in the previous chapter, in chapter 5).*

And, *EXACTLY* as God’s work during the first four days in Genesis *NOT ONLY* resulted in the restoration of the material creation *BUT* was set within a septenary structure, the actions of the four horsemen in Rev. 6 will *NOT ONLY* result in the future restoration of the material creation *BUT* are also set within a septenary structure as well.

God’s redemptive terms for the earth are seen contained in a threefold, septenary arrangement of Judgments — a seven-sealed scroll (ch. 5), with the seventh seal, once broken, containing seven trumpets and seven vials of wrath (chs. 8-10, 15, 16). And the breaking of these seven seals of the scroll occur during the last seven years of Man’s Day, and time immediately following.

(“Three” is the number of *Divine perfection*, and “seven” is *God’s number*, showing the *Divine completeness of that in view*.)

*THEN*, as Gen. 2:4-Mal. 4:6 forms commentary for that seen in the septenary structure of Gen. 1:1-2:3, Rev. 6:9-19:21 forms commentary for that seen in the septenary structure surrounding Rev. 6:1-8 (*ALL following [6:9ff], wherein the septenary structure is seen, is encapsulated within the actions of the four horsemen in vv. 1-8 [cf. John 1:1-2:11]*).

b) *Genesis, Daniel, Revelation*

NOW, note *HOW* the number “four” is used in the Book of Daniel in a different manner, relating to and providing a part of the *SAME* word picture.

Gentile world power throughout the Times of the Gentiles, from its beginning to its end (the final 2,600 years of Man’s 6,000-year Day), is depicted through a “four-part great image” (2:31-45) and “four great beasts” (7:1-28).

And the *SAME* climactic end wrought through the actions of the four horsemen in Rev. 6:1-8 (developed in continuing Scripture, succeeding commentary [6:9-19:21]), is seen at the end of these two corresponding sections in Daniel, *each depicting, after different fashions, the end and destruction of Gentile world power* (cf. Isa. 63:1-6; Ezek. 38, 39; Rev. 14:14-20; 19:11-21).

Genesis introduces matters, covering the entire time from creation to the Messianic Kingdom, with the government of the earth in view throughout (first thirty-four verses).

Then, Daniel is about the government of the earth during the entire Times of the Gentiles, ending with the destruction of Gentile world power, followed by the Messianic Kingdom.

And *THAT’S* what Scripture is about, the government of this one province in God’s kingdom — correcting matters after one fashion at the time Gentile world power is destroyed and Satan is bound, then taking 1,000 years of a righteous rule, with “a rod of iron,” to bring matters regarding correcting the government of the earth to a *FINAL* and *COMPLETE* end.

*THEN, AFTER* the Son delivers a *COMPLETELY* restored kingdom up to His Father (I Cor. 15:24-28), the earth, with its heavens, will be “burned up,” “dissolved,” “the elements shall melt with fervent heat” (II Peter 3:7-13; cf. Rev. 7:12).

As can be seen, God is *NOT* going to countenance one of the provinces in His kingdom which had any past connection with sin, death, and destruction to *EVEN* remain in existence, in *ANY* form.



*ONLY THEN, ONLY AFTER THIS has been done, will God bring into existence “a new heavens and new earth” (NOT a renovated heavens and earth, BUT a completely NEW heavens and NEW earth). The OLD, associated with sin and death, will have passed COMPLETELY out of existence; and the NEW, associated with righteousness and life, will have been brought into existence [Rev. 21:1ff].*

### 2) *After Six Days*

Then, rather than “four,” as in the creation’s restoration, note that “six” is used relative to man’s restoration, foreshadowed in Gen. 1 and dealt with throughout Scripture.

“Six” is man’s number (Rev. 13:18). Man fell, and God is taking six days, 6,000 years, to effect his restoration, with a view to the seventh day, the seventh 1,000-year period.

### 3) *Four Days, Two Days, the Seventh Day*

Now, the redemption of the province (four days), the redemption of man (six days), all with a view to the Messianic Era (the seventh day), should provoke thought on why all seven days in Gen. 1 are so often divided into “four days” and “three days” (four days for the earth’s redemption, two additional days for man’s redemption, with the seventh day added to the last — “on the third day.”

This division of “seven” into two parts, “four” and “three,” is seen numerous places throughout Scripture, with a tremendous amount of Biblical truth dealt with through this means — “on the third day,” “after six days,” with the ending points for both being the same, “the seventh day.”

This is simply one of the different ways that God has structured His Word.

Numerous things can be stated in a very succinct manner through the simple use of numbers. The way God has begun each Testament provides a case in point.

The first sixty-two verses in John's gospel, beginning the N.T., incorporate this numeric arrangement, with events during the first four days dealt with in a separate respect from the remaining three days. Four days (vv. 29, 35, 43) take you to the end of chapter one; then the remaining three days appear as a unit beginning chapter two — "And the third day..." plus the previous four days, take you into the seventh day, into the Messianic Era (first sign in this gospel).

As well, note that events in the O.T. are spread across four days (4,000 years), with those in the N.T. taking two additional days (2,000 years). And all six are with a view to restoration (the earth and man), with man's rule over a restored earth to be realized on the seventh day (a day dealt with throughout Scripture, beginning in Gen. 1:28; 2:1-3).

#### 4) After 483, 490 Years

For an indispensable part of Scripture on *HOW* all of this will be worked out, note Daniel's prophecy of the Seventy Weeks (Seventy Sevens, 490 years) in Dan. 9:24-27.

All but the last seven years of Daniel's prophecy, the last seven years in the Jewish dispensation, were fulfilled at the time of Christ's crucifixion in 33 A.D. — seven years short of the full 490 years, seven years short of a complete four days, a complete 4,000 years.

And at this time God, so to speak, stopped the chronometer marking off time in Daniel's 490-year prophecy (the Jewish dispensation as well) and began a completely new dispensation, working for another two days, another 2,000 years, with a completely new entity — *the one new man* "in Christ."

And once God has completed His work with this new man, He will remove the new man from the earth (Rev. 1:10; 4:1, 2), turn back to Israel (Rev. 6:1ff), and complete the Jewish dispensation by restarting the chronometer, marking off the last seven years in Daniel's 490-year prophecy.

*THIS “time” FROM Daniel’s prophecy, FROM man’s finite vantage point, is yet FUTURE. BUT, with “time” continuing from the point that it left off in the spring of 33 A.D., from God’s vantage point, it will be fulfilled 2,000 years in the PAST.*

*The Jewish people, in THAT day, timewise, will FIND themselves in the POSITION of having JUST crucified their Messiah, at a TIME preceding His burial and resurrection (cf. Zech. 12:10-14).*

*And Israel’s Messiah will THEN lie in the grave two days (the present dispensation, where He will have ALREADY lain in the grave two days [note Israel’s blindness throughout these two days]), with BOTH of God’s firstborn Sons to be raised up on the third day (the seventh day), with Israel’s sight restored.*

*THESE final seven years of “time,” with their associated judgments — completing the fourth day, completing the fourth 1,000-year period dating back to the restoration of the earth and man’s creation in Gen. 1 — will result in the restoration of the earth the SECOND time. And this restoration will occur EXACTLY WHEN it is supposed to occur, WHEN it HAS to occur, at the end of four days, at the end of 4,000 years.*

*NOR can this restoration occur at ANY other “time,” for THIS “time” was UNCHANGEABLY SET at the beginning in Genesis.*

*BUT, with “time” comprising the fifth and sixth days, the fifth and sixth 1,000-year periods (the present dispensation) having ALREADY been completed BEFORE events seen in the previous several paragraphs even BEGIN to occur, Christ can return following the completion of Daniel’s prophecy, and, following certain events, usher in the long-awaited seventh day, the seventh 1,000-year period, the Messianic Kingdom.*

*And IF you are wondering how God can work with “time” and do something of the preceding nature, DON’T!*

Note Eccl. 3:14, 15 in this respect:

*“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.*

That which hath been is now; and that which is to be hath already been; and God requireth that which is past” (cf. Josh. 10:12-14; Isa. 38:8, 9; 46:9, 10; 48:1ff; Rom. 9:20).

Beginning the Old Testament (the first thirty-four verses), the Messianic Kingdom is seen to come after six days, after 6,000 years. And the same thing is seen beginning the New Testament (first sixty-two verses of John’s gospel).

*BUT*, beyond this, in *BOTH Testaments*, the kingdom is seen to come at the end of four days, at the end of 4,000 years.

To see this in the O.T., other than referencing Dan. 9:24-27, where the kingdom follows the fulfillment of this prophecy (v. 24), note Hosea 5:13-6:2. *The two days and third day in the text can ONLY have to do with the Jewish dispensation, NOT the subsequent Christian dispensation.*

*Israel is to be raised up, to live in God’s sight, “after two days, on the third day” (time extending from Abraham to the end of Daniel’s Seventieth Week, seven years following Christ’s crucifixion).*

And to see this in the New Testament, turn to the four gospels and Acts. The kingdom of the heavens was offered to Israel at the end of four days, at the end of 4,000 years, *EXACTLY WHEN* it should have been offered.

Daniel’s Seventy-Week prophecy, with the kingdom following, *was nearing completion*; and the four days, the 4,000 years, *were almost up, with the earth about to be redeemed.*

*BUT, wait a minute!*

According to the way *BOTH Testaments* begin, *TWO additional days, TWO additional 2,000-year periods, MUST FIRST come to pass BEFORE the kingdom can be established.*

And *THAT* (as previously shown, in part) is dealt with, explained, and clarified by *comparing Scripture with Scripture, allowing Scripture to interpret itself*— studying the typology of the O.T., Daniel’s Seventy-Week prophecy, the gospels and Acts, and Paul’s gospel *TOGETHER.*

(On the previously mentioned offer of “the kingdom of the heavens” to Israel at the end of four days, note something about the matter in relation to “heavens” in Gen. 1:1ff.

This expression, “the kingdom of the heavens” [correct rendering from the Greek text, *NOT* “the kingdom of heaven”], appears thirty-two times in Matthew’s gospel. And it is peculiar to this gospel, except possibly John 3:5 [some Greek manuscripts have “the kingdom of the heavens” instead of “the kingdom of God” in this verse].

But, since we have Matthew’s gospel, the way John 3:5 is translated in this respect would be immaterial. The expression, “the kingdom of God,” found in all four gospels [also in Acts and some of the epistles], would be limited to and refer to the subject at hand, “the kingdom of the heavens.”

On the other hand, the translation found in almost any English version of Scripture, “the kingdom of heaven,” certainly *HASN’T* helped matters. This translation *does NOT* identify the referenced kingdom in a proper manner; *NOR* would the expression, “the kingdom of God,” standing alone, apart from the expression, “the kingdom of the heavens.”

*BUT, IF translated properly, and an individual begins with Gen. 1:1 and remains with the way “heavens” is dealt with throughout this chapter, along with other related parts of the O.T., the expression becomes self-explanatory.*

*This expression, having to do with REGALITY and LOCATION, can ONLY have to do with the heavens in relation to the earth, from whence Satan and his angels presently rule, from whence Christ and His co-heirs will one day rule.)*

## Now, Something Else

All six days in Gen. 1 have parts to them, both “*ABOVE*” and “*BELOW*,” which is where the teaching seen in John 1, 3, “brought forth from above,” is introduced in Scripture.

On the first day there was light from above dispelling the darkness below.

On the second day there were both waters above and waters below.

On the third day there was land rising out of and above the waters below.

On the fourth day there were lights in the heavens above providing light on the earth below.

On the fifth day there were birds above and sea creatures below.

On the sixth day there were land animals below, with man then created to rule the whole, from the heavens above, on the seventh day.

Note that the things dealt with in John 1, 3 (also see James 1, I Peter 1, and I John 2-5) *draw from that seen at the very beginning, in Gen. 1, among numerous other places in the O.T.*

No wonder Jesus, responding to Nicodemus' lack of understanding (v. 9), asked him the question that He did (v. 10)!

“Nicodemus answered and said unto him, ‘How can these things be?’

Jesus answered and said unto him, ‘Art thou a master of Israel, and knowest not these things?’”

Brought forth from above, as opposed to being brought forth from below, can be seen at every turn in Scripture.

How was Eve brought forth when she ate of the forbidden fruit? How was Cain brought forth when he slew Abel? How was Noah brought forth when he built the ark? How was Abraham brought forth when he left Ur and went out to another land, by faith?...

And Christians, as Abraham, have been called to another land and are to exercise faith, follow what God's word has to say about the matter. They are to be *brought forth FROM ABOVE in all areas of life, fixing their thoughts upon things ABOVE, things relative to or connected with the future kingdom,*

*NOT brought forth FROM BELOW in any area of life, NOT fixing their thoughts upon things relative to or connected with the present kingdom.*

Christians are to study these things out and put these different things seen at the outset in the first thirty-four verses of Genesis and the first sixty-two verses of John together, *allowing them to NOT ONLY know and understand WHAT Scripture is all about BUT to ALSO know and understand HOW to properly deal with the numerous things seen throughout all subsequent Scripture.*

*The WHOLE was set forth at the beginning, in each Testament (Isa. 46:9, 10).*

*Know and understand this FIRST!*

*THEN, with a CORRECT foundation, you can deal with the SAME thing in ALL subsequent Scripture, BUILDING the superstructure upon the CORRECT foundation, in a PROPER manner.*

(Note that dealing with the septenary structure beginning each Testament in relation to the WHOLE of Scripture covers "time" and "events" having to do SOLELY with the LAST 7,000 years of the existence of the PRESENT heavens and earth.

*That's WHY the WHOLE of Scripture does not move beyond this seventh day, for the WHOLE of Scripture rests on the foundation set forth at the beginning of each Testament. This is simply the way Scripture, in an overall respect, has been structured.*

ALL of the types and signs point to and foreshadow things out ahead, mainly things having to do with the seventh day; BUT, NONE point to and foreshadow things beyond the seventh day. *They CAN'T*, for that would be moving beyond the established "time" in the previously SET foundation.

And the same would be true for the Psalms, the Prophets or the central teaching of Scripture anywhere else, O.T. or N.T.

*EVERYTHING MUST be kept within the 7,000 years of "time" covered by the previously laid foundation!*

*And EVERYTHING MUST be built upon and rest upon THAT foundation!)*

## Appendix II

### Seven Thousand Years

ALL Scripture Moves in ONE Direction  
FROM Man's Day TO the Lord's Day  
NOT FROM Man's Day TO the Eternal Ages

*Scripture has to do with events occurring during "time," 7,000 years of "time," extending FROM the restoration of the earth and the creation of man TO the end of the Messianic Kingdom.*

Scripture has very little to say about that which occurred preceding this time, and it has very little to say about that which will occur following this time. Only enough has been revealed to allow man to place and understand events occurring during the 7,000 years in their proper perspective.

Both Testaments begin with a septenary arrangement of time, showing at the outset of each Testament what Scripture is about — God's restorative work, occurring over six days, 6,000 years, with a view to the seventh day, with a view to 1,000 subsequent years of rest.

That is to say, God is going to work for six days, for 6,000 years, and then rest a seventh day, for 1,000 years.

And *THIS* is what the whole of Scripture is about, *NOT* about "time" either before or after *THESE* seven days, *THESE* 7,000 years.

Further, the Bible is about *REGALITY and this present EARTH*; and, in a larger respect, this extends *FROM* the day of the earth's creation *TO* the day of its destruction.

The Bible though, as previously stated, aside from isolated instances, is about the last 7,000 years of this time — *FROM* the beginning of Man's Day (which lasts 6,000 years) *TO* the end of the Lord's Day (which lasts 1,000 subsequent years).



The Bible is *NOT* about regality and the earth preceding the restoration account and man's creation in Gen. 1:2b-28, though events during this time are sparingly dealt with (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:12-15).

*NOR* is the Bible about the Day of God and the new heavens and the new earth, following the present heavens and earth's destruction at the end of the Lord's Day, though this time and events during this time are sparingly dealt with as well (more so than time and events preceding the 7,000 years, with Rev. 21, 22, ending Scripture, being the most extensive).

Then, associated with the preceding, *NEITHER* the Hebrew text of the Old Testament *NOR* the Greek text of the New Testament contains a word for "eternal." And this would be in *COMPLETE* keeping with the fact that Scripture deals with "time," 7,000 years of time, *NOT* with the ages beyond.

*BUT*, despite the preceding, the words "eternal," "forever," and "everlasting" are found throughout English translations of Scripture, both Testaments. And this could *ONLY* reflect negatively upon the subject and structure of Scripture, having to do with events during "time," *NOT* eternity.

The words mistranslated after this fashion are *olam* (Heb., O.T.), *aion*, and *aionios* (Gk., N.T.).

*Aionios* is the adjective form of the noun, *aion*, meaning exactly the same as the noun. And all three words have to do with "time," *NOT* with eternity.

There are ways in which *olam* (O.T.) and *aion* (N.T.) can be used to express "eternal," but *NOT* in the singular, standing-alone form in which they are almost always found.

The remainder of this appendix article, dealing with what has previously been stated, will be divided into two parts:

- 1) *The FIRST part* will show that *ALL Scripture* moves toward a seventh day, a seventh millennium, *NOT* toward the eternal ages beyond (pp. 309-329a).

2) *The SECOND part* will show the proper understanding and use of *olam*, *aion*, and *aionios* in Scripture (pp. 329b-335).

And, as will be seen, the direction toward which *ALL Scripture moves is the Messianic Era, NOT the eternal ages.*

And the corresponding, correct understanding of *olam*, *aion*, and *aionios* has to do with "time" in relation to the present heavens and earth, *NOT with eternity in relation to the new heavens and the new earth.*

### **The Direction Toward Which ALL Scripture Moves**

*ALL Scripture moves FROM Man's 6,000-year Day TO the Lord's 1,000-year Day, NOT FROM Man's Day TO the Day of God, TO the eternal ages beyond the Lord's Day.*

*ALL Scripture moves toward a coming Sabbath, the seventh millennium, the Lord's Day, the time when Christ will take the sceptre and, with His co-heirs, rule the earth for 1,000 years.*

This is the way matters have been unchangeably established in a foundational, septenary structure beginning both Testaments, relating in succinct, skeletal form at the outset what each Testament is about.

And *ALL Scripture* following these beginning, foundational structures simply form sinews, flesh, and skin, to clothe these structures, *ALL dealing with events during the 7,000 years, NOT beyond.*

The preceding can easily be shown different ways.

#### **1) The Types**

*ALL* of the Old Testament types deal with events during Man's 6,000-year Day, with a view to the Lord's 1,000-year day.

*NONE* moves into the eternal ages beyond the Messianic Era. *NONE CAN*, for they are governed in this respect by the septenary foundation beginning each Testament.

Types, in this respect, *CAN, however,* cover events during time preceding the septenary structure in the opening thirty-four verses of Genesis or the opening sixty-two verses of John, for reference to this time is seen introducing each of these two septenary structures (Gen. 1:1, 2a; John 1:1-3).

*BUT,* again, the septenary structure in both Genesis and John end with events of the seventh day, the seventh 1,000-year period.

*NOTHING* is seen beyond the seventh day in the septenary structure; thus, *NOTHING* can be seen beyond the seventh day in the types as well.

To illustrate the point, note a classic example covering a complete panorama of the preceding, seen in the Books of I, II Samuel, dealing with Saul and David, typifying Satan and Christ:

(Samuel, following the Lord's instructions, anointed Saul as Israel's first king. But Saul failed to follow the Lord's command concerning Amalek. And, as a result, the Lord rejected Saul as His anointed king.

The Lord *THEN* had Samuel anoint another king to rule in the stead of Saul.

Samuel anointed David king over Israel. *BUT,* Saul wasn't immediately deposed. Rather, *Saul CONTINUED to reign.*

David, at the time he was anointed king over Israel, was *NOT* ready to ascend the throne. Among other things, David lacked a contingent of faithful men to reign with him.

*BUT,* over time, once God had brought necessary matters to pass and David had acquired his contingent of rulers, *Saul was put down, his crown was taken, given to David, and David, with his faithful men, THEN moved in and took over the government.*

*THAT* is the type, and *EXACTLY* the same thing is seen in the antitype.

At a time following the earth's creation, the Lord placed Satan as king over the earth [Ezek. 28:12-15].

But Satan, in an overt and defiant manner, sought regal power above his appointed position [Isa. 14:13, 14].

And, as a result, the Lord rejected Satan and anointed another [His Son] as King over the earth [Ps. 45:7; Matt. 2:1, 2; Heb. 1:9].

Satan though wasn't immediately deposed. Rather, *Satan, like Saul, CONTINUED to reign.*

God's Son, at the time He was anointed King over the earth, *EXACTLY* like David at the time he was anointed king over Israel, lacked a contingent of faithful men to reign with Him.

And *THAT* is what the present dispensation is about.

It is during *THIS time*, during the present 2,000-year dispensation, that events are fulfilling the antitype of Gen. 24 — typified by David living out in the hills during his time of exile, with certain faithful men joining themselves to him during this time.

Certain faithful men allied themselves with David, remaining in a place of rejection, *remaining with him out in the hills, separate from the existing kingdom under Saul.*

And certain faithful men have allied and continue to ally themselves with God's Son, *in a place of rejection, separate from this world and the existing kingdom under Satan.*

And *THAT* is where matters presently stand in the type-antitype structure of these sections of Scripture.

*BUT*, note what occurred next in the type, *which is EXACTLY what WILL occur NEXT in the antitype.*

In the type, the day came when David had acquired his contingent of faithful followers. *THEN*, Saul was put down, his crown was taken, given to David, *and David, with his faithful men, moved in and took over the government of Israel.*

*And the antitype can ONLY follow the type in EXACT detail.*

The day is coming, and it *can ONLY* be near at hand, when God's Son will have acquired His contingent of faithful followers [through the present work of the Spirit, sent on the Day of Pentecost 2,000 years ago *for this express purpose* (ref. again the type in Gen. 24)].

*THEN, EXACTLY as in the type, Satan will be put down, his crown will be taken and given to God's Son, and God's Son, with His faithful followers, will move in and take over the government of the earth.)*

The type-antitype structure of the preceding account ends with the government of *THIS* earth changing hands; and, *AFTER* 1,000 years under this new government, the present heavens and earth, will be destroyed *BEFORE* the new heavens and the new earth have been brought into existence.

And *EXACTLY* the same thing is true in *ANY* of the types:

*They simply CANNOT go into time seen beyond the foundational structure opening both Testaments.*

*They CANNOT go beyond God's dealing with Satan, man, and THIS present EARTH, as it has to do with REGALITY.*

(In Gen. 1-4, the overall typology has to do centrally with *death and shed blood, introducing that which is necessary for redemption*, ultimately bringing man back into the position for which he had been created, from which he had fallen. And, according to the context, *THAT position has to do with REGALITY and THIS present EARTH on the SEVENTH day* [2:1-3].

In Gen. 5-11a, the overall typology has to do with events yet future today, *ending in the Messianic Era* — the removal of the Church [ch. 5], Israel going through the Tribulation [chs. 6-8], and the restoration of Israel and the destruction of Gentile world power [chs. 9-11a]).

In Gen. 11b-19, more information is provided concerning Israel's restoration and the destruction of Gentile world power, ending in the Messianic Era.

In Gen. 21-25, a complete sequence of events is given, beginning with the supernatural birth of Christ [ch. 21] to the restoration of Israel in the Messianic Era [ch. 25].

And the same thing could be seen continuing with Jacob and Joseph in Genesis.

The overall typology of Exodus begins with Israel in the Tribulation and ends with Israel in the Messianic Era, providing numerous details for previous types. And this type, in an overall respect, extends into Joshua, where *EXACTLY* the same end is in view — Israel in the Messianic Kingdom.

Or, an individual can turn to books such as Ruth, Esther, or Jonah, where *EXACTLY* the same thing is seen.

*Events NEVER go BEYOND the Messianic Kingdom.*

And *EXACTLY* the same thing can be seen in *ANY* of the other types.

*NOTHING is dealt with beyond the Messianic Era.*

*EVERYTHING ends at THIS point. It HAS to end at THIS point, for THIS is where the foundation ends, Genesis or John.*

All of the previously mentioned types are dealt with in different books that the author has written over the past forty years.)

And *EXACTLY* the same thing seen relative to the types *can ONLY* be true relative to the signs, the Jewish festivals, the Psalms, and the Prophets.

## 2) *The Signs (O.T., N.T.)*

The sign of the Sabbath, the sign of Jonah, and signs in the four gospels and Acts will be briefly dealt with and discussed.

### a) *The Sign of the Sabbath*

The Sabbath, introduced in Gen. 2:1-3, *forms the CAPSTONE to the foundation upon which ALL Scripture rests. It foreshadows the GOAL toward which EVERYTHING in Scripture moves.*

In Ex. 20:8-11, the Sabbath is seen as the fourth and longest of the ten commandments which God gave to Israel through Moses at Sinai.

Then, in Ex. 31:13-17, the Sabbath is seen as “a sign” and “a perpetual covenant,” to be kept by the Jewish people “throughout their generations.”

And the Sabbath was given to Israel in this dual respect for a particular, revealed purpose.

Note these five verses in Ex. 31:

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

Both the fourth of the ten commandments in Ex. 20 and the sign of the Sabbath in Ex. 31 refer back to the restoration of the earth over a six-day period and God resting on the seventh day in Gen. 1:2b-2:3.

In that respect, references to the sabbath in the latter two places *could ONLY foreshadow EXACTLY the same thing seen in the former.*

Keeping the fourth commandment *NOT ONLY* had to do

with the Jewish People's obedience to "a perpetual covenant" *BUT this act formed a visible sign, pointing to past, present, and future events which the Jewish people, in effect, were recognizing and acknowledging every time that they kept the Sabbath.*

The Jewish people, *working six days, then keeping the Sabbath*, were recognizing and acknowledging, whether they knew it or not, *that God was performing a subsequent restorative work lasting six days, 6,000 years; and He would then, at the completion of His work, rest the seventh day, the seventh 1,000 year period.*

And God thought enough of this entire matter that He set the penalty for any violation of the Sabbath to be "DEATH" (vv. 14, 15).

#### b) *The Sign of Jonah*

The experiences of Jonah in the belly of the fish for "three days and three nights" are seen as "a sign" that Christ would, in like manner, be in the heart of the earth for the same length of time.

Note how this reads in Matt. 12:38-40:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (cf. Matt. 16:4).

Jesus had been traveling about the country proclaiming a message to the Jewish people, accompanied by signs. And the Scribes and Pharisees had been doing everything within their power to subvert the message and cast reproach on the messenger.



Matters at this time, because of the rejection manifested by Israel's religious leaders, with the Jewish people influenced by their leaders, were moving more toward the cross than the crown.

And, correspondingly, as well, matters were moving more toward the proffered kingdom being taken from Israel and all that appertained thereunto (which began to be seen by Jesus' actions later that same day [Matt. 13:1ff]).

*BUT*, even the way Christ responded to the demands of these religious leaders moves beyond the cross to the crown.

Neither Jonah nor Christ stayed in the place of death. Both were raised after two days, on the third day. And the typology seen in Jonah following his being raised, occurring on the third day, foreshadows that which will occur relative to both of God's firstborn Sons — both Christ and Israel — on the third day, the third 1,000-year period.

(The three days in this account, of course, correspond to the last three days in the septenary structure of days beginning Genesis and John.

The complete septenary structure dates from creation, though beginning with restoration following ruin; the three days in the account of Jonah — “the sign of Jonah” — contextually, date from Christ's crucifixion.

Christ, 2,000 years ago, was raised after two days, on the third day; and Christ, in time just ahead, will be raised after two days, after 2,000 years, on the third day, on the third 1,000-year period [or, if taken back to Adam, on the seventh day, the seventh 1,000-year period].

For information on the Book of Jonah, particularly the “three days and three nights,” which seem to bother some individuals [trying to understand how both Jonah and Christ could have been in the place of the dead “three days and three nights,” yet be raised on “the third day”], refer to the author's book, *O Sleeper! Arise, Call!*)

Very little was said in the preceding about the message which accompanied the signs. This will be dealt with in the following part.

c) *Signs in the Gospels and Acts*

The kingdom of the heavens was proclaimed and offered to the Jewish people by Christ, the Twelve, and the Seventy during time covered by the gospel accounts (30-33 A.D.).

And this message was accompanied by a supernatural manifestation of signs, unlike anything heretofore seen in the history of the nation (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff).

The message was ultimately rejected, the kingdom was taken from Israel, and a new entity (the Church) was called into existence to be the recipient of that which Israel had rejected (Matt. 21:18ff; cf. I Peter 2:9-11).

Following this, during time covered by the Book of Acts, there was a re-offer of the kingdom to Israel by the one now in possession of the kingdom, the new entity, *the one new man* "in Christ," the Church.

This re-offer began in Jerusalem on the day of Pentecost in 33 A.D., fifty days following Christ's resurrection, ten days following His ascension.

The re-offer began through the ministry of the one hundred twenty initially forming the Church, and believing Jews (still part of the nation) proclaimed the message as well during about the next thirty years while the re-offer remained open (from 33 to about 62 A.D. [Acts 2:1-28:28]).

And throughout this time an abundant manifestation of supernatural signs continued, accompanying the same message continued from the gospels.

During the gospels, the message was to the Jewish people *ALONE*, to the old creation in Jacob (Isa. 43:1; Matt. 10:1ff).

During the Acts period, *the message was to two groups of individuals, but to one of the two FIRST*. The message was to *BOTH* the old creation in Jacob and the new creation “in Christ,” *BUT to the old creation in Jacob FIRST* (Rom. 1:16; 2:9, 10).

*THEN*, beyond the Acts period until today, the message has been *SOLELY* to the one new man “in Christ,” *BUT NOT* accompanied by signs. *The Jew ALONE required signs* (1 Cor. 1:22).

And the different things concerning this message form the central subject of the epistles, and the realization of that dealt with in the message *is the goal toward which EVERYTHING in the epistles moves*.

Time during an entire dispensation — 2,000 years — has been set aside, during which the Spirit is calling out a bride for God’s Son (taken mainly from the Gentiles), to reign with Him as co-heir in the kingdom presently being offered.

But, back to the Gospels and the Acts periods, when supernatural “signs” accompanied the offer of the kingdom to Israel...

Note In John 20:30, 31 the clearly stated purpose which John gave for recording the eight “signs” in his gospel:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these [these signs] are written, that ye [the Jewish people] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

The purpose for recording these signs *could ONLY* have been the *SAME* as the purpose for the manifestation of these signs during Christ’s previous earthly ministry. Or, it *could ONLY* have been the *SAME* as the purpose for *ANY* of the past manifestation of signs recorded in the gospels, or the manifestation of signs occurring during the Acts period at the time John penned his gospel.

*ALL of the signs — in the four gospels, and Acts — can ONLY have to do with the SAME thing.*

Three of the eight signs in John's gospel are found in the synoptics as well, prohibiting any thought (proposed by some) that John's gospel had been written for a different purpose than the synoptics and Acts, with the signs in John having to do with that different purpose.

*SIGNS, as set forth and unchangeably established in foundational material in Moses, are ALWAYS directed to ONLY ONE people, for ONE purpose, surrounding ONE subject.*

*SIGNS are ALWAYS directed to the JEWISH people to effect BELIEF in the message being proclaimed. And that message, accompanied by SIGNS, ALWAYS has to do with the KINGDOM, whether Old Testament or New Testament.*

This is clearly seen through the introduction of signs of this nature in Exodus chapter four (Moses empowered to perform supernatural signs before Israel's elders, with a view to the Israelites being led out of Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob, in a theocracy).

And this *is EXACTLY* what can be seen in the gospels and Acts throughout both the offer and the re-offer of the kingdom to Israel. The manifested signs throughout this time were associated with a message having to do with deliverance from Gentile rule and being established in a theocracy.

(For more information on the preceding, refer to the author's article, "Signs, Wonders, Miracles.")

And John's gospel — recorded during the Acts period as part of an all-out effort to effect belief among the Jewish people relative to the message being proclaimed — begin-

ning the New Testament, would be the logical place to state the purpose for signs, with this purpose *THEN* being properly understood throughout the synoptics and Acts.

### 3) *The Jewish Festivals*

The seven festivals in Leviticus chapter twenty-three constitute what could be called, “The Prophetic Calendar of Israel.”

These seven festivals are *JEWISH, NOT* Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people ALONE*.

They foreshadow *a chronological sequence of events which began to occur in the camp of Israel at the time of Christ’s first coming, which will be continued and concluded at the time of Christ’s return*.

And though there was a beginning fulfillment at the time of Christ’s first coming, *ALL SEVEN FESTIVALS remain unfulfilled, awaiting a continued and complete fulfillment at the time of Christ’s return*.

A secondary application of that seen in these festivals — that foreshadowed by these events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are JEWISH, they have to do with THE JEWISH PEOPLE, and this MUST be recognized*.

The complete fulfillment of Israel’s national Passover (the first of the seven festivals), in the antitype of Exodus chapter twelve, is yet future, as are events in the other six festivals.

Concluding events surrounding the Passover *MUST occur FIRST*, and this feast of the Lord *will not be fulfilled UNTIL Israel’s Messiah returns, following the Tribulation*.

Thus, the continued progression of events in these seven festivals reveal a continued progression, to completion, of events which will occur in the camp of Israel *following Christ's return as the great King-Priest after the order of Melchizedek to deliver His covenant people.*

Following Christ's return at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will, of necessity (Dan. 12:12), have to transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

#### a) Passover

This festival has to do *with the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, Israel has slain the Lamb (Acts 2:23, 36; 7:52), the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled *ONLY* when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which has been understood different ways over the years, though almost all view it as referencing time within a range extending from 3 P.M. until darkness].

And they shall take of the blood [that which Israel has yet to do]...” (Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel *was still in Egypt*.

In the antitype Israel will have her national Passover while the nation *is still scattered throughout the Gentile world* (“Egypt” is always a type of *the WORLD* in Scripture). This is the time when “they [the Jewish people] will look upon” their Messiah, and a nation will be “born at once” (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. When time once again begins in Daniel’s Seventy-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation’s Messiah.

The passage of generations in this respect *is meaningless*. Every generation of Jews both before and since that time has shared *EXACTLY the same guilt* in which the generation committing the act found itself guilty of in 33 A.D. (*cf.* Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *THE ENTIRE NATION as unclean* (Num. 19). *THE ENTIRE NATION, not just part of the nation, will one day avail herself of the ransom* (translated “satisfaction” KJV) in Num. 35:31, 32.

In short, *every Jew alive today — or at any time in history, past or future during Man’s Day — is just as guilty, in God’s eyes, as those comprising the generation committing this act in 33 A.D.* (note that those slaying Christ were also guilty of slaying *the Prophets, among others, hundreds of years earlier* [Matt. 23:35-37]; and, accordingly, as previously stated, *so are ALL Jews throughout ALL time*).

Israel has slain the Lamb (for the paschal lamb was given to Israel, and they are *the ONLY nation* that could slay this lamb [Acts 2:23, 36; 7:52]).

But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order.*

Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom THEY pierced [Zech. 12:10 — NOT the generation in 33 A.D. BUT the generation alive in that coming day]).*

#### b) *Unleavened Bread*

This festival has to do with *the removal of sin from the house (house of Israel) AFTER the Passover.*

Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations.

Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and the Jewish people will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), the Jewish people are going to acknowledge their sin in the presence of the very One Whom the nation crucified (cf. Gen. 44:16).

*Israel will THEN put sin out of the house (out of the house of Israel).*



c) *First Fruits*

This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival.

The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53).

The main harvest will follow.

d) *Pentecost*

Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation.

*Joel's prophecy CANNOT be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints (Joel 2:27-32).*

e) *Trumpets*

This festival has to do with *the regathering of Israel*.

Christians await a trumpet calling them into the heavens before the Tribulation.

Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

(Note that this restoration, seen in Ezek. 37:1-10, among numerous other places, *follows NOT ONLY Israel's national conversion* [following their applying, through belief, the blood of the Passover Lamb Whom the nation slew in 33 A.D.] *BUT also the resurrection of O.T. saints.*

The dead [raised] return with the living [cf. Ex 12:40, 41; 13:19]; and, *together*, they will comprise “the *WHOLE* house of Israel” [Ezek. 37:11-14] in *THAT* day [ref. Appendix III, “Ezekiel Thirty-Seven— Thirty-Nine,” in this volume of the book].)

#### f) Atonement

This festival has to do *with a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb*. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread).

Atonement (the *ransom* in Num. 35:31, 32 is from a cognate form of the word for “atonement” in the Hebrew text) is to be provided for Israel’s sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

#### g) Tabernacles

This is the last of the festivals and has to do *with offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*.

This festival *points forward to the millennial offerings* (Ezek. 45:15ff; 46:2ff) *and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord*.

This festival *lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium, with time and events beyond this UNSEEN*.

#### 4) The Psalms

Numerous Psalms deal with Israel’s Messiah and the Jewish people relative to that coming seventh day, the seventh millennium.

And, as anyplace else in the Old Testament, the Psalms, in complete keeping with the septenary structure of Scripture, *DO NOT* deal with time beyond the seventh day, time beyond the Lord's Day, time during the Day of God, time during the endless ages beyond the Messianic Era.

Note three Messianic Psalms (Ps. 2, 83, and 110), which could be looked upon as representative of that seen in any of the other numerous Messianic Psalms in this book.

Because of their similar content, Ps. 2 and 110 will be viewed together. Then, comments on Ps. 83, a different type Messianic Psalm, will follow.

In Ps. 2, it matters not what the nations say or do. With *ALL* things under God's sovereign control, He is going to one day (on the seventh day) place His Son upon His "holy hill of Zion." And, in that day, from the "holy hill of Zion" (from David's throne in Jerusalem) He is going to rule the nations with "a rod of iron."

Then, in Ps. 110, preceding that time, God has told His Son, "Sit thou at my right hand, until I make thine enemies thy footstool."

And after this is accomplished, as in the second Psalm, God is going to place His Son upon His "holy hill of Zion."

God's Son, in that coming seventh day, is going to rule "in the midst" of those who have been made His footstool. And He is going to reign for 1,000 years, "after the order of Melchizedek."

Then note Ps. 83.

A ten-kingdom federation of nations, allied against Israel, seeking to destroy the Jewish nation, will say, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

This could *ONLY* foreshadow Antichrist's ten-kingdom federation of nations during the Tribulation, seeking to destroy and completely do away with Israel, after the same

fashion that God destroyed and did away with Amalek in Jewish history —blotting out any remembrance of Amalek from under heaven (Ex. 17:14).

But, as seen in the remainder of the Psalms, or anyplace else in Scripture dealing with the subject, God will turn matters completely around, with deliverance occurring for Israel and destruction occurring for those having sought Israel's destruction.

Again, when the future is dealt with in the Psalms, *EVERYTHING is Messianic. EVERYTHING has to do with the seventh day. NOTHING moves beyond.*

### 5) *The Prophets*

The Prophets deal with Israel and the nations during Man's 6,000-year Day, with a view to the Lord's 1,000-year Day. And the Prophets deal with Israel and the nations in relation to 7,000 years and this present earth, *NOT* beyond.

The Prophets deal with Israel's entire history, *BUT* more particularly with Israel's covenantal disobedience, harlotry, the nation's subsequent repentance, cleansing, and ultimate restoration to the position for which the nation had originally been called.

And, though the emphasis may be different in the various prophetic books, the matter is always seen within the parameters of that stated in the preceding paragraph.

Note the way Isaiah, the first of the prophetic books, begins his prophecy in this respect.

In the first part of the opening chapter, Israel is pictured as sick, "from the sole of the foot even unto the head." And because of the nation's condition, the land in the Abrahamic covenant lay desolate as well (vv. 1-15).

Then, the remainder of this chapter has to do with a call for repentance and the healing that will occur for both the people and the land when Israel does repent (vv. 16-31).

And the first five verses of chapter two describe conditions in the land and the Gentile nations' relationship to Israel following the nation's repentance — that which will be brought to pass at the end of Man's 6,000-year Day and exist during the Lord's 1,000-year Day.

And material throughout any of the prophetic books is the same, though details and the emphasis may be different, *with different parts of each book providing more and more material for the complete word picture which is being developed.*

(This would be similar to and go hand-in-hand with the types, with the numerous types providing different material for a developing word picture as well.

And the developing word picture provided by each would complement one another, with a more complete, single word picture beginning to develop.)

Viewing the structure and emphasis of three prophetic books — Ezekiel, Daniel, and Jonah — should suffice to show how the different prophets handled different parts of *the SAME subject, handling them different ways but STILL dealing with the SAME subject the SAME way.*

Ezekiel chapters thirty-four through forty-eight provide one of the most complete and detailed pictures in Scripture of Israel's future restoration, the destruction of Gentile world power, and the Messianic Era. And a great deal of information is found in these chapters that cannot be found in any of the other prophets on the same subject.

Both Daniel and Jonah are structured in a typical manner; and though the emphasis and overall structure of each is different, both still deal in a uniform manner with *the SAME overall subject.*

Daniel deals with the history and future destruction of Gentile world power, covering the complete Times of the Gentiles, extending from the days of Nebuchadnezzar to the days of Antichrist (some 2,600 years). And though everything is in complete keeping with material in all of the other prophetic books, none of them covers the Times of the Gentiles *in this SAME extensive manner*.

And Jonah stands alone after another fashion, covering a complete history of Israel — *FROM the time of the nation's calling TO that future day when the nation finds itself in the Messianic Kingdom realizing her calling*. And the book does this solely in a typical manner.

The complete prophecy, like Daniel, is in complete keeping with all things found in any of the other prophetic books. And, like Daniel as well, there is information in Jonah not found in any of the other prophetic books.

Thus, *ALL* of the prophetic books are *EXACTLY* like the types seen throughout the historic books, or the signs, or the Jewish festivals, or anything else in Scripture.

*ALL things are built upon the septenary structured foundation seen beginning each Testament and move toward ONE "time" and ONE "goal."*

*ALL move toward the seventh day, the Messianic Era; and ALL move toward man, in THAT day, realizing the PURPOSE for his creation/salvation/restoration.*

### **Olam, Aion, Aionios.**

To begin comments on the words mistranslated "eternal," "forever," or "everlasting" in Scripture, note Ps. 110:4, where both *olam* (O.T.) and *aion* (N.T.) can be dealt with together.

“The Lord hath sworn and will not repent, Thou art a priest forever [*olam*] after the order of Melchizedek.”

The latter part of this verse — “Thou art a priest forever after the order of Melchizedek” — is quoted four times in the Book of Hebrews (5:6; 6:20; 7:17, 21).

The word translated “forever” in the Hebrew text of Ps. 110, as seen, is *olam*; and *aion* (*eis ton aiona*) is used in the Greek text of Heb. 5-7, using “eternal” in the English translation as well. And the two words, through their use in this manner, are shown to be corresponding words in their respective languages.

*BUT*, are the words translated correctly? Is Christ, or will Christ be, a priest “forever” after the order of Melchizedek?

(References to Melchizedek only appear in three sections of Scripture — Gen. 14; Ps. 110; Heb. 5-7.

Both references in the O.T. appear in Messianic settings, governing *HOW* references to Melchizedek could *ONLY* be understood in Heb. 5-7.)

Christ *is NOT*, He *CANNOT* be, exercising the Melchizedek priesthood today (a King-Priest in Jerusalem). Rather, *He WILL* exercise this priesthood during the 1,000-year Messianic Era, *BUT NOT* after that.

*During the eternal ages which follow the Millennium, there will be NO sin, NO temple, and NO need for a priest* (Rev. 21:4, 22).

Thus, these two corresponding words in this verse (*olam* and *aion*) have to do with “time,” not “eternity”; *and they should be so translated.*

And this would be true *NOT ONLY* in these passages *BUT* in *ALL* other passages where these words appear and are erroneously translated “forever,” “eternal,” or “everlasting” (*e.g.*, the expression *eis ton aiona* in passages such as John 6:51, 58; 8:35, 51, 52; 10:28; 11:26).

The expression, *eis ton aiona*, incorrectly translated in an “eternal” respect in these passages should literally be translated, “with respect to the age,” referring to the seventh day, Christ’s coming 1,000-year reign.

As well, several of these passages have to do with fruit-bearing, which *can ONLY* have to do with the seventh day, *NOT* with the eternal ages beyond. And this same thing would also be true relative to the numerous other related usages of *aion* in the New Testament

Then the adjective form of *aion*, “*aionios*,” *can ONLY be understood EXACTLY the SAME way*. The noun (*aion*) *CAN’T* be understood one way and the adjective (*aionios*) another way.

Note *aionios* used by itself and then *both aion and aionios* used together in passages such as Mark 10:17-30 and Luke 18:18-30.

These two passages have to do with the account of the rich, young ruler coming to Christ, asking what he must do to realize an inheritance in the proffered kingdom. And the words which he used, referring to this inheritance in the kingdom, were “...inherit *aionios* life,” translated “...inherit eternal life.”

An individual can know at least four different ways that translating *aionios* in these passages as “eternal” *CAN’T* possibly be correct.

1) First, *aionios DOESN’T* mean “eternal.” This word has to do with “time,” *NOT* with eternal verities.

2) Then, eternal life *is NOT inherited*; rather, eternal life is a free gift (Eph. 2:8, 9). Aside from that, one has to be a child of the Owner *BEFORE* “inheritance” can enter into the matter (Rom. 8:17 [“... if children, then heirs”]).

3) Matters *in ALL Scripture* move in the direction set by the foundation beginning each Testament, toward



a seventh day, a seventh millennium, *NOT* toward the eternal ages.

4) The message being proclaimed, which prompted the question, had to do with the proffered kingdom, *NOT* with the ages beyond.

Then note the closing verse in each of these two sections (Mark 10:30 and Luke 18:30) — “...in the *aion* to come, *aionios* life,” translated “...in the world [*aion*] to come, eternal [*aionios*] life.”

The *aion* to come, the *aionios* “time” in which the inheritance will be realized, is the “time” in which the proffered kingdom will be realized — during this earth’s seventh and last millennium, *NOT* during the eternal ages following the destruction of the present heavens and earth.

Or note John 3:15, 16, where *aionios* would have to be understood the *SAME* way, though is almost *NEVER* understood correctly in these two verses.

These verses are part of Jesus’ response to Nicodemus’ opening statement and subsequent questions (vv. 2, 4, 9). And everything in this entire discourse (vv. 2-21) *MUST* be *UNDERSTOOD* relative to the *MESSAGE* being proclaimed (the proffered kingdom), the *RECIPIENTS* of this message (the Jewish people), and the *USE* and *UNDERSTANDING* of *aionios* throughout the New Testament (Having to do with “time,” *NOT* with eternity).

The message being proclaimed, accompanied by “signs,” which Nicodemus inquired about, had to do with the proffered kingdom, which would be realized on the seventh day.

And, in line with this, verses fifteen and sixteen are introduced in a Messianic setting — “the Son of man” in verses thirteen and fourteen, a Messianic reference to Christ, taken from Ps. 8:4 and Dan. 7:13, 14.

Again, the message *had to do with REGALITY, the present EARTH, and a 1,000-year SEVENTH day, NOT with salvation by grace and the eternal ages.*

And the accounts of Jesus' conversations with both the rich, young ruler and Nicodemus — which have been briefly discussed in connection with the translation of *aion* and *aionios* — are from two different parts of Christ's ministry to Israel during this time and *MUST* be understood accordingly.

And, in the same manner, *aion* and *aionios* should be translated after this same fashion *ALL* other places that they appear in the gospels, or elsewhere in the New Testament.

Note, for example, sections of three verses out of II Timothy and Titus, where *aionios* is mistranslated "eternal":

"Fight the good fight of faith, lay hold on eternal [*aionios*] life, whereunto thou art also called..." (I Tim. 6:12a).

"In hope of eternal [*aionios*] life, which God, that cannot lie, promised before the world [*aionios*] began" (Titus 1:2).

"That being justified by his grace, we should be made heirs according to the hope of eternal [*aionios*] life" (Titus 3:7).

Little to no comment would be necessary on the preceding to show that *aionios* *CANNOT* possibly be translated and understood as "eternal" in these verses. The verses are directed to those who are already saved and have to do with a present struggle (overcoming), with a view to an inheritance out ahead.

"Eternity," actually, *endless cycles of ages*, can be shown through a plural use of *aion* — either alone, or a double use. Both appear a scattering of times in the New Testament, the latter more so than the former.

The plural use of *aion* would be properly translated "ages," and the double use of *aion* (both words articular and plural) would be properly translated, "the ages of the ages" ("forever and ever," KJV) — *BOTH* referencing *endless ages*.

The plural use of *aion* can be seen in places such as Luke 1:33 and Heb. 13:8.

Note Luke 1:32, 33 in this respect:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever [plural of *aion*]; and of his kingdom there shall be no end.”

The singular use of *aion*, with its adjective *aionios*, *CANNOT* be used in the sense of unending ages, eternal. The plural use of *aion* (by itself, or a double use) serves that purpose.

And the plural and double use of *aion* are *NOT* widely-seen in the New Testament, for the whole of Scripture deals with “time,” *NOT* with eternity, *NOT* with the endless ages associated with the new heavens and the new earth.

Then, for the most part (though not always), when the plural and double use of *aion* are used, longevity in relation to God or His Son are in view (*ref.* the fourteen double usages of *aion* in the Book of Revelation in this respect).

Luke 1:32, 33 forms one of those places in Scripture that moves beyond the seventh day, the seventh 1,000-year period, allowing man to look out and see into this time and these ages and piece matters together (*cf.* Rev. 11:15).

One thing of interest in this particular reference is Christ reigning over the house of Jacob [the natural man] throughout these endless ages. That would be to say, Christ is *NOT ONLY* going to reign over a house comprised of individuals in bodies of flesh, blood, and bones throughout the Millennium *BUT* throughout all the subsequent ages as well.

(*SOLELY from the Biblical usage and language etymological standpoint, it would be IMPOSSIBLE to understand and translate *olam*, *aion*, or *aionios* as “eternal.”*)

The revealed goal— *the direction toward which ALL Scripture moves, the Messianic Era, one age — associated with “TIME,” which has AN END, simply CANNOT somehow be changed into eras, into ages, associated with “eternity,” which has NO END.*

The incorrect translation of *olam, aion, and aionios* in almost any English Bible has resulted in all types of misinformation, misdirection, and confusion.

And in complete keeping with the status of the leavened Laodicean Church in the world today [Rev. 3:17], Christians don't even know that they are being misinformed and mis-directed.

*It's ALL part and parcel of that which presently exists.*

For additional information on this subject, refer to Vol.IV, Appendix I in this book.)



## **Appendix III**

### **Ezekiel Thirty-Seven— Thirty-Nine**

#### Part I

#### THE WHOLE HOUSE OF ISRAEL DON'T Interpret the Interpretation

“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones:

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live?...

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit [‘breath’ (*cf.* vv. 5-11)] in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord...

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them...

And thou shalt say, I will go up to the land of un-walled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates" (Ezek. 37:1-3a, 11-14; 38:8, 11).

Bible students are often quick to take current events in the world and see a connection between these events and Biblical prophecy, *especially if these events involve Israel. And that is particularly true when it comes to Ezek. 37-39.*

Ezekiel 37 begins with Ezekiel placed *in the midst of a valley filled with (human) bones*, which were not only *lifeless but very dry*.

And that which the Lord wanted Ezekiel to see, *a prophecy pertaining to Israel*, continues with the bones coming together, sinews (tendons), flesh, and skin connected to and covering the bones, with God then breathing life into the untold numbers of individuals whom He had brought forth in this manner.

And these individuals are then seen standing upon their feet, "an exceeding great army" (vv. 1-10).

So that there can be *NO mistake in interpretation*, God's Own interpretation of the scene is then given in the next four verses (vv. 11-14).

That shown to Ezekiel had to do with *God breathing life into "the WHOLE house of Israel," removing the Jewish people from the nations where they had previously been scattered, and placing them in a healed land, in THAT order (v. 14).*

The remainder of the chapter then has to do with *the unity of the nation (no longer divided as seen following Solomon's death) and the theocracy restored to Israel under a new covenant, with David their king raised up to reign over them (vv. 15-28).*

Then — textually, contextually, anyway one wants to look at the matter — *chapters 38, 39 simply continue from where chapter 37 leaves off, showing another aspect of the matter, showing the DESTRUCTION of Gentile world power FOLLOWING Israel's restoration.*

The restoration referenced in chapters 38, 39 (38:7, 11, 12; 39:23-28) *can ONLY be the SAME restoration previously seen in chapter 37.*

The entirety of that seen in these two chapters can occur *ONLY FOLLOWING CHRIST'S RETURN at the end of the Tribulation.* These events occur “in that day,” in the Lord's Day, *NOT* during the present day, during Man's Day (38:14, 19; 39:8, 11).

### **An Overview of Six Chapters**

This third appendix thus far has dealt only succinctly with material in three chapters of Ezekiel, chapters 37-39. But these three chapters are a continuation from three previous chapters, chapters 34-36. And all six of these chapters form a unit in Ezekiel's prophecy and should be studied together.

Chapters 34 and 36 deal, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapter 37, forming commentary for these two previous chapters.

And chapter 35 deals, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapters 38 and 39.



## Chapters 34, 36, 37

Chapters 34, 36, 37 all deal with one central thing pertaining to future events surrounding Israel and the nations. These chapters have to do with a succinct history of “the whole house of Israel,” *ending with the Jewish people being removed from the nations of the earth in a healed condition and placed in a healed land.*

Then, *it is NOT just part of the nation but the COMPLETE nation, EVERY Jewish person alive in that day, “the WHOLE house of Israel” (37:11 [see the parenthetical data at the end of this section]).* And that seen in this respect in these three chapters *CANNOT* occur until *a time yet future.*

Events pertaining to Israel’s restoration in these three chapters can occur *ONLY* in the order seen in the Jewish festivals (Lev. 23), Biblical typology (*e.g.*, Ex. 12:1ff), or just a plain reading of a section such as Matt. 24:30, 31.

That is to say, the restoration seen in chapters 34, 36, 37 is *a COMPLETE RESTORATION having to do with “the WHOLE house of Israel,” which can occur ONLY following Messiah’s return at the end of the Tribulation.*

There is *NOTHING* in this section of Scripture about any type return prior to this time (*e.g.*, the Jewish people in the land today). *EVERYTHING* has to do with this future restoration, followed by both Israel and the nations possessing a type knowledge heretofore unknown (36:35, 36; 37:13, 28; 38:14, 23; 39:21-29).

And the restoration in chapters 34, 36, 37 is *EXACTLY THE SAME RESTORATION* referenced in chapters 38, 39 — a restoration occurring at the end of the Tribulation, following Messiah’s return, involving the healing of “the whole house of Israel,” *both the people and their land.*

(Note something not dealt with in the material thus far — *the place which O.T. saints occupy in the matter.*

*BOTH O.T. typology and the order seen in the seven Jewish festivals place the resurrection of O.T saints at a time preceding Israel's restoration to the land, with the dead [resurrected] returning with the living.*

In this respect, "the whole house of Israel," as seen in Ezek. 37-39, could *ONLY* be understood as "complete" when *BOTH* are present.

For additional information, see the author's book, *By Faith*, Chapter XV, "The Resurrection of Israel.")

### **Chapters 35, 38, 39**

These chapters, as chapters 34, 36, 37, all deal with *ONE* central subject pertaining to future events surrounding Israel and the nations.

These chapters have to do *with an invasion by Gentile powers once "the whole house of Israel" has been removed from the nations of the earth in a healed condition and placed in a healed land.*

At this time, unlike today or during the Tribulation, the restored Jewish people are seen as *a people at rest, dwelling safely, without walls, bars, or gates, with their Messiah present* [38:11, 20-23; cf. Joel 2:27-32; 3:1ff]). It is simply *NOT POSSIBLE* to place this scene at any time other than *following the Tribulation, following Christ's return.*

Material in chapter 35 — the base chapter, the chapter upon which chapters 38, 39 rest, forming commentary for that seen in chapter 35 — has to do with the destruction of Gentile world power immediately following the time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

Thus, events seen throughout all six chapters occur at the same time and place — *following Messiah's return at the end of the Tribulation.*

“Mount Seir” is referenced beginning chapter thirty-five, which was *the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5). And, comparing Scripture with Scripture, note in Isa. 34:1ff that “Edom” is used in a parallel text to represent *ALL of the Gentile nations* (vv. 1-8), which come under God’s judgment “in the day of the Lord’s vengeance,” because of “the controversy of Zion [‘the cause of Zion’].”

“Zion” is a synonym for *Jerusalem*, or is used referring to *the Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27).

Thus, as clearly seen elsewhere in Scripture, God’s future judgment of the Gentiles at this time will center around *their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (cf. Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

This destruction of Gentile world power at the end of Man’s Day is seen over and over in Moses, the Psalms, and the Prophets (e.g., Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff).

This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the same destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).

And this destruction, dealt with throughout Scripture, can clearly be seen, both textually and contextually, as *the same destruction depicted in Ezek. 38, 39, leading into the Messianic Era* (chs. 40-48).

And there could be no possible problem seeing *ALL nations represented by only certain powers mentioned in Ezek. 38:2-6*. Again, as previously seen, note in Isa. 34:1ff, also Ezek. 35:1ff, that *ALL nations are represented by one nation, Edom*; and in Ps. 83:1ff, *ALL nations are represented by ten named nations*.

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2) — with “Magog” referring back to the descendants of Japheth, who was to be *enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth,” *i.e.*, *ALL nations*.

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of ALL nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following Man’s Day, following Christ’s return (3:16), in the Lord’s Day (3:14 [which begins at the end of Man’s Day, with the Tribulation comprising the last seven years of Man’s Day]).

### **The Problem Today**

The preceding is far from the way material in these chapters is invariably handled by Bible students today, particularly the three chapters dealing with explanatory material (chs. 37-39) on the three previous chapters (chs. 34-36).

*The interpretation of Ezek. 37:1-10 (vv. 11-14) is quite clear*, but numerous Bible students over the years (particularly since May 14, 1948) have looked at current events and *have been quick to interpret the interpretation, seeking to align current events with Biblical prophecy*. And this has created all types of interpretive problems regarding Israel and the nations.

If an individual adds to the Lord’s Own interpretation, interpreting the interpretation in order to align things seen in Ezek. 37-39 with events surrounding the existing nation of Israel in the Middle East, he might as well forget about properly understanding events pertaining to Israel and the nations in the end time.

*One simply CAN'T follow error and arrive at truth. Following error CAN ONLY result in additional error and misunderstanding.*

Part II  
GOG, THE LAND OF MAGOG  
Contextual Interpretation  
The Lord's Own Interpretation  
Comparing Scripture with Scripture

“And the word of the Lord came unto me, saying,  
Son of man, set thy face against Gog, the land of  
Magog, the chief prince of Meshech and Tubal, and  
prophesy against him” (Ezek. 38:1, 2).

“And when the thousand years are expired, Satan  
shall be loosed out of his prison,  
And shall go out to deceive the nations which are  
in the four quarters of the earth, Gog and Magog, to  
gather them together to battle: the number of whom  
is as the sand of the sea” (Rev. 20:7, 8).

The words “Gog and Magog” *are only used together TWO places in all Scripture* — once in Ezek. 38:2, and once in Rev. 20:8. And both refer to *EXACTLY the same thing, seen in two separate battles, separated by 1,000 years.*

One battle occurs *immediately before the Millennium*, and the other occurs *immediately following the Millennium*. Both battles have to do with *Satanic-led Gentile armies, originating from the nations of the earth*. And both battles have to do with *these armies being led against the Jewish people, beginning at Jerusalem*.

As well, as will be shown, both battles occur when “the whole house of Israel” (*ALL Jews, both the dead [resurrected] and the living*) *have been restored to their land, with their Messiah present, in the nation's midst.*

One battle occurs *immediately preceding the Jewish people, with their Messiah, occupying the nation's proper position relative to all the Gentile nations of the earth* (at the head of the nations, with the nations being reached by and blessed through Israel).

And the other battle occurs *immediately following the Jewish people, with their Messiah, occupying this position for 1,000 years.*

Both battles have to do with *EXACTLY THE SAME THING* — *final attempts by Satan to destroy the Jewish people, along with their Messiah.*

*The first will be led by a man seated on Satan's "throne," to whom Satan will have given his "power" and "great authority."*

*And the second will be led by Satan himself* (Rev. 13:2; 19:19; 20:7-9).

### Interpretation — Two Verses

Scripture is to be interpreted *in the light of itself* — contextual, and comparing Scripture with Scripture, recognizing the different ways God has structured His Word (I Cor. 2:9-14; Heb. 1:1).

To begin, note that there is *NOTHING in the New Testament which is not seen after some fashion in the Old Testament.* In that respect, *the Old Testament is COMPLETE in and of itself, apart from the New Testament.*

The New Testament can do no more than open up and further explain that which already exists in some form or fashion in the Old Testament, *which is EXACTLY what God designed it to do.*

If the preceding were not true, the Word made flesh (John 1:1, 2, 14) following the completion of the Old Testament but before a single word of the New Testament had been written *would be incomplete.*

And viewing both Testaments after this fashion, which is the only possible way that they can be properly viewed, the reference to and explanation of “Gog and Magog” in Rev. 20:8 can only be seen as inseparably connected with “Gog, the land of Magog” in Ezek. 38:2.

Strictly from a Biblical standpoint, *there can be NO other possible way to view the matter.*

Then, viewing matters in this manner, it could only be said that Rev. 20:8 has been designed to help explain and shed further light on Ezek. 38:2, and vice versa. The two references are parallel, inseparable references.

Thus, “Gog and Magog” in Rev. 20:8 forms an expression *which could ONLY have been derived from and have a connection with ONE Old Testament verse — Ezek. 38:2.* And when Ezek. 38:2 and Rev. 20:8 are viewed together in this respect, *it all becomes relatively simple and quite clear.*

Another way to say this would be, *when Scripture is compared with Scripture, it all becomes relatively simple and quite clear.*

In Rev. 20:8, the expression is used in a synonymous respect, or a parallelism, to the two parts of the statement immediately preceding — “*nations [Gog] which are in the four quarters of the earth [Magog].*” And with the expression used this way in Scripture’s own interpretation of the *Scripture from which it was derived*, strictly from a Biblical standpoint, it would *NOT be possible* to see Ezek. 38:2 refer to *OTHER than the interpretation, to OTHER than the nations of the earth* as well.

The preceding, of course, has to do *with contextual interpretation added to comparing Scripture with Scripture, further explaining Ezek. 38:2 and Rev. 20:8.*

(Note in Ezek. 38, 39 that the name “Gog” *is used to reference not only the nations but, at times, it is used as a synonym for the nations’ leader* as well [cf. 38:2, 14, 15; 39:1-5, 11].)



## Interpretation — The Nations

To describe these nations in Ezek. 38:2-6, five descendants of Japheth are listed — four sons and one grandson (“Magog,” “Meshech,” “Tubal,” “Gomer,” and “Togarmah” [Gomer’s son]).

Then three countries are mentioned (one Middle East, and two north African), forming a *trilogy* in relation to the descendants of Noah’s three sons (evidently referencing *ALL nations, as in v. 2*) — “Persia” (Iran [descendants of Japheth]), “Ethiopia” (descendants of Ham) and “Libya” (descendants of Shem).

*Japheth*, the eldest of Noah’s three sons, was to be “enlarged” (Gen. 9:27). His descendants populated countries in the area north of Israel in the Black, Caspian, and Baltic Sea areas, extending into other surrounding countries (centrally, Europe, Russia, and the surrounding countries).

And a heavy emphasis on the descendants of Japheth in the prophecy would only be natural. They were the ones who would populate a large part of the globe, with armies from a global population in view in Ezekiel’s prophecy.

But there is far more to the matter than just the preceding, pointing to armies from the four points of the compass, as seen in the counterpart to Ezek. 38:2, in Rev. 20:8. *There are contextual Scriptures which shed light on Ezek 38:2-6 as well.*

(Note that when nations are mentioned with respect to the battle seen in Ezek. 38, 39 [often referred to by individuals as “Armageddon,” a battle referenced over and over in Scripture (*cf.* Isa. 63:1-6; Rev. 14:14-20; 16:14-16; 19:17-21)], there is always either one nation or several nations listed, representing *ALL NATIONS*.)

Ezekiel 35 and chapters 38, 39 are parallel sections, with the latter two chapters forming *commentary* on that previously seen in chapter 35.

Again note that “Mount Seir” is referenced beginning chapter 35, which was *the home of the Edomites* [cf. vv. 2, 15; cf. Deut. 2:5]. And, comparing Scripture with Scripture, again note in Isa. 34:1ff that “Edom” is used in a parallel text to represent *all of the Gentile nations* [vv. 1-8], which come under God’s judgment “in the day of the Lord’s vengeance,” which has to do with *THAT coming day* seen in Ezek. 38, 39.

And the same thing is seen in Ps. 83, where ten named nations seeking to do away with Israel [“ten,” showing *completion, as well as Antichrist’s ten-kingdom confederation of nations*] represent *ALL the Gentile nations in that coming day.*)

### Interpretation — Context

In the chapter preceding chapters 38, 39 in Ezekiel (ch. 37), one finds the account of *the valley of dry bones* (vv. 1-10), followed by *the Lord’s Own interpretation* (vv. 11-14), with the remainder of the chapter taken up with millennial conditions once the Jewish people have been restored to their land (vv. 15-28).

*The valley of dry bones*, in its entirety, has to do with “the whole house of Israel,” *clearly seen in the interpretation.*

And, since a restoration of “the whole house of Israel” is involved, the matter *NOT ONLY* has to do with events following Messiah’s return at the end of the Tribulation *BUT* with events following Israel’s national conversion as well (*ref. Part I in this third appendix, “The Whole House of Israel”*).

Scripture *ALWAYS* places Israel’s restoration, as seen in Ezek. 37 (*e.g., Deut. 30:1-3; Matt. 24:29-31*), *at a time FOLLOWING the nation’s national conversion.*

According to *BOTH typology* on the subject and *the order seen in the seven Jewish festivals* (*Ex. 12:1ff; Lev. 23:1ff*), *the national conversion of Israel occurs while the Jewish people are STILL scattered among the nations.*

*In typology, the application of the blood of dead paschal lambs PRECEDED the Israelites' departure from "Egypt" (a type of the world) under Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.*

*The antitype, of necessity, foreshadowed by the type, has to do with the Israelites STILL scattered among the nations (still in Egypt) WHEN they apply the blood (by faith) of the Paschal Lamb which they slew 2,000 years ago.*

*ONLY THEN will they be led out by the One greater than Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.*

*Relative to the seven Jewish festivals showing EXACTLY the same thing in their orderly structure (ref. Appendix II in this volume of the book), the first festival is the Passover.*

*Again, Israel has slain the Lamb, but they MUST still apply the blood. And this MUST be done FIRST, BEFORE anything else can occur (e.g., their being regathered from the nations, shown in the fifth festival — the feast of trumpets).*

*A major, two-fold mistake is often made in the interpretation of Ezek. 37, which carries over into chapters 38, 39. Individuals look at an Israeli nation in the land today and attempt to interpret the Lord's Own interpretation of the valley of dry bones, reading current events into Biblical prophecy.*

*And, because of the inseparable nature of these three chapters, this mistake will negatively affect the interpretation of all three, presenting a completely wrong understanding of practically everything.*

*A restoration of the Jewish people is mentioned several places in Ezek. 38, 39, a people dwelling safely and at rest (38:8, 11, 12, 14; 39:7ff). And, to properly understand these two chapters, a person MUST see this restoration as THE SAME RESTORATION carried over from the previous chapter (ch. 37). Actually, to see this restoration any other way, and remain Scriptural, would NOT be possible.*

Then, Israel's Messiah is seen as *PRESENT* with His people, in the land, when these Gentile armies come against Israel (38:20), *which necessitates a time following Christ's return at the end of the Tribulation.*

Then, beyond the preceding, the account itself tells the reader *EXACTLY* when this battle will occur. It will occur "in that day" (38:14, 19; 39:8, 11) — an expression which *MUST* be understood contextually, but far more often than not refers to events in the Lord's Day, which *CAN'T* begin until Man's Day is over.

(Note again that both *O.T. typology* and the order seen in *the seven Jewish festivals* place the resurrection of O.T. saints at a time *preceding Israel's restoration to the land; and the dead [resurrected] return with the living.* In this respect, "the whole house of Israel," as seen in Ezek. 37-39, could *ONLY* be understood as "complete" when *BOTH* are present.)

### **Interpretation — Additional Thoughts**

Note a comparison of the valley of dry bones in Ezek. 37 and the harlot woman in Rev. 17-19a. *Metaphors* are used in both instances, *the interpretation* is given in both instances (Ezek. 37:11-14; Rev. 17:18), and both present *two different pictures of EXACTLY the same thing* — Israel's current condition, a condition which will persist and reach its apex during the Tribulation, with restoration occurring following the Tribulation.

*REMAIN with the context; you will come out ahead every time!*

*REMAIN with comparing Scripture with Scripture; you will come out ahead every time!*

*REMAIN with the Lord's Own interpretation; DON'T attempt to interpret the interpretation; you will come out ahead every time on the former and end up in a sea of misinterpretation every time on the latter!*

And *DON'T* attempt to interpret Scripture in the light of current events; you will also *ONLY* end up in a sea of misinterpretation every time!

### Part III

## IN THE VALLEY OF HAMON-GOG Hamon-Gog — “a Multitude of Nations”

### End and Final Resting Place of Gentile World Power

“After many years thou shalt be visited [Gentile powers previously referenced in vv. 2-6 (*ref.* previous part in this appendix, Part II)]: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

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:

And thou shalt say, I will go up to the land of un-walled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land” (Ezek. 38:8-12).

Ezekiel chapters thirty-eight and thirty-nine are invariably (with few exceptions) looked upon by Bible students as revealing an invasion of the present existing nation of Israel by Gentile powers (usually seen as powers headed by Russia, which include Middle East and North African nations).

And this invasion is seen occurring at a time immediately before or sometime during the Tribulation (most see the invasion occurring during the Tribulation).

But, in the light of *the clear wording of the text itself* (both chapters) and the context (chapters on both sides of the text), *the common interpretation can only be seen as something quite flawed.*

As will be shown, these two chapters have to do with Gentile powers coming against a restored Jewish nation, *a nation restored FOLLOWING Christ's return at the END of the Tribulation, FOLLOWING Man's Day, DURING the Lord's Day.*

And, for a multiplicity of reasons, the restored Jewish nation referenced in these chapters *CANNOT possibly have any type connection, after any fashion, with the nation presently in the land.*

*And the preceding can be clearly shown, in an unquestionable manner, from the text and the context of these two chapters in Ezekiel.*

(Note that *the heavens are CLOSED* relative to God dealing with Israel in the preceding manner today. God has, so to speak, stopped the clock marking off time in Daniel's Seventy-Week prophecy while He deals *with the one new man "in Christ."* *ONLY AFTER God has completed His present dealings with this new man will the heavens once again open relative to His dealings with Israel, with time once again being counted in Daniel's prophecy.*

Thus, for this reason alone [and there are many others] *the present existing nation of Israel in the Middle East CANNOT be a work of God, even in part, relative to the prophesied restoration of the Jewish people to the land [alone rendering it impossible for this nation to fit into Ezekiel's prophecy].*

[For information on the preceding, refer to Chapter IV, "After 70 Years, 490 Years," in the author's book, *End of the Days*].

The present restoration of some 6,000,000 Jews to the land can *ONLY* be a Zionist work of man, wherein the Jewish people have taken matters into their own hands and have sought to effect an emancipation of the nation apart from either repentance or the nation's Messiah.)

## The Context

Note the context both preceding and following Ezek. 38, 39.

### 1) Preceding Ezekiel 38, 39

The several chapters immediately preceding and leading into Ezek. 38, 39 deal, to an extent, with the entire history of Israel (34:11-31; 36:16-38; 37:1-28).

But, though the preceding references succinctly cover the complete history, or parts of this history, *the emphasis throughout is ALWAYS on the outcome of this history — Israel's future salvation, restoration, and cleansing — which can occur ONLY FOLLOWING Messiah's return, FOLLOWING the Tribulation.*

And the place which all of the Gentile nations will occupy in this complete history is seen as well.

Then, note that nothing in chapter thirty-five was listed among the preceding chapter references regarding Israel. Material in this chapter has to do with the destruction of Gentile world power at the same time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

Again note that "Mount Seir" is referenced beginning chapter thirty-five, *which was the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5). And, comparing Scripture with Scripture, again note in Isa. 34:1ff that "Edom" is used in a parallel text to represent *all of the Gentile nations* (vv. 1-8), which come under God's judgment "in the day of the Lord's vengeance," because of "the controversy of Zion ['the cause of Zion']."



As well, again note that “Zion” is a synonym for *Jerusalem*, or is used referring to *the Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27).

Thus, as clearly seen elsewhere in Scripture, God’s future judgment of the Gentiles at this time *will center around their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (cf. Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

## 2) Following Ezekiel 38, 39

The nine chapters following Ezek. 38, 39 (chs. 40-48), concluding the Book of Ezekiel, have to do with Israel in the future Messianic Era, following God’s dealings with Israel and the nations as seen in the previous chapters.

These chapters have to do with millennial conditions — with the Temple, the priesthood, offerings, worship, and a tribal division of the land.

Thus, the chapters which precede simply provide information concerning Israel and the nations, leading into the Messianic Era. And, as is evident from reading chapters thirty-four through thirty-seven, this information has to do mainly *with Israel and the nations immediately following the Tribulation and Messiah’s return — with events which will evidently occur during the seventy-five-day period seen at the end of the Book of Daniel (12:11-13)*.

## The Text Itself

Since events seen in the four chapters preceding chapters thirty-eight and thirty-nine (chs. 34-37) have to do mainly with events occurring following Christ’s return, leading into the Messianic Era (chs. 40-48), why should the two chapters now under discussion (chs. 38, 39) be looked upon as dealing with something different?

After all, numerous places in these two chapters call attention to events paralleling those seen in the previous four chapters. These two chapters simply form an expansion of that dealt with in chapter thirty-five and alluded to different places in the other three chapters (chs. 34, 36, 37).

That revealed in these two chapters is simply a detailed description of the destruction of Gentile world power following Christ's return and following the completion of His dealings with the nation of Israel (following their national conversion, restoration to the land, and cleansing).

In short, that seen in these two chapters has to do with the same thing seen so many places in Scripture — a final summing up of matters regarding Gentile world power, preceding the Messianic Era, in what is commonly called “The Battle of Armageddon” (Rev. 14:14-20; 16:16; 19:17-21).

### 1) *Prevalence and Place in Scripture*

This destruction of Gentile world power at the end of Man's Day is seen over and over in Moses, the Psalms, and the Prophets (*e.g.*, Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff). This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the same destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).

And this destruction, dealt with throughout Scripture, can clearly be seen, both textually and contextually, as *the same destruction depicted in Ezek. 38, 39, leading into the Messianic Era (chs. 40-48).*

Again, there could be no possible problem seeing *all nations represented by only certain powers mentioned in Ezek. 38:2-6.*

As previously seen, note in Isa. 34:1ff, also Ezek. 35:1ff, that *all nations are represented by one nation, Edom;* and in Ps. 83:1ff, *all nations are represented by ten named nations.*

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2)—with “Magog” referring back to the descendants of Japheth, *who was to be enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth.”

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of ALL nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following Man’s Day, following Christ’s return (3:16), in the Lord’s Day (3:14 [which begins at the end of Man’s Day, with the Tribulation comprising the last seven years of Man’s Day]).

## 2) As Seen in These Two Chapters

And, with the preceding in mind, note the same thing seen in Ezek. 38, 39.

Gentile world power, as seen in these two chapters, will come against Israel at a time *AFTER* the Tribulation, *AFTER* the nation’s Messiah has returned, *AFTER* Israel’s national conversion, *AFTER* the Jewish people have been removed from the nations and restored to their land, and *AFTER* the nation is at rest in the land.

*THEN, and ONLY THEN, can that seen in these two chapters occur.*

Note in Ezek. 38:20 that *Messiah Himself will be present* (“...shall shake at my presence”), and in Ezek. 39:8, this will occur in the future Lord’s Day, which, again, doesn’t begin until the end of Man’s Day and Messiah’s return (*cf.* Ezek. 34:12, showing that the two times *are THE SAME*).

(Also note the expression [or allusion to], “in that day,” in Ezek. 38:14, 19; 39:8, 11. Refer to Chapter IX, “In That Day,” in the author’s book, *Never Again! or Yes, Again!*)

And since all of the things detailed in the preceding, clearly seen in Ezek. 38, 39, can occur *ONLY FOLLOWING MESSIAH'S RETURN*, this alone would preclude any possible fulfillment of the prophecy until a time following the Tribulation.

Further, according to Ezek. 38:11, 12, these Gentile powers will come into the land against Israel at a time when the nation dwells safely, "having neither bars nor gates." *And Israel CANNOT possibly be seen occupying such a position at any time between now and the middle of the Tribulation, when the present existing nation will be uprooted and driven back out among the nations.*

*NOR will the nation possess the wealth seen in these verses prior to the end of the Tribulation, when they return back to the land possessing the wealth of the Gentiles (cf. Gen. 31:1-3; Isa. 60:5, 11; Ezek. 38:12), with the Gentile armies coming into the land not only in an all-out attempt to, once and for all, destroy the nation of Israel ("They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" [Ps. 83:4]) but to recover the wealth which will then be in Israel's possession (cf. Ezek. 38:13; Rev. 18:15-21).*

The overthrow of these Gentile armies in Ezek. 39:17-20 is *the SAME* as that seen in Isa. 63:1-4; Rev. 14:14-20; 19:17-21.

This overthrow occurs *at the hands of Israel's Messiah, present among His people* (Ezek. 38:20, 23); *and those overthrown are left in the open fields for the carrion birds of the air and the wild animals of the earth, with their remains then buried "in the valley of Hamon-Gog ['the valley of a Multitude of Nations']"* (Ezek. 39:4, 5, 11-22).

*And the end result of the whole of the matter has to do with both the house of Israel and the Gentile nations recognizing and acknowledging the true identity of the One in Israel's midst (cf. Ezek. 36:33-36; 37:25-28; 38:21-23; 39:23-29).*

*NOTHING* like any of the preceding can possibly occur *UNTIL Man's Day has run its course — UNTIL Israel's Messiah has returned back to the earth, and a number of ensuing events have occurred.*

The destruction of Gentile world power, as seen in Ezek, 35, 38, 39, occurs *NOT ONLY* in conjunction with *ALL* the things seen relative to Israel in Ezek. 34-39 *BUT FOLLOWING* God's dealings with His people relative to the nation's conversion, restoration, and cleansing.

*THEN, the Messianic Era... (chs. 40-48).*

# Scripture Index

<i>Genesis</i>		
Chapter 1	298, 300	
	302, 305	
Chapters 1, 2	296	
1:1	64, 291	
	294, 304	
1:1, 2	83, 293	
1:1-28	29, 308	
1:1-2:3	20, 88	
	96, 231, 281	
1:2	33, 38	
1:2, 8, 9	292	
1:2-28	50, 296	
1:2-2:3	314	
1:3-5	292	
1:11, 12	162	
1:14-19	93, 292	
1:16, 17	293	
1:20, 26, 28, 30	292	
1:26-28	25, 281, 288	
1:26, 28, 30	291	
1:28	26, 301	
2:1-3	301, 313	
2:4	20	
2:4-Mal. 4:6	298	
2:7	281	
2:15-17, 21-24	35	
2:18-24	50	
3:1-19, 21	30	
3:6, 7	35	
3:6, 7, 17, 18	7	
3:6-10, 17-19	38	
3:15	56	
3:17-19	33	
3:24	249	
4:10	30	
Chapters 5-11	312	
5:21-24	72	
Chapters 6-8	72	
Chapters 6-11	71	
6:1-4	56	
7:11, 12, 24	257	
7:11, 24	90	
8:1, 2	257	
8:3, 4	90	
9:6	218, 254	
9:13-16	197, 273, 284	
9:24, 26	90	
9:24-27	148	
9:25-27	176	
9:26, 27	72	
9:27	343	
	348, 358	
10:1, 2	343, 358	
10:5, 20, 31	93	
10:8-10	72	
11:1ff	342, 347	
11:1-9	72	
12:1-3	54, 73, 138	
	148, 342, 356	
12:3	144	
Chapter 14	73, 330	
14:1ff	342, 357	
15:16	223	
Chapters 18, 19	57	
	73, 287	
18:1, 20-22	287	
19:1ff	342, 357	
19:13, 24	287	
Chapters 21-25	189	
	313	
Chapters 22-25	281	
22:17, 18	40	
Chapter 24	88	
	311, 312	
26:3, 4	40	
28:12-14	40	
28:15-31:3	193	
31:1-3	359	
31:17-19, 21	39	
37:9	219	
37:24	220	
Chapters 41-45	73	
41:29, 31, 53, 54	172	
44:16	323	
45:26	73	
49:10	48	
<i>Exodus</i>		
3:2	189, 249	
4:22, 23	54, 146	
7:19-21	241	
9:8-12, 22, 26	241	
10:12-15, 21-23	242	
12:1ff	349	
12:5, 22	243	
12:6, 7	321	
12:7	220	
12:40, 41	89, 325	
13:19	325	
14:21-28	252	
14:21-31	270	
16:29	140	
17:3-6	234	
17:14	186, 327	
19:1	140	
19:5, 6	43, 54, 148	
19:6	44	
25:40	202	
26:20	202	
29:12	202	
31:13-17	314	
31:14, 15	315	
40:33-38	40	
<i>Leviticus</i>		
1:11	202	
4:47	202	
7:20, 25, 29	89	
13:49	178	
14:34-38	178	
17:11	220	
20:1ff	188	
Chapter 23	265, 323	
	340, 349	
25:1-55	8	
25:3-5	87	
25:8ff	9	
25:49	36	
26:14, 15, 32, 33	13	
26:14-21	88	
26:14-42	188	
26:21, 22	184	
26:25, 26	162	
26:29	171	
26:33-35	86, 87	
26:40, 42	59, 86	
27:16-25	8	
<i>Numbers</i>		
9:5	270	
13:31-33	57	
Chapter 19	322	
19:11, 12	323	
23:9	54	
25:33	264	
35:31, 32	322, 325	

*Deuteronomy*

2:5.....	349
4:27.....	176
7:2, 16, 22-24.....	57
11:14.....	163
12:10-14.....	135
25:5-9.....	8
25:6.....	15
27:20.....	15
28:1ff.....	188
28:15, 64-67.....	13
28:15-68.....	188
28:51.....	163
28:53-57.....	171
29:23.....	289
30:1-3.....	191, 349
32:8-10.....	138, 144
32:15-17, 24.....	184
33:2.....	287
33:5, 26.....	184

*Joshua*

3:1ff.....	270
5:10.....	270
10:12-14.....	303
19:1-51.....	35

*Judges*

7:22.....	272
9:8-15.....	250
19:2, 23-30.....	244

*Ruth*

Chapters 1-3.....	5
1:1.....	13
2:19ff.....	37
Chapters 3, 4.....	18
3:8-13.....	15
Chapter 4.....	21, 50
4:1-5.....	36
4:1-10.....	28
4:13-22.....	15, 17, 25

*I Samuel*

4:11.....	129
14:20.....	272

*II Samuel*

6:17.....	129
7:12, 13.....	25

*I Kings*

4:28.....	163
-----------	-----

*II Kings*

4:42.....	162
6:24-31.....	171

*I Chronicles*

22:14.....	162
------------	-----

26:14, 16, 17.....	162
--------------------	-----

*II Chronicles*

2:10, 15.....	163
6:12.....	191
6:24-27, 38.....	191
7:12.....	58
7:12-14.....	191
7:14.....	86, 188
36:20, 21.....	87

*Ezra*

1:1, 2.....	89
4:1-5, 11-24.....	89
6:1-5, 14, 15.....	89
7:11, 20, 27.....	89

*Nehemiah*

2:1ff.....	89
------------	----

*Esther*

3:5, 6.....	129
4:1-4.....	220

*Job*

1:6, 7.....	288
1:6-2:7.....	55, 291, 295
1:12.....	163
2:1, 2.....	288
2:6.....	163
38:4-7.....	291
38:7.....	221
42:12ff.....	164

*Psalms*

Chapter 2.....	75, 326
2:1ff.....	342, 357
2:1-3, 5-7.....	277
2:6, 7.....	278
2:6-9.....	61
2:8.....	6, 7, 28, 285
8:3-9.....	296
8:4.....	332
45:7.....	311
68:17.....	287
76:2.....	342, 356
Chapter 83.....	326, 349
83:1ff.....	116, 188
.....	342, 357
83:2-8.....	159
83:3, 4.....	129
83:4.....	142, 326, 359
83:4-8, 13-18.....	75
Chapter 110.....	326, 330
110:1.....	56, 196
110:4.....	329
121:1, 2.....	181
126:1ff.....	188, 342, 356
137:1ff.....	188
147:19, 20.....	80

*Ecclesiastes*

3:14, 15.....	153, 302
---------------	----------

*Isaiah*

1:1-31.....	327
1:2-25.....	188
1:4.....	289
1:4-6.....	126
1:25-2:5.....	289
1:26, 27.....	342, 356
2:1-5.....	222
2:1-5.....	252
2:2.....	140
8:20.....	190
10:5.....	74
11:6-9.....	197
14:4, 24-27.....	72
14:12-14.....	308
14:13.....	221
14:13, 14.....	266, 311
14:25.....	74
17:12, 13.....	254
23:2.....	222
28:2, 17.....	249
28:15.....	124, 180
28:16-18.....	187
34:1ff.....	342, 357
34:1-8.....	342, 349, 355
34:1-10.....	342
34:4.....	216
35:1-7.....	192
35:1-10.....	357
38:8, 9.....	303
40:6, 7.....	250
40:21.....	13
43:1.....	317
43:1, 9-12.....	203
43:10, 21.....	54
44:2.....	184
45:18.....	29
46:9, 10.....	303, 306
48:1ff.....	153, 303
50:1.....	54
50:3.....	220
55:1.....	254
57:20, 21.....	252
60:5, 6.....	54
60:5, 11.....	359
61:1, 2.....	83
63:1-4.....	359
63:1-6.....	145, 264
.....	269, 299, 348
66:7, 8.....	208, 209
66:8.....	322

*Jeremiah*

Chapters 1-33.....	289
3:1-8.....	54
5:3, 4, 6.....	185
25:11, 12.....	9, 85, 87

29:10-14 .....9, 86, 87  
 Chapters 30-33 .....4, 9  
     10, 11, 41  
 30:1ff.....342, 357  
 30:6, 7.....62  
 30:11.....176  
 31:31-33 .....197  
 32:1.....8  
 32:1-5, 7, 8 .....9  
 32:7-9 .....12  
 32:7-14 .....11  
 32:9-14 .....10  
 32:15, 42-44 .....41  
 33:7-17 .....10  
 33:7-26 .....12  
 33:9-11 .....42  
 33:11 .....42  
 33:22 .....40  
 51:25 .....222  
 51:29-32, 42, 43 .....104

*Lamentations*

1:7-9 .....142

*Ezekiel*

1:15, 16, 26-28 .....54  
 1:26-28 .....289  
 2:8-3:14 .....288  
 3:3 .....289  
 5:5 .....138, 144  
 5:5-13 .....169, 170  
 5:11-13 .....176  
 7:18 .....220  
 8:3-9 .....54  
 9:3 .....40  
 9:3 .....40  
 10:4, 18 .....40, 54  
 11:22, 23 .....40, 54  
 16:8 .....15  
 21:19-27 .....268  
 28:12-15 .....308, 311  
 28:14 .....55  
 31:1 .....250  
 Chapters 34, 36, 37 .....  
     357  
 Chapters 34, 36-39 .....  
     340, 355  
 Chapters 34-39 .....341  
     343  
 34:11, 23, 26 .....198  
 34:11-31 .....355  
 Chapters 35, 37, 39 .....  
     349  
 Chapters 35, 38, 39 .....  
     348  
 Chapters 35, 38-48 .....  
     360  
 35:1, 2, 4-15 .....342  
 35:2, 15 .....347  
 35:4-15 .....356

Chapters 36-39 .....288  
 36:16-38 .....355  
 36:17ff .....188  
 36:24, 25 .....325  
 36:24-28 .....244  
 36:24-31 .....197  
 36:17-38 .....271  
 36:33-36 .....359  
 36:35, 36 .....340  
 Chapters 37-39 .....272  
     .....338, 339  
     .....349, 350, 351  
 37:1-10 .....93, 199  
     .....231, 281, 324  
 37:1-14 .....237, 338, 343  
 37:1-28 .....355  
 37:3ff .....222  
 37:4, 5, 11, 22 .....359  
 37:11-14 .....325, 351  
 37:11-28 .....349  
 37:12-28 .....340  
 37:15-28 .....339  
 37:21-28 .....192, 244  
 37:25-28 .....359  
 Chapters 38, 39 .....299  
     .....342, 343, 349  
     .....357, 359, 358  
 Chapters 38-48 .....356  
 38:1, 2 .....345  
 38:2 .....343, 347, 358  
 38:2-6 .....342, 348  
 38:2-6, 8-12 .....353  
 38:2, 14, 15 .....347  
 38:3, 18 .....342, 356  
 38:7, 11, 12 .....339  
 38:8, 11 .....338  
 38:8, 11, 12, 14 .....350  
 38:8, 11, 12, 23 .....271  
 38:8-23 .....73  
 38:11, 12 .....359  
 38:11, 20-23 .....341  
 38:12 .....359  
 38:13 .....359  
 38:14, 19 .....339, 351  
 38:14, 19, 20 .....358  
 38:14, 23 .....340  
 38:20 .....351  
 38:20-23 .....359  
 38:21 .....272  
 39:1ff .....73  
 39:1, 5, 11 .....347  
 39:7ff .....350  
 39:8, 1 .....339, 351, 358  
 39:11-20 .....359  
 39:12, 21-23 .....271  
 39:21-29 .....244, 340  
 39:23-29 .....359  
 39:25-29 .....192  
 Chapters 40-48 .....289  
     .....342

43:1-5 .....54  
 45:15ff .....325  
 46:2ff .....325

*Daniel*

Chapter 2 .....102, 106  
     .....111, 113, 115  
 2:19-23 .....80  
 2:31, 37, 38 .....103  
 2:31-35, 37-45 .....79  
 2:31-45 .....100, 299  
 2:34, 35, 40-45 .....145  
 2:35 .....115, 140  
 2:35, 40, 44, 45 .....252  
 2:37-45 .....106, 342, 357  
 2:39 .....104  
 2:40-45 .....72  
 2:44, 45 .....222  
 3:19ff .....189  
 4:4-37 .....250  
 4:17-25 .....53  
 4:26 .....219  
 4:30-37 .....251  
 5:18-21 .....251  
 5:28, 31 .....104, 107  
 6:16ff .....189  
 Chapter 7 .....102, 106  
     .....111, 113, 115  
 Chapters 7, 8 .....80, 106  
 7:1-17 .....100  
 7:1-28 .....299  
 7:2, 3 .....252  
 7:7, 8 .....267  
 7:7, 8, 24 .....114, 115  
 7:7-28 .....105  
 7:12 .....115  
 7:13, 14 .....261, 284, 332  
 7:17-23 .....107  
 7:17, 23-25 .....72  
 7:18, 22, 25, 27 .....108  
 7:18, 27 .....90  
 7:25 .....90  
 8:4, 8, 9 .....297  
 8:6, 7, 20, 21 .....104  
 8:7-25 .....105  
 8:8, 9 .....74  
 8:8, 9, 22, 26 .....107  
 8:8-10 .....114  
 8:8-14, 21-25 .....113  
 8:9 .....72, 115, 117  
 8:9, 10 .....115  
 8:11 .....146  
 8:13, 14 .....137, 138  
 8:23 .....118  
 Chapter 9 .....106  
 9:1-19 .....87  
 9:2 .....9, 85  
 9:3-27 .....86  
 9:4 .....124  
 9:24 .....87



9:24-27 .....	9, 48, 77	2:20.....	343, 358	16:28-17:5 .....	252
.....85, 87, 105		2:27.....	29, 192	17:1-5 .....	222
.....124, 301, 303		2:27-32 .....	324, 341	18:16 .....	190
9:25, 26.....	89	3:1ff.....	341, 342, 357	21:18.....	317
9:26.....	102, 106, 108	3:1, 2, 12-16 .....	267	21:33-45 .....	40
.....109, 142, 161		3:1-8 .....	205	23:2.....	130
9:26, 27.....	91, 95, 99, 109	3:1, 14, 16.....	343, 358	23:35-39 .....	322
.....131, 134, 147, 205		3:1-16 .....	73, 224	23:37-39 .....	142
9:27.....	123, 129, 139	3:1-21 .....	272	23:37-24:3 .....	150
.....140, 146, 148, 201		3:2.....	134, 144, 147, 161	23:38.....	148
10:2, 3.....	86	3:15, 16.....	141	Chapter 24 .....	154, 208
10:14, 21.....	110	3:17ff.....	163	24:2.....	151, 152
10:20.....	104	3:17-21 .....	192	24:4-14 .....	154, 156
Chapter 11 .....	80, 106	<i>Amos</i>		24:7.....	164
11:1-4 .....	116	9:13-15 .....	192	24:7, 13.....	157
11:1-22 .....	105	<i>Jonah</i>		24:8.....	209
11:2.....	110	Chapters 1-3 .....	189	24:8, 14.....	158, 210
11:2-4 .....	111	<i>Micah</i>		24:9-11 .....	219
11:4.....	115, 157	5:5.....	74	24:9-13 .....	160
11:4-21, 36-45 .....	114	<i>Zephaniah</i>		24:9-14 .....	159
11:5-20 .....	117	1:7.....	233	24:12.....	159
11:5-35 .....	112, 113, 114	<i>Haggai</i>		24:13.....	172
11:21.....	116, 185	2:21, 22.....	222	24:15.....	109, 129
11:21-22 .....	125	<i>Zechariah</i>		.....134, 146, 153, 156	
11:21, 22, 28, 30, 32.....	124	2:8.....	138, 144	.....161, 193, 201, 205	
11:21-37 .....	118	2:12, 13.....	233	24:15, 16.....	140
11:22.....	99	9:9.....	89	24:15-21 .....	131
11:22, 28, 30-32 .....	139	12:10.....	322, 323	24:15-26 .....	159
11:22, 28-32 .....	205	12:10-14 .....	302	24:16ff .....	206
11:22-32 .....	109	13:8, 9.....	168, 176	24:16-22 .....	147
11:28-32 .....	140	14:1ff.....	342, 357	24:17-20 .....	140
11:30.....	140	14:1-4 .....	269	24:21, 22.....	62, 68, 141
11:30, 31.....	142	14:1-9 .....	265	.....147, 176, 223	
11:30-32, 39 .....	134	<i>Malachi</i>		24:22.....	159, 171, 257
11:31.....	146, 201	4:6.....	20	24:22, 29-31 .....	141
11:31, 32.....	129	<i>Matthew</i>		24:29-31 .....	193
11:36-39 .....	144	2:1.....	311	.....324, 349	
12:3.....	110	2:1, 2.....	40	24:30, 31.....	265, 340
12:4-9 .....	111	3:1ff.....	317	24:42-51 .....	212
12:11.....	109, 140	3:2.....	59	25:31-36 .....	342, 356
.....146, 201		4:17.....	40, 317	26:29.....	73
12:11-13 .....	48, 49, 77	9:27.....	25	27:25.....	322
.....78, 199, 257		10:1ff.....	317	27:50.....	66
.....285, 321, 356		10:5-7 .....	40	27:52, 53.....	324
<i>Hosea</i>		12:23.....	25	<i>Mark</i>	
2:2.....	54	12:30.....	14, 191	6:39.....	177
5:13.....	121, 126, 182	12:38-40 .....	315	10:17-30 .....	331
5:13-6:2 .....	303	13:1.....	316	10:30.....	332
8:9.....	162	13:33.....	255	Chapter 13 .....	208
<i>Joel</i>		13:38.....	12, 42	13:8.....	209
1:10.....	163	16:1-4 .....	167	13:8, 10.....	210
1:15.....	224, 272	16:4.....	315	13:12.....	159
2:1ff.....	342, 343, 357, 358	<i>Luke</i>		13:14.....	146, 205
2:1, 2.....	272	1:11ff.....	233	15:37.....	66
2:1, 2, 11, 31.....	224	1:31-33 .....	25, 29	<i>Matthew</i>	
2:1-11, 20.....	73	1:32, 33.....	334	2:1.....	311
2:2, 10, 30, 31.....	220			2:1, 2.....	40
2:19.....	163			3:1ff.....	317

4:5, 6.....207  
 4:16-21.....84  
 8:26-33.....258  
 9:38, 39.....258  
 10:1.....317  
 11:23.....14, 191  
 12:1.....268  
 13:33-35.....142, 322  
 17:26-30.....71, 212  
 17:26-32.....58  
 18:18-30.....331  
 18:30.....332  
 19:41-44.....142  
 21:1ff.....89  
 21:11.....157, 164  
 21:16.....159  
 21:20ff.....109, 124  
 21:20-24.....91, 131  
 .....140, 142, 146  
 .....147, 161, 205  
 21:24.....142, 264  
 21:29, 30.....250  
 23:37-39.....92  
 23:46.....66  
 24:15-23.....91  
 24:25-27, 44.....5, 71

*John*  
 Chapters 1, 3.....304  
 .....305  
 1:1.....291  
 1:1, 2, 14.....64, 346  
 1:1-3.....310  
 1:1, 29, 35, 43.....24, 301  
 1:1-2:11.....298  
 2:1-11.....23, 24, 197  
 2:4.....212  
 2:18-21.....130  
 3:2-21.....332  
 3:5.....304  
 3:9, 10.....305  
 3:34.....162  
 4:6-14.....254  
 4:22.....243  
 5:43.....181, 185  
 6:9.....162  
 6:51, 58.....330  
 7:37, 38.....254  
 8:35, 51, 52.....330  
 10:28.....330  
 11:26.....330  
 12:23.....212  
 13:4-12.....31  
 14:8, 9.....283  
 19:14, 15.....181  
 19:30.....66, 262  
 20:30, 31.....318

*Acts*  
 1:9-11.....205

2:1ff.....324  
 2:1-28:28.....317  
 2:23, 36.....321, 323  
 2:38.....59  
 3:19-26.....59  
 3:21.....7  
 4:25.....75  
 7:52.....321, 323  
 7:53.....287  
 13:30-34.....278  
 15:18.....13

*Romans*  
 1:16.....318  
 2:9, 10.....318  
 3:1, 2.....80  
 5:12-14.....35  
 5:15-19.....36  
 6:1-13.....31  
 8:17.....331  
 8:18, 19.....45  
 8:18-23.....7  
 8:20, 21.....31, 38  
 8:20-22.....19  
 8:23.....32  
 9:4.....146  
 9:20.....303  
 11:15-25.....13  
 11:29.....32  
 12:1.....202  
 14:23.....14

*I Corinthians*  
 1:22.....318  
 2:9-14.....346  
 6:19.....151  
 10:2.....252  
 15:24-28.....299

*II Corinthians*  
 5:10.....24  
 5:21.....35

*Galatians*  
 6:9.....162

*Ephesians*  
 1:3-14.....295  
 2:6.....295  
 2:8.....262  
 2:8, 9.....331  
 2:11-15.....40  
 3:1-11.....40, 295  
 4:7.....162  
 6:10-18.....40  
 6:12.....295

*Colossians*  
 1:16, 20.....7  
 2:12.....31, 252

3:1-10.....31

*I Thessalonians*  
 4:16-18.....324

*II Thessalonians*  
 2:3ff.....205  
 2:3, 4.....91, 109, 129, 134  
 2:3-10.....131  
 2:4.....140, 146, 266  
 2:7, 9-12.....185  
 2:9-12.....118, 181

*I Timothy*  
 2:13, 14.....35  
 6:12.....333

*II Timothy*  
 4:2.....193

*Titus*  
 1:2.....333  
 3:7.....333

*Hebrews*  
 1:1.....346  
 1:1, 2.....153  
 1:9.....311  
 2:5.....46  
 3:1.....295  
 3:8-17.....140  
 4:14-16.....31  
 Chapters 5-7.....330  
 5:6, 7.....330  
 6:13.....190  
 6:20.....330  
 7:17, 21.....330  
 8:5.....202  
 9:11, 12.....31  
 11:8-16.....40  
 12:23.....268  
 12:24.....30  
 13:8.....334

*James*  
 Chapter 1.....305

*I Peter*  
 Chapter 1.....305  
 1:24.....250  
 2:9.....43, 44  
 2:9, 10.....40  
 2:9-11.....317  
 4:17.....49

*II Peter*  
 1:21.....13, 153  
 2:4.....258  
 3:7-12.....294  
 3:7-13.....299

*I John*

1:1.....	291
1:6-2:2.....	32
Chapters 2-5.....	305

*Jude*

6.....	258
6, 7.....	57
14.....	268

*Revelation*

Chapters 1-3.....	45, 197
.....	273, 284
Chapters 1-4.....	46, 49
Chapters 1-5.....	18, 21
1:1.....	64, 93, 196
.....	215, 232, 248, 273
1:1-8, 10.....	16
1:10.....	301
1:10, 11.....	225
1:10-13.....	94
1:10-20.....	24
1:14, 15.....	249
1:16-20.....	254
Chapters 2, 3.....	17, 26
2:10.....	202
2:22.....	201
2:26, 27.....	29
2:26-28.....	62
3:17.....	335
3:21.....	29, 56, 59, 288
4:1, 2.....	94, 225, 301
4:3.....	196, 273, 284
4:5.....	233
4:10, 11.....	45
Chapters 5, 6.....	298
Chapters 5-19.....	17, 21
5:1.....	12
5:1, 2, 5-7.....	285
5:1, 3.....	6
5:1-4.....	46
5:1-5.....	98
5:1-7.....	1, 27
5:3-10.....	97
5:3-12.....	18
5:5.....	19
5:5, 6.....	48
5:5-7.....	47
5:6, 9, 12, 13.....	17, 30, 33
5:7.....	7
5:10.....	43
Chapter 6.....	154, 177
Chapters 6, 7.....	203, 232
Chapters 6-8.....	67
Chapters 6-10.....	240
Chapters 6-11.....	68
Chapters 6-19.....	20, 77
.....	78, 81, 224, 273
.....	276, 281, 285, 297
Chapters 6-20.....	3, 281

6:1.....	7, 30, 33, 116, 301
6:1, 2.....	45, 77, 91, 97
.....	99, 101, 118, 174
6:1-8.....	95, 150, 154
.....	186, 200, 202
.....	229, 282, 298
6:1-17.....	61
6:1-19:21.....	197, 214, 299
6:2.....	119
6:2-4.....	120
6:3, 4.....	109
6:2, 4.....	143
6:3.....	146
6:3, 4.....	123, 193
6:5, 6.....	149
6:6.....	164
6:7, 8.....	175, 180
6:8.....	176, 178
.....	179, 182, 183
6:8-10.....	171
6:9.....	200, 203
6:9, 10.....	252
6:9-11.....	194, 199
.....	202, 203, 276
6:9-14.....	201
6:9-17.....	230
6:9-19:21.....	96, 153, 298
6:10.....	218
6:11.....	201, 212
6:12.....	220
6:12, 13.....	216
6:12-17.....	141, 213, 240
6:13.....	254
6:14-17.....	155, 224
6:15.....	195, 222
6:16, 17.....	223
6:18.....	183
Chapter 7.....	70, 158
.....	200, 202
7:1.....	93, 158
7:1-17.....	62, 203
7:9.....	212
7:9, 13, 14.....	171
7:9-17.....	203
7:10-14, 17-19.....	248
Chapters 8-10.....	298
Chapters 8-11.....	282
8:1.....	230
8:1, 2.....	61, 62, 286
8:1, 2, 7.....	245, 259
8:1-5.....	233
8:1-7, 11.....	229
8:1-10:11.....	240
8:2.....	276
8:7.....	236, 241, 249
8:8, 9.....	231, 252
8:9.....	177, 219
8:10, 11.....	237, 241, 253
8:10, 11, 15, 16.....	245
8:12, 13.....	237, 255

9:1-12.....	242, 256
9:1-21.....	238
9:4.....	177
9:5, 10.....	141
9:6.....	223
9:12.....	299
9:13-21.....	263
9:15-18.....	272
9:16.....	266
9:18.....	171
Chapter 10.....	229
10:1.....	284
10:1, 6.....	28, 67, 196
10:1-6.....	286
10:1, 7.....	273
10:1-7.....	196, 236
.....	261, 275, 283
10:1-11.....	239, 242, 272
10:3, 4, 11.....	62
10:5-7.....	226, 260, 279
10:6.....	285
10:7.....	64, 65, 67, 70
.....	229, 276, 282
10:8-10.....	288
10:9, 10.....	289
10:11.....	61, 62
10:15, 16.....	246
Chapters 11, 12.....	155
.....	204
Chapters 11, 12, 14.....	200
Chapters 11-14.....	70
.....	158, 232
11:1, 2.....	91, 134, 146
.....	205
11:2.....	109, 142
.....	147, 264
11:2, 3.....	90
11:3-12.....	204
11:5-12.....	205
11:7.....	161, 183
11:13.....	171, 207
11:14-19.....	62
11:15.....	61, 64, 65
.....	67, 70, 226, 261
.....	276, 279, 286, 334
11:15-19.....	155, 195, 234
.....	236, 237, 242
.....	272, 276, 284
11:18.....	224
12:1.....	219
12:1-4.....	254
12:1-5.....	210
12:1-5, 17.....	158
12:1-17.....	129
12:3.....	114, 117
.....	119, 120
12:3-6.....	206
12:4.....	221
12:6, 13-17.....	159
12:6, 14-16.....	140

12:9.....	266	15:1.....	62	18:15-21.....	359
12:13-17.....	147	15:1-16:21.....	61	18:17-19.....	253
12:14.....	90	16:1.....	62	Chapters 19, 20.....	21
12:17-19.....	288	16:2.....	236, 241, 249	19:1-6.....	26
13:1.....	102, 114, 120	16:2-17.....	63	19:7-9.....	21
.....	183, 252, 267	16:3.....	237, 252	19:7-9, 11-21.....	20
13:1, 2.....	186	16:4-7.....	237, 241, 253	19:7-10.....	23
13:1-5.....	117	16:5, 6, 8, 9.....	255	19:11ff.....	16
13:2.....	110, 207, 346	16:8, 9.....	239	19:11-21.....	23, 49
13:5.....	90	16:10.....	258	.....	224, 244, 299
13:7.....	171	16:10, 11.....	238, 242, 256	19:12, 16.....	119
13:8.....	48	16:12.....	266	19:15.....	224
13:12.....	266	16:12-16.....	238, 263	19:17.....	286
13:18.....	300	16:14-16.....	348	19:17-21.....	145, 155
Chapter 14.....	276	16:16.....	268, 269	.....	348, 359
14:1-5.....	62, 204	16:17.....	64, 65, 67, 70	19:19.....	346
14:1-6.....	210	.....	226, 227, 261	Chapter 20.....	23, 26, 289
14:1-7.....	158	.....	279, 285, 286	20:1ff.....	240
14:4.....	203	16:17-21.....	196, 234, 236	20:3.....	258, 261
14:6, 7.....	211	.....	239, 241, 272	20:4.....	117, 202
14:7, 15.....	212	Chapters 17-19.....	70	20:7, 8.....	297, 345
14:14.....	119	.....	244, 351	20:7-9.....	160, 346
14:14-20.....	155, 224	17:1, 15.....	254	20:8.....	347, 348, 358
.....	299, 348, 359	17:1-19:6.....	23	20:10.....	100
14:19.....	219	17:8.....	117, 258	Chapters 21, 22.....	308
14:20.....	269	17:8-11.....	114	21:1.....	294, 300
Chapters 15, 16.....	63, 68	17:18.....	142, 351	21:4, 22.....	330
.....	282, 285, 298	18:11ff.....	222	22:2-5.....	295

