

# **THE LAST TRUMPET**

**A STUDY OF THE  
BOOK OF REVELATION**

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## INTRODUCTION

Of the making of books there is no end, and undoubtedly many have been written on the Book of Revelation, therefore to some it may seem incredible that another book should be added to the number.

In giving a reason for the writing of this particular book, we would point out the Daniel was told to shut up the words and seal the book of his prophecy until the time of the end, so that seeing most students of prophecy will be in agreement that we are now at the end time, it is to be expected that we who are nearer to Christ's coming for His people, are better placed than those with certain other theories of some 150 years or more ago, thus enabling us to come to a better understanding of the prophetic scriptures.

In any case, a fresh study of this Book will amply repay the reader, for Revelation promises a blessing for "those who read, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." The importance of this book can also be deduced from the solemn warning given in the final verses of the last chapter (22:18-19), "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It will be evident from the fact that, as we have seen, Revelation begins with a threefold blessing, and ends with the above solemn warning, that it is to be regarded with the greatest care and reverence, even to a greater degree, if that were possible, than any other book in the whole Bible.

It is necessary to point out here, that while we praise God for the degree of light given to earlier students of the book, as evidenced by the production of the aforementioned theories, these same theories have to a great extent become crystallised into doctrine, and in consequence have prevented the possibility of the reception of further light. Nevertheless, it is the view of this author that the Futurist interpretation of prophecy is in the main more accurate than other interpretations, and consequently it will be seen in the following pages that what is written has much in common with that theory.

Finally, this book is not intended to be an exhaustive commentary on Revelation, but is an attempt rather, to explain the meaning of the various symbols in as simple a manner as possible, taking them mostly in the order in which they appear, while showing their relationship to one another.

May what has been written be blessed of God, and find a ready response from those prepared to lay aside preconceived ideas, in order to examine afresh with an open mind what has been written here concerning these important prophetic scriptures.

## R E V E L A T I O N THE SEVEN CHURCHES

In commencing our study of this book, we come first to the consideration of the seven churches, which are of course seven assemblies of God's people. It may be said that while Revelation has messages for the then seven existing assemblies, it seems certain that because other assemblies in the vicinity of these seven were unmentioned, these were selected by the Holy Spirit for several reasons, one being that the number even being indicative of completeness, these seven may be taken as a cross section of assemblies during any given period throughout the dispensation. Consequently, errors manifested in these first seven may crop up from time to time, and the warnings given would serve for all the assemblies throughout the dispensation.

Then too, the names of these seven when interpreted, as has frequently been noted by various commentators, have considerable significance for those who care to take the trouble to investigate their meanings.

It is suggested, too, by many expositors, and on what seems to be reasonable grounds that these seven also indicate seven different periods of church history, beginning at John's day, and terminating, obviously, at the coming of Christ for His Church. One objection to this is that the subject matter of the messages to these churches does not appear to fit in correctly when we come to the last two, for while the message to the Philadelphia assembly speaks of Christ's coming - that to Laodicea, contrary to what one would expect, makes no mention of the nearness of this all important event at this time.

It should be noted carefully, that these seven assemblies are not represented by a seven-branched candlestick - the symbol for Israel, but seven single candlesticks, or more correctly, lampstands, and that there is room for Christ to move about between the lampstands. This, when interpreted, seems to underline the fact that each assembly is intended to be complete in itself, having been "set in order" under the oversight of elders. Something else is to be learned from the fact of Christ moving about among the assemblies

and correcting the evils and errors that have crept in, which is, that there is an indication here of His gracious provision of the various ministries mentioned in Ephesians 4:11, which He gave when He "ascended on high." "He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers to equip the saints for the work of the ministry." (RSV) These ministries, after the example of Christ, watch over the assemblies to guard against any encroaching error.

As we consider these messages to the seven churches, there are several things mentioned which tend to bear out the thought of a progressive development towards a distinction between what is termed the "clergy and the laity" and an abandonment of the scriptural teaching of the priesthood of believers fulfilling their various ministries. Consequently we find in the message to the assembly at Ephesus, mention is made of the deeds of the Nicolaitanes, which in the message to the assembly at Pergamos, has become the doctrine of the Nicolaitanes. Since there is no record of a sect of the

Nicolaitanes, one must seek for the meaning of the name and what it indicates. This name is derived from "nicao" - to rule over, and "laos," from which we get the word "laity." Thus as already suggested, the name indicates the gradual assumption of a ruling priesthood, as distinct from the priesthood of believers, which it gradually supplants. In this, we see, therefore, the origin of the "doctrine of development" and the rise of the papacy.

Then there is mention in the message to the church of Pergamos, of the doctrine of Balaam - a man who was a prophet of God, but who, for worldly gain, was prepared to attempt to curse Israel. Failing in the attempt, he then teaches their enemy how to get the better of Israel, by corrupting that people morally. This doctrine of Balaam is to be interpreted from what is written in the Epistle of James (4:4) as being spiritual adultery through the introduction into the church of worldliness, together with the acceptance of unsaved church members.

Then we read in the message to Thyatira, of Jezebel, the woman who calls herself a prophetess. What is said of her, is strongly reminiscent of the Whore Babylon (Rev 17) with all the idolatrous practices associated with that false church, together with all the other attendant evils.

One might continue pointing out the different things which God's people are warned against in these messages to the churches, but enough has been stated here to give an indication of the introduction of numerous grievous evils, which eventually caused those who sorrowed over these things, to bring about the Reformation.

It should be noted that the message to each assembly ends with a message to the overcomers in each. Here, it must be stated that the concept of overcomers as a special class of believers is erroneous. All true believers are overcomers, for they overcame "by the Blood the Lamb and by the word of their testimony"; and they love not their lives unto the death. (Rev 12:11.) We find in Rev 2:26-27, a very precious promise that the overcomers, i.e. all believers, who are in fact, all those who comprise the Church, are to rule and reign with Christ, or as it is expressed in these verses "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received of my Father." To this can be added verse six of Revelation twenty, which reads "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

## THE SEVEN SEALS

We must consider now the seven seals of chapter six, but first of all, as a guide as to what is to follow, it should be noted that the seventh seal comprises the seven trumpets, and the seventh trumpet includes with other things the seven vials; and all of these, seals, trumpets and vials, terminate together, after running concurrently from the starting point of each, at Christ's second coming when He returns to the earth. His coming to the earth is not to be confused with His coming to the air for the church, of

which glorious event we read in 1 Thess. 4:13-18.

A careful scrutiny of these seals, as we seek to interpret them, reveals that each seal points to some occurrence mentioned by our Lord in His wonderful prophecy as recorded in Matthew, chapter Twenty-four. Under the first seal we have to consider the rider on the white horse. At first glance, the fact of the horse being white, would tend to make up think that the rider is Christ, who, in the nineteenth chapter is also on a white horse. However, there are certain differences of importance to be noted, the first being that the rider of the first seal is armed with a bow, reminding us of Satan who shoots his fiery darts at God's people. Christ's weapon, on the other hand, is a sword. Then, too, a crown (stephanos) was given to this rider, whilst Christ was crowned with many diadems. (Rev 19:12).

Another thing to be considered, is that as the other horsemen bring about disasters, it seems not quite in keeping that this first one should be different. Some have been deceived because of the white horse, into thinking that the rider represents Christ going forth to conquer through the Gospel. It should be remembered, while thinking of the white horse, that Satan is able to transform himself into an angel of light (2 Cor. 7:14). From all this, and also in view of the indication given in Matthew 24, verse five, which tells us that throughout the dispensation there would be false christs, we have good reason for believing that this rider on the white horse represents the spirit of the anti-christ, which John tells us was already in the World in his day.

(1 John 4:3). It is to be expected that the spirit of antichrist would produce false christs and false prophets, and Christ in His prophecy (Matt 24) said this would happen. This, of course, culminates in the production of the Antichrist and the False Prophet in the end time of the dispensation.

The second rider is on a red horse, and he brings war in his train throughout the dispensation, even as indicated in Matthew 24:6-7, which states that there shall be wars and rumours of wars, culminating in Armageddon.

The third rider on a black horse, represents famines in different areas throughout the dispensation, ultimately bringing in the terribly destructive famines of our time. Famine was also foretold in Matthew 24:7.

The fourth rider on a pale horse is death accompanied by hades, becoming fully operative at the end of the dispensation through the terrible destruction caused by atomic warfare, when not only physical death but spiritual death under Antichrist reigns supreme, causing the multitudes who followed him to be condemned to hades to await the final dread judgment of the great white throne, as seen from Matt 24:21-22, Luke 21:34-35 and Rev 20:11-15.

Under the fifth seal we see the souls of those of the Old Testament saints - who suffered for their faith and "were slain for the word of God and for the testimony which they held." Having been given white robes, they were told to rest for a little while until their fellow-servants and their brethren should be put to death as they were. These latter, are those in Israel, who are to suffer under the rule of the False Prophet during what is termed in Jeremiah 30:7 "the time of Jacob's trouble."

This united company is to be seen later, standing on the sea of glass having the harps of God. Rev 15:2). They sing the song of Moses, the servant of God, and the song of the Lamb. The mention of the "song of Moses" identifies them as Israelitish. Those who were slain among the second company mentioned, are shown in Matt 24:15-21 to be those of Judaea, who have experienced great tribulation, which tribulation is also mentioned in Daniel 12:1. It is at this time that two thirds of those in Israel are to "be cut off and die" as we read in Zech 13:8.

The sixth seal brings to our attention the event immediately preceding and including the return of Christ to the earth, when He comes in flaming fire, with the holy angels to put a stop to the conflict of Armageddon.

In these verses relative to the sixth seal, there is mention of the sun becoming black as sackcloth of hair, and the moon becoming as blood, as well as other tremendous upheavals stated to occur at that time. Undoubtedly there will be sceptics, who on reading this passage, will say that the things mentioned must have a symbolical meaning as no one could believe that all these things could happen to the sun and moon. However, just recently a remarkable book entitled "The Juniper Effect" has been written by two scientists, who have forecast happenings similar to those recorded under the sixth seal. Their findings are, that in 1982, there is to be an alignment of all nine planets on one side of the sun. They say that while every 179 years all nine planets appear on the same side of the sun; in 1982 not only will they all be on the same side, but will all be in perfect alignment. This alignment of the planets will produce a number of disastrous effects on the earth. These effects will probably include a disturbed magnetic activity in the sun, producing huge firestorms, the ionosphere of the earth will be changed; radio and television communications will be disrupted, then there will be weird lighting effects from the aurora borealis. There will then also be vast changes in wind patterns, and rainfall and temperature patterns will change. Earth's rotation and the length of days may change. Many earthquakes will occur.

Then to cap all the foregoing, there is a possibility that the solar storm activity may trigger off the atomic collapse of the sun, producing what is called a "nova." This by way of explanation, is when a star such as our sun, becomes brighter and its heat intensifies for a period of up to fourteen days, after which it then commences to darken. Just such intensified brightness of the sun is prophesied in Isaiah 30:26. "The light of the sun shall be sevenfold, as the light of seven days." The period of brightness when a nova occurs, is then followed by darkness. It should be understood too, that during the period of brightness the heat of the sun is intensified. It should not be necessary to explain that the moon also becomes dark, as of course it's light is derived from the sun. The weird lighting effects produced on the aurora borealis, are likely to cause the moon at this juncture to take on a reddish appearance, giving it a bloodlike colour.

All the foregoing possible happenings would be in accordance with a number of prophecies concerning what is to occur at the time of the sixth seal.

As the above, as well as what takes place under the other seals is, as previously stated, to be found in Matthew 24, where verse 29 reads: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." Then in

Joel 2:31, in -8-keeping with the foregoing, it states "The sun shall be turned into darkness, and the moon into blood."

It is at this time that the wrath of the Lamb is manifested, "for the great day of His wrath is come; and who shall be able to stand?" - as Christ is "revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God. . ." - for as Revelation also tells us in the nineteenth chapter, and verse fifteen "Out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God."

Before proceeding to relate what is to happen under the seventh seal, we must follow the order of the Scripture and consider next the things stated in the seventh chapter - which speaks of the 144 000 sealed ones of Israel, and secondarily of the great multitude which no man can number.

### THE 144 000

The 144 000 according to some expositors constitute a ruling heavenly company; while others see in them, even as stated by one graphic writer - one hundred and forty-four thousand saved Jews of the tribulation period, going forth as 144 000 Billy Grahams, among the nations, each one winning multitudes to Christ, resulting in the aggregate in "a great multitude which no man could number, of all nations and kindreds and peoples and tongues;" this being the great multitude about which we read in the latter part of chapter seven, and about which we propose to comment later.

It is for us now to examine the Scriptures relative to the 144 000 closely and carefully, for by them we shall find that this number of Israelites from the Twelve Tribes are neither a heavenly ruling company, nor yet Jewish evangelists venturing forth unto the nations, which at that time are all under the rule of Antichrist, there to accomplish more individually that God's two prophets in their preaching to the people of Israel in the Holy Land.

In our examination of the Scripture, we note first of all in verses one to three of this chapter seven, that certain things of a destructive nature were to happen as soon as the four angels holding the four winds, unleashed the said winds. Before this could happen, the 144,000 must be sealed on their foreheads, obviously as a protective measure, to protect them from the terrible happenings on earth, due to the effect produced by the loosing of the four winds.

The terrible disasters brought about by the four winds are to take place when the seventh seal is opened, and the angels with the seven trumpets sound one after the other.

However it is not until the sounding of the fifth trumpet that something concerning those who were sealed is to be observed, for verse four of chapter nine reveals that demon forces unloosed from captivity in Hades, are permitted to hurt only those men who have not the seal of God in their foreheads. Here we have obviously a reference to the 144,000, who as we saw in chapter seven, verse two, were sealed with the seal of the

living God - in their foreheads. Thus, because of this sealing they were protected from the terrible things which Satan, with his additional demon forces out of the pit, was able to bring as tribulation on the people of Israel in the land. (Rev. 12:17).

Turning now to chapter fourteen, we get the final reference to the 144,000, for in the first verse of this chapter we read: "Lo a Lamb stood on Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written on their foreheads." From this statement it is easy to discern that the Father's name written on the foreheads of the 144,000, was the seal of the living God mentioned in chapters seven and nine.

It is possible that some may think that the scene depicted in the opening verses of chapter fourteen, occurs in heaven, because, first of all there is the mention of Mount Sion, and in Hebrews 12:22, the Mount Sion mentioned there is in heaven without a doubt. However, all will know that there is also the earthly Mount Sion (or Zion to give it the usual spelling). We must determine, therefore, as to whether this reference is to the earthly Mount Sion or the heavenly. In this connection it should be remembered that when Christ comes again to the earth, He will come to the earthly Mount Sion, for His feet shall stand in that day on the Mount of Olives in Jerusalem. (Zech 14:4). That the earthly Mount Sion is intended in this passage, becomes manifest, when we read (Rev 14:2-3) that John heard "the voice of harpers harping on their harps, (as they harped there in heaven), and they who were in heaven sung as it were a new song before the throne . . . . and no man could learn that song but the 144,000 which were redeemed from the earth. John, at this time was on earth viewing the 144,000, for he writes that he heard a voice **from heaven** - the voice of the singers who were singing this new song before the throne, which no one could learn but the 144,000.

We must now enquire who were these singers and what was the song they were singing? We find the answer in the fifteenth chapter, where we see a great company of resurrected Israelitish saints standing on the sea of glass, having the harps of God, as we see from the fourteenth chapter. These had come through the terrible time of Israel's tribulation, and they had obtained the victory over the Beast and over his image. What they sing can be recognized as Israelitish, for it is the song of Moses and of the Lamb. It is the song therefore, that only the 144,000 were able to learn - they too being Israelites. The 144,000 unlike the resurrected Israelites who had been slain for their faith, had been sealed to protect them from the effects of the terrible tribulation levelled against those in the Land of Israel by Antichrist's representative - the False Prophet.

There is a second thing which undoubtedly would tend to give readers of our much - loved Authorised Version the impression that the 144,000 were in heaven, because of certain words which have been added by the translators to verse five of the fourteenth chapter - the words - "before the throne of God" - words which are not in the original, and which have in consequence, been omitted from nearly all other translations.

The verse should read "And in their mouth was found no guile: for they were without fault," and should end there. Thus having dealt with these two possible objections, the reader can see that the weight of the evidence is in favour of the acceptance that this company of sealed ones is an earthly one from start to finish. They are there on Mount Sion to welcome the Lord Jesus on His return. They are intended, we can believe, to serve as a nucleus for the foundation of the Israel Kingdom of the Millennial period while

at the same time the 144 000 would provide a solid foundation for the government of the earthly Kingdom of Israel - now the centre of World government. These conclusions are derived from the such Scriptures as Isaiah 65:17-25 and 66:19-24, Ezekiel 37:21-28 and Zechariah 14:9-21 - Scriptures which speak of happenings on earth during Christ's reign. The proclamation of the Gospel during the Millenium is also indicated by the mention of the angel flying in the midst of heaven (Rev 14:6) "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." The pronounciation by this angel concerning the hour of God's judgment, is not to be confused with the proclamation of the Gospel, which was still to come after the judgments had been outpoured, and Christ's Kingdom inaugurated. while at the same time the 144 000 would provide a solid foundation for the government of the earthly Kingdom of Israel - now the centre of World government. These conclusions are derived from the such Scriptures as Isaiah 65:17-25 and 66:19-24, Ezekiel 37:21-28 and Zechariah 14:9-21 - Scriptures which speak of happenings on earth during Christ's reign. The proclamation of the Gospel during the Millenium is also indicated by the mention of the angel flying in the midst of heaven (Rev 14:6) "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." The pronounciation by this angel concerning the hour of God's judgment, is not to be confused with the proclamation of the Gospel, which was still to come after the judgments had been outpoured, and Christ's Kingdom inaugurated.

### THE TRIBULATION SAINTS

There has been much speculation about "the great multitude that no man can number," mentioned in the latter part of Revelation, chapter seven. This vast multitude is frequently referred to as "the tribulation saints," the said tribulation being, according to one leading school of prophetic interpretation, the terrible time of trouble experienced during the final three and a half years of the dispensation. Then there are those who argue that the Church must go through "the tribulation." While others contend that the Church is caught up before "the seven years of tribulation" commence; the seven years being the final week of years measured out on Israel and mentioned in Daniel, chapter nine, verses twenty-four to twenty-seven. The "tribulation saints" according to others, are those who have heard the Gospel, but failed to respond, but who now realize, on the departure of the Church, that what they had heard was true after all, and that their only hope now, is that they must turn to God, prepared to die if need be, in order to obtain salvation. Then others, as already mentioned, believe that the 144 000 Jews are to become great world evangelists, bringing multitudes to Christ - multitudes who are prepared to suffer death at the hands of Antichrist in order to be among the number of the saved.

All the above conclusions appear to be based on the one statement made in Revelation seven, verse fourteen, which read: "These are they that have come out of great tribulation," or for special emphasis, these words are also translated: "These are thy that have come out of the tribulation - the great one."

When one considers the fact of this vast multitude, so great that no one can number it, one begins to feel amazed that anyone could believe that this could happen during the every worst period of the World's history, and that, too, after the Church has been caught up. Against the possibility of those who have heard the Gospel, and who, during

the day of grace had not accepted *God's* mercy and are suddenly to become aware of their danger, and then believe, (even though it means death for so doing) - there is the Scripture in 2 Thess 2:8-12, which states that at the revelation of Antichrist, *God* is to send to such "a strong delusion that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness," because they believed not the love of the truth that they might be saved - when the opportunity was given them during the day of grace.

It seems strange that, seemingly, most, if not all, prophetic students have not given a thought to the possibility of the "tribulation saints" being the Church, having been caught up to meet Christ in the air, and then conducted by Him to the Father's House for their rewards and for the marriage of the Lamb.

It must be conceded that the brief three and a half years of tribulation under Antichrist, is in no way comparable with the long night of the Church's tribulation, Tribulation was certainly promised to all true followers of Christ, "who through much tribulation were to enter the Kingdom of *God*" (Acts 14:22). Christ Himself said "in the world ye shall have tribulation." There are many other Scriptures which one might quote in this connection, but the above will suffice.

In considering the Church's tribulation throughout the dispensation, one has only to remember the intense persecution endured by the Christians under the Caesars, after which came the persecution of the believers in Christ by the Mohammedans. Next came the intense sufferings and torture endured by the many thousands branded as heretics by the persecuting false church. Then fresh in the memory of many was the terrible persecution under the Hitler regime, of which the sufferings of the ten Boom family, as told by Corrie ten Boom, provide an example. Now, we have the intense persecution of Christian believers in communist countries, where *God's* children endure such terrible suffering as to be almost indescribable.

Emerging from this long period of tribulation comes that great multitude that no man can number out of all nations, and kindreds, and people, and tongues. The vision of the great multitude, in its formation, is brought to us by the twenty-four elders (chapter five, verses eight to ten) they having harps, and golden vials full of odours, which are the prayers of saints, sing a new song to the Lamb. In the song, they mention that the Lamb is worthy to take the book and to open the seals thereof, and then ensues the following significant words: "Thou wast slain, and hast redeemed men to *God* by thy blood out of every kindred, and tongue, and people, and nation; and hast made them unto our *God* kings and priests: and people, and nation; and hast made them unto our god kings and priests: and they shall reign over the earth." This is obviously speaking of the Church, for John in his introductory message to the seven churches, uses similar words - "Unto Him that loved us and washed us from our sins in His own blood, and made us kings and priests unto *God* and His Father." (Rev 1:5)

A slight digression is necessary here to point out that the twenty-four elders represent not only the twelve apostles of the Lamb, who were in the beginning engaged mainly with the Jewish believers, and that the other twelve represent the apostles of the ascended Christ, whose mission was in the main to the *Gentiles*, so the two together represent the

union of both Jewish and Gentile believers to form one Body - the Church, in which the middle wall of partition is broken down. (Eph 2:13-15).

The four beasts or living creatures mentioned side by side with the elders represent not only the Old Testament Israelitish saints, but also those who believe through the ministry of God's Two Prophets, and who are joined to the Old Testament saints to form one body, the members of which are also to reign with Christ during the Millenium. (Rev 6:9-11 and 20:4). These two companies, however, must not be confused, the one with the other, for the great multitude we have been considering is as we have seen - the Church.

In thinking of the Church, one must not lose sight of the Head of the Church, Who is mentioned before the elders in the fifth chapter, to which we have been referring. In this chapter He is depicted "in the midst of the throne and of the four beasts, and in the midst of the elders - as a Lamb that had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." These seven spirits of God are described in chapter four and verse five, as seven lamps of fire burning before the throne. Some have interpreted the seven spirits of God as seven attributes of the Holy Spirit, but actually the interpretation is given in the book of Zechariah, chapter 3:9, which mentions the Branch - the Lord Jesus, and the Stone - the Church, and upon the Stone are seven eyes, which in the fourth chapter of this book of Zechariah and the tenth verse - are spoken of as the eyes of the Lord, which run to and fro through the whole earth. The seven lamps of fire before the throne represent the angelic forces watching over the churches protecting them from the onslaughts of Satan's forces, just as the forces of Michael, with him, watch over Israel as we see from the book of Daniel. Then Hebrews 2:13-14, tells us that "angels are ministering spirits, sent forth for them who shall be heirs of salvation," which in turn justifies the belief that the lamps of fire before the throne represent angelic forces, as has been suggested.

Having now completed the interpretation of the great multitude of chapter seven, together with the explanation of matters pertaining to the said multitude from the fifth chapter, we can now proceed to consider the Seven Trumpets.

## **THE SEVEN TRUMPETS**

It will be remembered as already stated, that the seventh seal comprises the seven trumpets, as well as the seven vials of God's wrath - the seven vials being part of the seventh trumpet. These seven trumpets are ushered in by much incense being offered with the prayers of all of God's people on earth, as each trumpet is sounded. One can conclude therefore, that each trumpet represents judgments poured out on the persecuting nations and peoples throughout the dispensation.

With the sounding of the fifth trumpet, events take a significant turn, for it seems quite clear that it is during the sounding of this trumpet, which continues and terminates only at Christ's return, that Satan is cast out of his place of power in the heavens unto the earth. He is then permitted to take to himself additional demon forces out of the Abyss, for his final onslaught on the forces of righteousness. He has great wrath, knowing that he has but a short time to accomplish his evil designs.

His first objective is to stir up the nations to war, but not as former wars consisting of little battles here and there, for now it is to be global war, ushering in the first World War, as the first of the last "three woes" (Rev 8:13). The second woe is the second World War, during which Satan used Hitler and his regime in an attempt to bring about the utter annihilation of God's other covenant people - the Jews.

Under the sixth trumpet, vast forces are to be massed in the Middle East, this time for the final onslaught on the Jews, for having failed in the first attempt, he, Satan, is now going to marshal all his forces in the countries surrounding the State of Israel, in an effort to destroy the Israelies utterly. His preparations continue during the sounding of the sixth trumpet.

### **THE LAST TRUMPET**

Finally there comes the sounding of the seventh or last trumpet - the most important of all trumpets, because of the tremendous events which are to take place, at, and during its sounding. "The Last Trump!" the words are familiar to every believer who is looking for the blessed hope - the coming of Christ for His Church. What child of God has not read and thought of what is written in 1 Cor 15:51-53? - "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, AT THE LAST TRUMP, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then we have that other much-loved, and quoted, Scripture - 1 Thess 4:13-18, in which passage the last trump or trumpet is called "the trump of God," though, as we shall see later, the reference is to one and the same trumpet.

Efforts have been made by some expositors to explain the term "the last trump" by linking this trumpet with the two sounded for Israel to move camp; while another writer goes so far as to find those sounded at the overthrow of Jericho, to be in some way a type of the Last Trump. At any rate, all have one thing in common, in that all have noted the mention of a trumpet being sounded at the catching up (usually termed the "rapture") of the Church. This is all the more surprising when one comes to consider the accepted Futurist teaching about the "rapture," which is that when John (Rev 4:1) heard a "voice like a trumpet" talking with him and saying "come up hither" - this is taken to be the "rapture." With regard to this conclusion, one thing is certain - a voice like a trumpet (or "as of a trumpet") can not by any means be taken to be a trumpet. This same voice, that of the Lord Jesus, is mentioned thrice in the first chapter of Revelation, once in the tenth verse, and again in the twelfth verse, while in the fifteenth verse His voice is described as "the sound of many waters." Now regardless of the fact that Scriptures which mention "the rapture," distinctly state that this glorious event is to take place at the sounding of the trump of God - called also the last trump - this great voice "LIKE A TRUMPET" is actually taken to be the trumpet! Then more amazing still, John, in some mysterious unexplained way, becomes at this juncture the Church, caught up to heaven. One well-known expositor of Scripture puts it this way "This call seems clearly to indicate the fulfillment of 1 Thess 4:17." Now while it is not our purpose to belittle these beloved men of God, nevertheless, for the sake of truth, it is necessary to point out these things, and to ask ourselves at the same time the question "Can this voice really be intended to be the trumpet for the rapture? Seeing that it was definitely not a trumpet; so neither could John in the year A.D. 96, be taken to be the Church.

One thing which forces itself insistently on our thoughts, is the statement that the rapture takes place **at the last trump**, now while it is true that this could be interpreted as being the last in point of time, which would be in keeping with the well-known hymn - "When the trumpet of the Lord shall sound and time shall be no more," nevertheless, when one looks up the Scripture on which these words, just quoted, appear to be based, one discovers that the correct rendering of this Scripture (Rev 10:6-7) is that "There shall be no longer a delay" and not "there should be time no longer." At any rate the hymn writer must have come to the conclusion that the trumpet mentioned here, was, in fact the trumpet which was to be sounded when the rapture is to take place.

We must now face up to the above mentioned Scripture (Rev 10:6-7) and ask ourselves the question could this seventh trumpet, mentioned here, really be the trumpet intended to be sounded for the departure of the Church? One thing is certain, it can, in fact, actually be described as "the last trump" for it is the last of the seven. On reflection it will be recognized that Paul, who wrote under the Holy Spirit's inspiration, is the one who states that it is at the last trump - the trump of God - the church will be caught up. Paul had also mighty revelations, which would, it may be believed, be similar to those received by John - hence his mention of the last trumpet also.

The next thing to be ascertained is - does the seventh trumpet mentioned in Rev 10:7 give any indication that when it sounds the rapture of the Church takes place? The answer is, without doubt, in the affirmative, for when we read the actual words we find this statement "there shall be no longer a delay, but in the days of the voice of the seventh angel, when he is about to sound, the mystery of God also shall be completed." Before proceeding, it is necessary to clear up one point which is, that in the Authorized Version, just quoted, the word trumpet is not mentioned, however, it is mentioned in the Greek and in a number of other translations.

We must now enquire carefully as to what is intended by the term "the mystery of God" as declared to God's servants the prophet, but first of all let us note carefully also what is stated, which is that the trumpet sound lasts for a period of days - which is actually till Christ returns to earth. Then another thing to be noted is that at the very moment the angel - so to speak - puts the trumpet to his lips, the Mystery of God is completed, or finished.

### **THE MYSTERY OF GOD**

A correct understanding of what is intended by the term "the mystery of God" is essential, in order that we may know how the Church comes into the picture. We note first of all that the Mystery "has been declared to God's servants the prophets," so that when we see this expression again in other Scriptures, it will be recognized as being related to the Mystery.

The first we will look at is Romans 16:25-26 - "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made

manifest and by the scriptures of the prophets." This scripture, according to at least one well-known expositor, is a reference to the Church.

Then in Ephesians 3:3, Paul writes "by revelation he made known unto me the mystery (v5) which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit, that the *Gentiles* should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel...(v9) and to make all men see what is the fellowship of the MYSTERY which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities in heavenly places might be known BY THE CHURCH the manifold wisdom of God." Here again, in the above quotation, this Scripture shows undoubtedly that the mystery of God is the Church.

Then in Col 1:24-27, we read "(I) now rejoice in my sufferings for you, and fill up that which behind of the afflictions of Christ for His body's sake, which is the Church, whereof I am made a minister according to the dispensation of God which is given to me for you to fulfil the word of God; even the Mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this Mystery among the *Gentiles*; which is Christ in you, the hope of glory."

Other scriptures might be added, but these quoted should be sufficient to prove conclusively that by the "Mystery of God" - the Church is intended. Reverting to Revelation 10:7, which reads "In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished," we find that other translations render this word "finished" as "completed." This means that by the Church being completed, the last member has been added, and the "rapture" takes place.

It has already been pointed out - that as the angel begins - or is about to sound the trumpet - the long awaited event, the catching away of the Church takes place, and then the trumpet continues to sound until Christ returns again to earth. The duration of the sounding of this last trump is 1 260 days - the length of time of Antichrist's reign. The reason for this statement is that the Church must be caught up before Antichrist can be revealed according to 2 Thess 2:6-8.

This scripture concerning the Man of Sin - the Antichrist, has been subjected to various interpretations, some even teaching that what restrains Antichrist from being revealed is an earthly kingdom. It becomes necessary then to consider this point very carefully, by remembering first of all, that the "Man of Sin", called also "the lawless one," is Satan's masterpiece, which he has produced to be in opposition to Christ, as indicated by his title - the Antichrist. It should be clear to all that no mere earthly power could be strong enough to prevent Satan from attaining his objective. Obviously what restrains must be a stronger force than Satan, and this when considered, can lead to only one conclusion, which is, that a restraining power greater than the power of Satan must be that of the Holy Spirit in the Church.

Paul in this passage of scripture (2Thess) is warning the Church that the day of the Lord cannot come until the apostasy first takes place, and the Man of Sin - "the lawless one," is revealed. He, the Man of Sin, in turn, cannot be revealed until the One who restrains,

"has been taken out of the way," or literally "has become out of the midst," "and then shall be revealed the lawless one" - the Antichrist.

It should be clear to all that the Holy Spirit indwelling the Church is the restraining influence. Then, too, Christ said of His disciples "ye are the salt of the earth" (Matt 5:13) which is to say, that the Church acts as a deterrent to prevent utter corruption in the World, so when the Church takes its departure, lawlessness and wickedness of every kind will be the order of the day. This is beginning to manifest itself already as Satan's preparations for his "Man of Sin," go on a pace.

We must now take note as to what is to happen during the sounding of this seventh trumpet, so turning to Revelation 11:15-18, we find that when the trumpet sounds, there are great voices in heaven - voices which, no doubt, herald the arrival of the Church there. Then in the 18<sup>th</sup> verse we get further information about not only what happens in heaven, but also about what is to happen on earth. This verse reads as follows - "The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto they servants the prophets, and to the saints, and them that fear thy name small and great, and shouldst destroy them that destroy the earth." It is obvious, of course, that this verse does not refer to the great white throne judgment of chapter twenty, at which time all the dead are resurrected to be judged, when all whose names not found in the Book of Life are condemned to everlasting punishment.

This verse we are considering (Rev 11:18) speaks of the judgment for rewards for the now raptured saints, who are to be judged for any awards which they may have merited during their earthly pilgrimage. Mention made in this verse of the prophets would seemingly indicate God's Two Witnesses to Israel - Moses and Elijah - caught up together with those of Israel who had triumphed over the Beast during the period of their tribulation. They are now united with the Old Testament saints mentioned under the sixth seal, who were told to rest until their fellowservants and their brethren should be killed as they were. All these Israelitish saints are to receive their rewards as the trumpet continues to sound and just before Christ returns to earth.

As the trumpet continues to sound, two things are to happen concurrently, for not only do the saints receive their rewards, but at the same time, God's wrath contained in seven vials (Rev 16:1) is to be outpoured for the "destruction of them that destroy the earth," as the latter part of this eighteenth verse, which we have been considering, informs us. The seven vials of God's wrath, which are part of the seventh trumpet, as already stated, are mentioned in Rev 15:1 and Rev 16:1, etc.

## **REVELATION CHAPTER TWELVE INTRODUCING THE GREAT RED DRAGON**

There is good reason to believe that in Revelation, chapter twelve, there is to be found an explanation for the symbols utilized in the prophecies of Daniel, as well as in the associated prophecies of Revelation. In commencing with the Great Red Dragon, we beg the indulgence of our readers, for we commence with, perhaps, the most difficult thing first, but we feel that this will amply repay us, for if the reader can grasp the significance of this symbol, then all the other prophecies will become comparatively easy to understand. The study of the Great Red Dragon has been much neglected by students

of prophecy, and comment on the possible meaning has been vague and scanty indeed. Yet, in this symbol - the *Great Red Dragon* - is given to us a clue to all prophetic history by unveiling to us the purpose of the evil forces under Satan which are endeavouring to control the destinies of the nations.

The *Great Dragon* in the heavens is explained to us in the twelfth chapter of Revelation, as representing the old serpent, he that is "called the Devil and Satan" (verse 9). The symbols that are used in the description of the Dragon, which are familiar to us from their use in other parts of the prophetic Scriptures - the seven heads and the ten horns - give us to realize that much more is intended than simply a caricature of Satan himself.

Now knowing as we do that the *Great Red Dragon* is the Devil, we are forced to the conclusion that the seven heads and ten horns are meant to convey to our minds that the forces intended by these symbols in the other prophecies, are immediately under his control and are so vitally connected with him, as to appear an integral part of himself, or so at least to be indicated in the symbol.

We will try and find out, first of all, from chapter twelve, anything that will serve as a clue to the mystery, where as well as the *Great Red Dragon*, there is brought to our notice a Woman in the heavens, who is to give birth to a Man-child. We read also of the remnant of the Woman's seed. There is, too, an account of a war in heaven between two opposing forces - Satan and his angels and Michael and his angels. This mention of Satan and his angels shows that he is not alone in the heavens, and caused us to wonder if these angels of Satan are not included under the symbols of the head and horns. As we seek to find out if this is so, the consideration of the heads and horns leads us to the thought that the ten horns at any rate are first of all mentioned in the Book of Daniel. It is here that we find, in fact, the only mention of them apart from Revelation, and it is in this book too, that we read of Michael and of his "standing up," which results in a time of unparalleled trouble for Israel. Further, we read there of Michael assisting Gabriel in overcoming the opposition of heavenly beings who are described as princes of earthly empires, just as Michael himself is described as the "Prince" who standeth for Daniel's people, What does it all mean? It may mean, at any rate, that the prophecy of Daniel will help us, first of all, in determining the meaning of the symbolism of Revelation 12, and that this in turn may be the key to the whole prophetic mystery.

The thought of the devil being seen in power in the heavens will be no new one to the child of God, who remembers that Satan is described as the Prince of the Power of the Air (Eph 2:2). It will be clear from this title that the place where Satan was viewed was not the heaven of heavens where God dwells, but the heavens immediately surrounding the earth. The "Power of the Air" over which he is prince must mean the forces mentioned in Ephesians 6:12 - the "principalities, powers, world rulers of this darkness, spiritual hosts of wickedness in the heavenly places." Having noted that this Scripture speaks of "principalities" and "world rulers," it becomes manifest that these forces under Satan exercise a considerable control over the affairs of this World, especially in view of the fact that Satan is spoken of by the title "the God of this World" (John 12:31 and 14:30). It would seem, too, that when Satan offered Christ at His temptation in the wilderness, all the kingdoms of the World - it was no mere idle boast, but that these kingdoms in some mysterious way had actually come to be in his power (Luke 4:6) - until the time shall come when the kingdoms of this World shall become the kingdom of our

Lord and of His Christ. Before this great event can take place Satan must be dislodged from his position in the air, for it will be remembered that when Christ comes to call His saints out of this World, He descends from heaven (where God dwells) to the Air, where the saints are to meet Him, to receive their rewards prior to setting up of His kingdom.

How Satan and his hosts are dislodged from this position in the air to make way for Christ is clearly told in Revelation twelve. However, what immediately concerns us is not the fact that he is to be cast out of this position of ruler, as prince of the power of the air - unto the earth, but as to how he came originally to occupy such a position in the heavens.

That he was not always in occupation of this position of authority since his first fall from heaven, may be learned from the account contained in the Book of Job. Here we see Satan seemingly coming into the council chambers of God in the heavenly courts - not as one who resides there, but as an occasional visitor only. At that time he was walking "to and fro on the earth," though eventually, as we learn from the Scriptures, he comes to occupy a position as "the accuser of the brethren," in the heavens - "accusing them before God day and night." (Rev 12:10).

### THE WOMAN IN THE HEAVENS

In order to understand how Satan and his angels came into this position in the heavens, we must now consider the identity of the Woman mentioned in Revelation chapter twelve.

According to the order in which John sees the vision, the Woman was in possession of a place in the heavens prior to the Dragon. But what is her identity? Many interpreters have assumed that she represents the Church, but this is hardly in keeping with the thought of the Church being a pure virgin who is still to be married to Christ (Rev 19:7). It also involves one in considerable difficulties in interpreting the "Man-child" and "the remnant of the Woman's seed." If the Man-child represents only a special section of the Church which is to be raptured, what then happens to the Woman, seeing she must be the spotless bride if she is a symbol for the Church? (Eph 5:2,7), and again what is intended for the remnant of the Woman's seed, and why are they singled out for special attack by the Dragon when he fails to destroy the Woman? Can the Church have other seed?

No, undoubtedly, there is too much to be said against it for us to accept the above interpretation. There is, however, a Woman spoken of in the Old Testament as the wife of the Lord Almighty - for God says of Israel, "They Maker is they Husband" (Isaiah 54:5). God speaks here of Israel being temporarily forsaken and cast off, but eventually to be gathered to Him again, and then her seed "will possess the nations and the desolate cities shall be inhabited." Further, to Israel as the wife of God, references of a like nature may be read in Jeremiah and the Minor Prophets. God's reason for speaking of Israel as His wife is obvious, when we consider how He had said that the nation of Israel was to be a peculiar treasure to Him, high above all the nations (Exod 19:5; Deut 14:2; 26:18). These promises were conditional, "if they obeyed His voice," all would be

well - if not, they were to be cast off. Nevertheless, though she left Him, He always promised to restore His unfaithful wife to himself. Isaiah 66:7, speaking of this restoration, tells of Israel giving birth to a Man-Child. Surely in this we have a clear indication of the identity of the Woman in Revelation 12, where the Woman mentioned there is in fact to give birth to a Man-child. Again in Isaiah 66, Israel is spoken of as having "other children," which would correspond to "the remnant of her seed" of Revelation 12.

If anything were required to complete the identity of the Woman, surely the statement concerning the sun, moon, and stars (Rev 12:1) would prove conclusive, when we remember Joseph's dream - how the sun, moon and eleven stars were made to symbolize Joseph's father and mother and eleven brethren.

Having identified the Woman as Israel, it is easy to see that "the Man-child" represents not only Christ but the Church - which is His body, while the "remnant of the Woman's seed" represents those Jews who have now returned to the Land of Israel, and who are to be prepared for the coming of the Messiah during the final three and a half years of the dispensation. However, as we propose to deal with these two identities later, let us now proceed concerning the Woman and the Dragon.

We must now consider further the Woman (Israel) in the heavens, and determine how the Dragon usurped her place and came into power there so that from that place of authority he and his forces came to exercise control over certain nations on the earth.

Now just as the Great Red Dragon represents the supernatural powers of Satan in the heavens, with Satan as the head, so the Woman Israel in the heavens represents not only the people Israel, but would represent angelic beings in the heavens which watch over her interests on the earth. That this is the case with both the Dragon and the Woman is to be seen from various Scriptures in Daniel, taken in conjunction with Revelation 12. Daniel is informed by the angel who came to him from the courts of heaven, that a prince angel, described as one of the chief princes, and as Michael, "the great prince which standeth for the children of thy (Daniel's) people.", assisted Gabriel in the conflict in the heavens. (Dan 10:13, 10:21 and 12:1)

This great prince angel, Michael, has evidently legions of angels under him, for eventually he and his angels fight against the Devil and his angels and overcome them, even though the Devil has numerous and powerful forces under him too (Rev 12:7-10). Now seeing that Michael and his forces were able to triumph in the end, leads us to ask how did Satan triumph so the Michael and these angelic forces standing for Israel in the heavens were cast aside in the first place. The reason, we believe, may be discerned from Daniel, chapter 8, where, speaking on another occasion, it is stated that the host was "given over because of transgression," and the stars (angelic beings) "were cast to the ground" in a conflict of heavenly forces, "Given over because of transgression." This is just what happened to Israel on the earth - because of their continual and unrepentant transgression, God at last withdrew this protective care and they were taken away from their place of being God's representative nation on earth and given over to captivity.

We have no hesitancy in assuming, and from very good grounds, that it was then that the Devil and his principalities were able to gain their position of power in the heavens. That

is to say, that as Nebuchadnezzar completed the captivity of the nation Israel, it was at that juncture that Satan and his forces were able to usurp the place of power in the heavens held by Michael and his angels - from whence they watched over and protected the nation of Israel. From that vantage point Satan and his forces from then on, until Michael should again "stand up" were permitted to control the future of a series of Gentile world empires which attempt the destruction of the nation of Israel on the earth.

### SATAN'S PRINCIPALITIES

We find mention made in Daniel of several of Satan's prince angels ruling over earthly nations and seeking by actual warfare in the heavens to prevent the carrying out of the decrees issued from God's courts above, concerning the putting down and raising up of succeeding Gentile nations. Note particularly in this connection (Dan 10:13) the statement of the angel to Daniel that the prince of the kingdom of Persia withstood him and that Michael came to help him to overthrow this prince ruling over the kings of Persia. He then speaks of returning to fight with the prince of Persia and when he had completed his task, "Lo the prince of Greece will come." There is no one, surely, who would believe that these princes are earthly princes, for how could an earthly prince withstand an Archangel, and why refer to the kings of Persia at the same time of speaking of this prince as being above them.

It must be clear to all, therefore, that these are the principalities and powers of Satan reigning from the heavens over the destinies of earthly nations. Having seen this, we do well then, to note the names, Persia and Greece, of these two nations mentioned in Daniel 10, for they will give us a clue to the symbolism of the Great Red Dragon, with his seven heads and ten horns.

These ten horns remind us of the fourth Beast of Daniel 7, and also at the same time of the toes of the image of chapter 2, for there the toes are, no doubt, the horns under a different symbol. It may be accepted, therefore, that the seven heads are to be found there also, and that the two nations above-mentioned - the Persian and the Greek - find their place among them.

The Dragon is, we submit, the counterpart in the heavens of the nations and governments intended by the symbolism of the image of Daniel, chapter 2. These earthly Gentile powers are ruled over in turn from the heavens by prince angels of Satan, until the said Gentile powers of the image have run their course, and what is termed in the Scripture (Luke 21:24) "the Times of the Gentiles," have come to an end.

It will be remembered that Nebuchadnezzar, the King of Babylon, was permitted because of the transgression of Israel, to take that people into captivity, and that consequently he is spoken of as the head of gold of the image. His kingdom was displaced by that of the Medes, followed closely by that of the Persians (see Dan 8:3, 20). These two powers are represented jointly in the image by the breast and arms of silver. However, as Persia succeeded to the kingdom of the Medes, we see that Persia is represented separately by a prince angel of Persia in the heavens (Dan 10:13). This is followed by a prince of Grecia controlling the empire of Alexander the Great.

Now as this empire was divided up on his death between four of Alexander's generals, who ruled, but not in Alexander's power (Dan 8:28) "nor according to his dominion wherewith he ruled (Dan 11:4), this new form of rule, though symbolized in the image by the belly and thighs of brass, of Greece, would have a different prince angel to represent them in the heavens on this account. Thus we have already, we believe, discovered the meaning of five of the Dragon's heads:-

- 1st - Babylon.
- 2nd - Media.
- 3rd - Persia.
- 4th - Greece of Alexander.
- 5th - Greece of the Four Generals.

Having come to this conclusion - the remaining three heads need not present any great difficulty to us, especially as we have the statements made to John by the angel (Rev 17:10-11) concerning the Great Red Dragon's earthly counterpart - the Beast with the seven heads of Revelation.

The angel told John that five heads of the Beast had fallen - the five abovementioned, we submit. "One is," said the angel to John, which one, was without doubt, Imperial Rome of the Latin Caesars - the power which crucified Christ and imprisoned John. The prince angel of Satan ruling over Imperial Rome is consequently the Dragon's sixth head, and the Roman power is symbolized in the image of Daniel 2, by the iron of the legs.

But there is also a seventh head with indicates a change in the form of government and is symbolized in the image by the clay of the feet. It must be carefully noted that the clay of the image is to be found side by side with the iron in the feet and that the image is not feet of clay only.

For the seventh head, therefore, and as indicated by the clay in conjunction with the iron, we must now consult the annals of history to discover a people which overcame and possessed the Roman Empire and ruled over it, without destroying its structure and form of government. Our contention is, basing it on history, that this people was none other than the German tribes- the Germanic peoples who seized the Roman Empire and commenced a reign of comparative strength in the beginning, and as typified by potters' clay in the image, but gradually deteriorating, until at the time of the toes, it is described as miry clay. Thus we have, as the seventh head, the prince angel ruling over the German-Roman Empire through its gradually disintegrating phases of the Holy Roman Empire through its gradually disintegrating phases of the Holy Roman Empire, as it came to be known, down to the present time, when the Holy Roman Empire having passed away, the Rome-Berlin Axis arose and took its place, until it, too, disappeared through the power of the sword.

The picture then that is presented to our gaze in Revelation 12, is that of the principalities and powers under Satan - the prince of this world, who having dispossessed the Woman Israel of her place of power in the heavens, guides and controls the destinies of the Gentile nations as symbolized by the divisions of the image of Daniel, chapter 2, for the fulfillment of the purposes of this arch-enemy of mankind. Those purposes would appear to be mainly to prevent the inauguration of God's kingdom here on earth under the rule of Christ, by gradually bringing the whole world under his own rule

through the medium of those kingdoms, and finally bringing into being his own Christ - a satanically energized world ruler.

To get a clearer view of these purposes of the Devil, we must now proceed to examine other prophecies interrelated with those of Revelation.

### THE FOUR BEASTS OF DANIEL SEVEN

We have seen that the dream image of Daniel, chapter 2, represents the succession of peoples and governments on the earth controlled by the seven heads, successively, of Satan's principalities in the heavens.

As it is impossible, however, to supply details of these kingdoms and their development under the symbolism of the image, it necessitated further supplementary visions being given.

As we proceed to the vision of the four Beasts of Daniel, chapter seven, it will be necessary to point out here, in order to understand why there are only four Beasts, seeing there are seven distinct forms of rule as manifested in the symbolism of the Great Dragon, and indicated in history. The image of a man with its limited opportunity for a complete symbolism gives but four divisions with a sub-division of the feet. These divisions are clearly as follows:-

1st - The head of Gold - Babylon.

2nd - Breast and arms of Silver - Medo-Persia.

3rd - Belly and thighs of Brass - Greece.

4th - Legs - Iron, Feet - Iron and Clay - Rome, with its development into the Germano-Roman Empire, indicated by this sub-division of the feet of iron and clay.

These four divisions are symbolized in Daniel, chapter seven, by four different animals.

The first is a lion symbolizing Babylon. Various symbols in the lion are utilized to indicate the changes occurring in the Babylonish Empire, from Nebuchadnezzar's time, till the overthrow of the Empire by the Medes.

The second beast, like a bear, has also additional symbols added to indicate the main changes occurring during the rule of the Medes and Persians.

The third beast, like a leopard, represents Greece from the time of Alexander, and indicates the change in rule and the divisions into four kingdoms by the symbolism of the four heads and four wings. The four wings may be intended to show that eventually their four kingdoms will be plucked up for other beside them in the end time, as stated in Daniel 11:4.

That all these Beasts are not intended to represent kingdoms ruling over different parts of the earth simultaneously, is shown by the words "The first," "a second," "After this another." "After this I saw in the night visions, a fourth" and "It was diverse from

all the Beasts **that were before it.**" It would appear though that a residue was left of each of the kingdoms of the three preceding Beasts, but that eventually, or at some period of the whole history of the fourth Beast, this residue is subdued to the power of the fourth Beast and the territory incorporated in its dominion.

As we have already begun to speak of the fourth Beast, it will be well here to point out that it is not likened to any known animal, but is described as "dreadful and terrible and having ten horns." The reason for this difference, we may assume, is that unlike the other three, it is not composed only of one separate distinct people or government, and so because of the many changes occurring in it, could not be likened to any known animal.

This fourth Beast, which is diverse from the others, has great iron teeth, and the feet are described as having nails of brass. These elements, the iron in particular, remind us that this Beast represents the fourth division of chapter two, the legs of iron with the sub-division of the feet of iron and potter's clay, terminating in toes of iron and miry clay. All these changes must be indicated in the Beast, and therefore the structure of this Beast is very complex. Daniel appears to observe it in a series of visions (verse 7), his attention being drawn to the different parts, seemingly, in the order of their functioning on the earth; for the Beast does not appear to his gaze in its complete form at the moment of its appearing to him in the vision.

The iron teeth rending and tearing to pieces, would indicate the Roman Empire as it first appears in the prophetic picture under the Latin Caesars. The nails of brass may be taken to symbolize its later development in the Byzantine Empire.

Daniel's attention seems to be focused eventually, and more particularly then on the rest of the Beast, in its final development, as though this final development were the most important in its whole career - the time when the ten horns come into prominence and changes among them become apparent. That these ten horns existed in embryo for a time, without being empowered for their work finally, will be noticed later on, when we come to the vision of Revelation 17.

The important thing to notice from the vision before us, is the appearance of an eleventh horn side by side with the ten. This eleventh horn shows us at any rate that the revival of the Roman Empire of ten kingdoms' theory is incorrect; for there is now an eleventh kingdom, at least, to be considered in the territory of the Beast - just as in the image, we do well to remember that the ten toes are only a small part of the feet. Further, that the ten horns are only a small part of the whole Beast.

This eleventh horn, though it starts as a little horn or kingdom, does not remain so, but eventually it waxes stouter than its fellows. The cause of its greatness would seem to be on the grounds that it is described as "having eyes like the eyes of a man and a mouth speaking great things," - a peculiarity not noticeable about the others. The eyes and mouth in it, would mean, we believe, that the power and sight of this eleventh kingdom is vested in an individual ruler controlling it. At any rate, this eleventh kingdom is vested in an individual ruler controlling it. At any rate, this eleventh kingdom is divers from the other ten, according to the statement, and the ruler of its undoubtedly an evil personage of such tremendous power that he conquers all before him. He also prevails against the saints of the Most High until the Son comes to possess the kingdom, when all dominions must serve and obey Him.

Though there is nothing much in this particular prophecy to show us the place of this eleventh kingdom, nor the origin of its ruler, there is something that gives us a positive clue, i.e. that facts which we have already learned from the feet of the image, for it will be remembered that in the latter part of the fourth division of the image, as indicated by the clay element side by side with the iron of Rome, we saw a new people taking its place in the prophetic picture. This was the German tribes which became the controlling power in the Roman Empire, and supplied German rulers over its territories instead of the Latin Empire we must look for the ruler of the eleventh kingdom, and in order to do so, we must turn to the Book of Revelation to consider what information we can glean from the seventh chapter which deals first of all with the Great Whore, then with the Beast which carries her.

### THE GREAT WHORE

Let us now consider the vision of the Whore and the Beast which carries her. The vision is shown to John by one of the angels having one of the seven vials of the wrath of God. It is given so that John may understand concerning the Whore and the manner of the judgment to be meted out to her for her destruction. The theme of the vision has to do more particularly with the Woman than with the Beast - for concerning the Beast it is stated that having passed from the scene for a time it will at last ascend up out of the abyss under an eighth head - which is explained as being in reality the seventh, put to death and revived. Therefore, the picture of the Beast as viewed in Revelation 17, must be introduced before that of Revelation 13; for the Beast in Revelation 13 is the Beast under the eighth head which is to destroy the Whore during the time of the empowering of the ten horns. For that period the Whore is no longer seen on the Beast.

The Beast, whether under the eighth head, or in fact, under any of the six later heads of the seven, following the first, may be described as "the Beast that was and is not, and yet is," for as already explained when considering the Great Red Dragon with the seven heads - the Beast is simply the earthly counterpart of the principalities of Satan in the heavens. Therefore the heads represent the rule from the time of Babylon on, as "the Beast which was," as viewed in the past in John's day, and when viewed by him at that time could be said to be "the Beast which is." Of course, the "Beast which is to come" refers not only to the seventh head, but to the seventh head, wounded to death, and revived - as the Beast which shall rise out of the Abyss, and as an eighth head, rule over the whole prophetic earth in a revival of the whole of that earth as the climax of the age.

In order to refresh the memory let us here repeat what was formerly stated about the heads of the Beast:-

- 1st - Babylon.
- 2nd - Media.
- 3rd - Persia.
- 4th - Greece of Alexander.
- 5th - Grecian Empire as divided among the four Generals.

The angel said to John that "five are fallen" - undoubtedly the above five kingdoms. "One is" - the Roman Empire of the Latin Caesars, "One is to come" - the Germano-Roman Empire under German rulers as we learn from the history of the period. This last - the Germano-Roman head, was to continue for a short space - in other words the time of his dominion was to be longer (not shorter as has been supposed) than the others, the emphasis being of the word "continue." (Rev 17:10).

Now while the Woman, seen during the period of the seventh head, as seated on the Beast, no doubt represents Ecclesiastical Rome with all her Babylonish institutions - (the seven mountains used to typify the seven heads, identify her with Rome - the city of the seven hills) - she is also a symbol for the whole idolatrous system which was peculiar to Babylon in the time of her power, and which was added to from time to time by the succeeding empires. This fact has been ably demonstrated by Hyslop in "The Two Babylons," though we venture to disagree with him with regard to the title, for we hold it to be but one and the same Babylon - gradually waxing greater and more iniquitous until viewed eventually as Babylon, the Great Whore, "the Mother of Harlots and the abominations of the earth, drunken with the blood of the saints and the blood of the martyrs of Jesus." (Rev 17:5-6).

#### THE PERIOD OF THE EMPOWERED HORNS

The judgment of the Great Whore is certainly coming, and will, when it comes to pass, provide another instance of the wrath of man being used to fulfil God will. The means to be utilized to accomplish His will is stated to be the ten horns of the Beast. As John viewed these horns on the seven headed Beast, he was told that they had received no kingdom as yet - which is to say - during the period of the seven heads. They were to be empowered for one hour - only when the Beast out of the Abyss is empowered by Satan for the final scenes of the age end.

For those who claim that the Pope is the Beast, a moment's reflection should serve to show how illogical is this position, for it is the Beast with the ten horns, the horns being an integral part of it, which is to destroy the Woman. Thus if the Popes represent the Beast - we have the strange spectacle of the Pope seeking to destroy the ecclesiastical system which upholds him. How ridiculous this would be - seeing that it states in verse 13 concerning the ten horns that "these have one mind and shall give their power and strength to the Beast" and "their power is as kings for one hour with the Beast."

"Power as kings" - this explains the reason for the ten horns on the Beast of Revelation 13, being crowned, and this in itself indicates a new period in the history of the Gentile nations, for when the Great Red Dragon was still in the heavens, as viewed in chapter 12 of Revelation - the crowns were on the seven heads.

This latter fact indicated that before Satan was cast unto the earth by Michael, the seven heads had to run their course on the earth. It was not yet the time for the Beast out of the pit (Abyss) of the eighth head - the revived seventh - as that could only come to pass after the Devil was cast unto the earth, and the seventh head wounded to death.

## THE DRAGON CAST UNTO THE EARTH

This brings us back then to chapter 12 for the indications given there which may serve to show when the Devil is cast down to earth by Michael. The Scripture (Rev 12:13) indicates that when the Devil saw he was cast down, he persecuted the Woman - the earthly Israel, and sought to bring about her destruction, even to the extent of sending a flood of water out of his mouth after the Woman. This statement about the Dragon's wrath against the Woman, is not the employment of mere idle words, but would indicate a period of intense persecution against the people of Israel on the earth at that time, in other words world-wide and intense persecution of the Jews.

As one thinks of the numerous persecutions inflicted on the Jews from time to time during the period of the seven heads; of the Spanish inquisition, of the "Yellow spot" and of innocent Jewish victims tortured to death at the instigation of Rome and other persecuting peoples during the dispensation - it is borne in upon us that this wrath of the Devil against the Woman Israel must be something of a special nature to demand this notice, Now as we consider all this, it is difficult to imagine a more wholesale slaughter under such an extreme or revolting and horrifying circumstances that has occurred during the Second World War under Hitler. Could anything more terrible happen, than has happened, when almost half the total number of Jews - some six millions, were cruelly murdered by the Nazis of the Hitler regime. The foregoing is certainly a confirmation of the Devil's arrival on earth, he having been cast down, according to Revelation 9:1, at the sounding of the fifth trumpet.

One very important thing concerning Israel has happened since the Second World War, and that is that Israel has become a nation in her own land, with her duly elected parliament meeting in Jerusalem for the first time in 2 000 years. We call attention to this fact as we now consider what is termed in Revelation 12:17 - "The remnant of the Woman's seed".

## THE REMNANT OF THE WOMAN'S SEED

When the Great Red Dragon failed to destroy the Woman Israel - the Jews scattered throughout the World, he turned his attention to the remnant of her seed "which keep the commandments of God and have the testimony of Jesus." This remnant, there need be no hesitancy in asserting, is that to be found in the Promised Land, and which is to have the testimony of the two witnesses of whom we read in chapter 11. There are also the sealed ones of the Twelve Tribes, who as we have seen from Revelation chapter 7, were sealed as a protective measure when the wrath of God should be poured out of the seven vials on the Beast and the False Prophet and their allies.

Now as appears from the closing verse of chapter 12, and the opening verse of chapter 13 (R.V.), the Dragon in order to wage war on the remnant of the Woman's seed, takes his stand on the sands of the sea, and the result is the rise out of the sea of the Beast bearing a certain distinct resemblance to the Dragon himself, and also familiar to us from our study of the beasts of Daniel 7, and the Beast of Revelation 17. This "Beast out of the sea" has already been mentioned in chapter 11 of Revelation, as the "Beast out of the pit," as well as in Revelation 17, where it is spoken of as the "Beast of the eighth head."

It should be noted that the Beast "out of the sea," means that it is composed of elements of various nations and peoples as interpreted for us in chapter 17 verse 15. The term "the Beast out of the pit," means that the peoples composing the Beast become satanically energized at that stage as Satan takes to himself additional forces - demons out of the pit which possess these peoples - for Satan's supreme effort at the destruction of the Nation of Israel now back in the Land of Israel. As just indicated the term "out of the pit" used in this connection is to be found in Revelation 9, where we read that under the fifth trumpet "a star falls from heaven unto the earth and to him was given the key of the bottomless pit." From other parts of Revelation we see that a star is a symbol for an angelic being - and this one, from the description given in the chapter, is Satan himself. His fall is due to his having been cast out of the heavens unto the earth by Michael. He did not possess the key of the pit, but it is given him, and with it he open the pit and unlooses hordes of demons, which are to assist him in his foul work of Destroyer (the meaning of the Greek and Hebrew words Apollyon and Abaddon). These demons having taken possession of the nations of the Beast, hurry them to their doom as happened to the swine when the demons entered them at Gadara. The fifth trumpet covers the whole period of the Devil's wrath, first against the Woman Israel and then against the remnant of her seed in the Holy Land.

It may be asked when does this period commence? And in reply we can say that we believe that it has commenced already, in fact that it commenced at the First World War - the first of the last three woes of the fifth, sixth and seventh trumpets. Then came the rise of Nazism and Fascism and the Second World War. The cults of Nazism and Fascism made the destruction of the Jews their main objective. The flood of water sent from the mouth of the Dragon after the Woman indicates the overthrow of country after country by the Nazi hordes, and the immediate attempt in each conquered country at the extermination of the Jews there, until at last the earth opened her mouth and swallowed the flood, permitting the Woman to begin making her escape to her appointed place.

The expression concerning the earth opening her mouth and swallowing the flood is another way of stating that the seventh head of the Beast was wounded to death, for though for a time it seemed that the Rome-Berlin Axis was invincible, and that the fate of the Jews was sealed, at last the Allies triumphed and the monster was slain, seemingly never to rise again. But to reckon thus is to calculate without taking into account the power of Satan, for the seventh head of the Beast - the Germano-Roman head, though it has been wounded to death by the sword, it to be brought to life again, and all the World will yet wonder after the Beast that had the wound by the sword and did live. (Rev 13:3).

### THE BEAST OUT OF THE SEA

Let us now examine more closely the final form of this Beast out of the sea. It may be described as a composite Beast, for we see in it features of all the four Beasts of Daniel, chapter 7. It is like a leopard - the symbol of the Grecian Beast, it has the feet of a bear - the bear being the symbol for the Medo-Persian Beast, its mouth is the mouth of a lion - and the lion is the symbol of the Babylonish Beast. The ten horns, of course, identify it also with the fourth Beast of Daniel 7.

The question now arises - why does this Beast of the eighth head have these points of resemblance to all the four Beasts of Daniel, chapter 7? The answer is, surely, that the ruler of the little horn eleventh kingdom, being none other than the Man of Sin, Satan's masterpiece, rising into power at the same time as the ten horns, restores the Germano-Roman alliance and progresses in his triumphal warfare till he has brought under his dominion all the former territories of the first three Beasts of Daniel 7. This restored prophetic earth is indicated in the statement in Daniel 2, regarding the destruction of the image by the Stone, when it says "then was the iron, the clay, the brass, the silver and gold broken to pieces together." (Dan 2:35).

There is also the statement in Daniel 7, concerning the destruction of the fourth Beast, where verse 12 adds with regard to the other Beasts, that, though their dominion is to be taken away, "yet their lives are to be prolonged for a season and a time." That is to say that though their rule, exercised as it was in conjunction with the Beast, is to be terminated - they, according to prophecy, are still to walk hand in hand with Israel, no doubt during the Millennium under the reign of Christ, "In that day shall Israel be the third with Egypt and Assyria." (Isaiah 19:24).

In studying this revival of the Gentile World Powers formerly controlled from the heavens by the Great Red Dragon, one must not lose sight of the purpose for which they are raised by the exasperated Dragon on the earth - that of making war on the remnant of the Woman's seed. This seems a very minor purpose to necessitate the calling into existence such tremendous forces, unless it be remembered that the real conflict is between the forces of Satan and those of Almighty God. Satan has already suffered considerable defeat at the hands of Michael, the prince of the angels standing for Israel - for when Michael "stood up" to defend the cause of Israel again, the result was that Satan and his forces were cast unto the earth, and the State of Israel came into being after the lapse of so long a period. This is why Satan in order to effect the defeat of the heavenly defenders of Israel, has planned to marshal all his forces on the earth now that he finds himself there.

The raising up of the Beast of the revived seventh head is necessary for these purposes, for he must have the great nations under his control before he can utilize minor forces to attack Israel in the Holy Land. The fifth trumpet unloosed the forces of evil necessary to commence operations towards the accomplishment of this design. The second woe - the sixth trumpet - starts events moving in the Middle East for the raising up of the necessary forces there. Thus at that time, we find as we would expect, through the loosing of the four angels in the Euphrates, a combination of the Arab peoples of that region battling against the rise of Israel.

## THE BEAST OUT OF THE EARTH

Ultimately, out of the strife and turmoil in the Middle East, is to come the Beast out of the earth - the second Beast of Revelation 13.

The first Beast rose up out of "the sea," which as already mentioned, is interpreted in Revelation 17 as "peoples, multitudes, nations and tongues," so the expression "the earth" has also a definite meaning, for one reads the expression in several places in

Revelation, seemingly in a special sense, as in Revelation 16:14, where we read of the "kings of the earth, and of the whole world." From this it may be seen that "the earth" is a special region not to be reckoned as the whole world, and may, no doubt, be interpreted as the prophetic earth, other than the immediate sphere of the Beast. It would appear therefore, to be the areas of Babylon, Medo-Persia and Greece - all in the area now known as "the Middle East." Consequently it is in this area we must look for the second Beast, who is stated to cause "the earth them that dwell therein to worship the first Beast, whose deadly wound was healed."

As far as one is aware, not much notice has been taken of this second Beast by the various schools of prophecy, but in overlooking this Beast, the real actor in this final scene in the fulfillment of prophecy has been ignored. This Beast which has two horns like a lamb and which speaks like a Dragon, is ruled over by the individual known as the False Prophet, and is the main weapon in the hands of the Dragon for the attack on the remnant of the Woman's seed.

Certain statements of Old Testament prophecy which have to be fulfilled in the last days of the dispensation, have puzzled students of prophecy who look for the final persecutor in Europe; will find the true explanation, we believe, in the second Beast with its False Prophet ruler. There are the passages about "the Assyrian," other referring to the resurrection of Babylon, then most important of all, those covering the rise of the king of fierce countenance out of one of the divisions of the Greek Empire which is to take place in the end time. (Daniel 8). Considering this last, one is often puzzled to understand why some students of prophecy seek persistently to identify this little horn of Daniel 8 with that of Daniel 7, and this seemingly on the sole grounds that Scripture speaks of both a "little horns."

### THE FALSE PROPHET

The explicit statement in Daniel 8, that the little horn of that chapter comes out of one of the four divisions of the Greek Empire, should be enough to cause the interpreter of prophecy to exercise caution in seeking to identify the little horn of Daniel seven with that of Daniel eight, unless there are sufficient grounds for concluding that the little horn of Daniel seven, also comes out of one of the four divisions of the Greek Empire. Such a conclusion at any rate, would not appear consistent with the usually accepted theory of the revival of the Roman Empire in ten-kingdom form.

At this juncture one might mention a seldom noticed fact concerning the Book of Daniel, which is, that the first seven chapters are written in Aramaic, while the remaining chapters are written in Hebrew. Without laying undue stress on this, one is inclined to feel that this is caused by the Holy Spirit, with the intention of showing us that whereas the first seven chapters deal with matters pertaining to the course of the times of the Gentiles, the remaining chapters in Hebrew have to do specifically, as we are frequently reminded there - with "Daniel's people." This thought should cause us to examine with due care the remainder of the prophecy of Daniel, by seeking to interpret these prophecies from the true perspective - that of their relationship to the Jews.

Having now made these preliminary observations about Daniel and particularly Daniel 8, let us return to the thought of the Beast out of the earth of Revelation 13, and compare

it with what is stated in Daniel 8 about the ruler who is to come out of one of the divisions of the Greek Empire:-

- (1) Daniel 8:23. He is to be "a king of fierce countenance."  
Rev 13:11. "He spake as a Dragon."
- (2) Daniel 8:24. "His power shall be mighty but not by this own power."  
Rev 13:12. "He exerciseth all the power of the first Beast before him."  
Also Rev 13:15 "He had power to give life to the image of the Beast."
- (3) Daniel 8:25. "He causeth craft to prosper in his hand."  
Rev 13:16-17. "He causeth all to receive the mark in their right hand or in their forehead that no man might buy or sell, etc."
- (4) Daniel 8:23. "He will understand dark sentences."

Opposite this we would point out that the ruler of the second Beast of Revelation 13, is referred to later on as the "False Prophet," and to show that the understanding of dark sentences indicate the False Prophet, we will quote G.H. Pember concerning this "king of fierce countenance." He writes "Since, therefore, it is said of him that he will understand dark sentences we infer that he will be inspired of Satan to attempt rivalry of the Christ in His character of sole revealer of secret things. Here in the words 'understanding dark sentences' we seem to detect one of the secretes of the fascination by which he will bind the world . . . he will dazzle and bewitch men by his solution of the enigmas of life, and possibly by his revelation of powers implanted in humanity buy hitherto unsuspected, of secrets and forces of nature as yet undiscovered."

This last sentence reminds us of the strange powers of this second Beast, for we are told that "he doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men, and he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the Beast." (Rev 13:13-14).

It seems strange that it is this second Best which possesses all these miraculous powers, and not the first Beast. All that is said of this second Beast in Revelation 13, in the way of miraculous powers, is in keeping with the description of the king of fierce countenance, while on the other hand the things said of this king of fierce countenance, while on the other hand the things said of this king of fierce countenance - the little horn of Daniel 8, do not appear in the little horn of chapter 7, other than by their common opposition to God and His people.

We conclude therefore, that just as the identity of the first Beast of Revelation 13 may be established by the aid of the fourth Beast of Daniel 7, so the identity of the second Beast of Revelation 13 - the Beast out of the earth - may be determined by the aid of the vision of the little horn of chapter 8. This little horn, it will be remembered, comes out of one of the four divisions of the Grecian Empire, which occurred on the death of Alexander the Great. These divisions were roughly as follows:-

Cassander - Macedon and Greece.  
Ptolemy - Egypt.  
Seleucius - Babylon and Syria.  
Lysimachus - Thrace and Bithynia.

The question now to be decided is - out of which of these four is the little horn most likely to come? Let us obtain what clues we can from the Scriptures.

It will be remembered that Daniel, chapter 11, refers to these four divisions again. The purpose of the angel in mentioning them to Daniel, is to make him understand what is to befall **his people** in the latter days (Daniel 10:14, 11:2) - so that we learn, first of all, that the purpose of forecasting this prophetic history is to show what is to happen to the Jews in the end time - when they return to their own land for their purification, during the period spoken of as "the indignation." Just as Daniel 8:17-20 speaks of "the indignation" to be accomplished through the little horn of that chapter in the time of the end, so Daniel 11:36 also speaks of the "indignation" having to be accomplished by the one referred to as the "king of the North" who comes from one of the four kingdoms. So as to mark for us the kingdom from which the "little horn" is to come - that there be no mistake when the time comes to interpret the prophecy - we are given in Daniel 11, first of all, an account of the early fortunes of the Egyptian Kingdom under the Ptolemies, and of their encounters with the one who is described as the "king of the North." Egypt is specifically mentioned so as to indicate who is the King of the South, but we must apply to history to find out the identity of the king of the North during that earlier period. There appears to be no doubt as to the identity of the King of the North during that earlier period. There appears to be no doubt as to identity of the king of the North historically for it will be agreed on all sides that the enemy of the king of the South was the Seleucidae. The outstanding individual of their number, was, without doubt, the famous Antiochus Epiphanes, who defile and plundered the temple, and who destroyed Jerusalem. This persecutor of the Jewish remnant in their land in that early day is believed by many to be a type of the Beast of Daniel 7. We believe, however, that he is a type of the False Prophet. We have, therefore, from this account given in Daniel 11, concerning the King of the North and confirmed by history, a strong indication that the False Prophet will come out of this very kingdom - Syria - which was ruled over by Antiochus. The last part of Daniel 11, we believe, to refer to the activities of the Beast out of the earth, acting as the representative of the first Beast of the ten horns.

His kingdom then will be that of the Seleucidae. The Scripture in Daniel 11:4 states that the kingdoms of the four horn would be "plucked up" for others beside them, thus indication a series of changes before the end time. One can surmise that at this "time of the end," the Germano-Roman ruler will be in control over these territories but with the ruler of the former territory of the Seleucidae, as his representative in the Middle East. We can believe also, that at this time, too, a seven year non-aggression pact might be made between Egypt and Israel. However, if this does take place - the indication from Scripture appears to be, that after the laps of the first three and a half years of the pact, it will be broken by the ruler of Syria overrunning Israel and attacking Egypt. Should the foregoing surmise be correct, then it will be seen that the Beast out of the Earth will be Syria, and the two lamb's horns will in all probability be Transjordan and Iraq. Thus we will have the territory of Iraq occupying the place formerly of ancient Assyria and Babylon, so that the prophetic references to these two territories will be fulfilled also at that time.

The thought of one of the two horns of the Beast out of the earth occupying the territory of Assyria would certainly be in keeping with the prophecies of the Old Testament, notably Isaiah 10, which speaks of the Assyrian as the staff in God's hand to accomplish His "indignation." After the indignation against the people of Israel in the

land has been accomplished, God is to "punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." We read further concerning the Assyria, and the glory of his high looks." We read further concerning the Assyrian and his punishment as follows - "Therefore, thus saith the Lord of Hosts, O My people that dwellest in Zion, be not afraid of the Assyrian . . . for yet a little while and the 'indignation' shall cease and mince anger in their destruction." (Is 10:24-25).

In Micah, chapter 5, we read how He, Who was born in Bethlehem is to deliver Israel "when the Assyrian comes into their land." These statements are very suggestive and will not be ignored by the careful student of prophecy.

With regard to the False Prophet and the supernatural powers manifested by him, one is inclined to wonder if after all he is not the one referred to as Antichrist, for while it is true that the Beast of the eighth head is referred to as the "man of sin," and the "lawless one - the son of perdition," the term Antichrist does not appear to be applied to him. Be the False Prophet the real Antichrist or otherwise, his final activities and eventual doom are clearly stated in Daniel, chapter 11, verses 40-45, for after his successful campaign against Egypt, when he hears disturbing tidings out of the east and out of the north and he goes forth with fury to attack - "he shall come to his end, and none shall help him."

However, before all this, he is to be the cause of the intense trouble which is to break out against the people of Israel in the Land. We who live in these days, have already seen how Israel is seeking to consolidate her position in the Holy Land. There in the midst of a world that is all too unfriendly, she will gladly seize opportunities to make alliances that will seem to promise her a measure of security. Thus we can surmise that if either Syria or Egypt offers to make a covenant with her, it will be accepted because of the fear of her other neighbours. Thus it will be, as indicated in Daniel 9:26, that when a covenant is offered to her for seven years, be it by Egypt as suggested, or from the King of Fierce Countenance, it will be accepted.

It will be at this time that the first Beast receives his satanic power and great authority for the final three and a half years period of the dispensation. Under the mantle of this power, the Beast out of the earth will ignore the covenant and move against Israel for the period of intense persecution, which is, as we have seen, to last for the forty-two months (three and a half years) - the time he is empowered by Satan for his dastardly work.

The progress of the False Prophet and the forces under his control culminating in the overthrow of the powerful little State of Israel, seems strange in view of the fact that God's dealings must begin with Israel at any time now that they are back in their own land. But it will be remembered that Israel of old, when in the Land, had many bitter experiences because of their persistent transgression against God, which finally terminated in their being given over to captivity and eventually in being scattered amongst the nations.

We have already seen how their transgressions have severe repercussions in the heavenly regions, where their representative angelic forces under Michael the Archangel, were displaced by Satan and his angels of darkness. Although Satan and his forces have been cast out of this place in the heavens by Michael, at the time of the

setting up again of the State of Israel in Palestine - this stiffnecked people's failure to return to the God of their fathers, and their persistence in disregarding His Holy Laws (they return in unbelief) will enable these satanic forces to rise again against them. This, no doubt, is the meaning of the words in Daniel 8 concerning the King of Fierce Countenance - when we read (verses 10 to 15 R.V.), "and it waxed great even to the host of heaven, and some of the host and of the stars (angles) it cast down to the ground and trampled upon them, yea, it magnified itself even to the prince of the host and it took away from him the continual burnt offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt offering, and it cast down the truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking, and another holy one said unto the certain holy one which spake. How long shall be the vision concerning the continual burnt offering and the transgression that maketh desolate to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2 300 evenings and mornings, and then shall the sanctuary be cleansed."

While some things are difficult to understand in the above passage, nevertheless, it is abundantly clear that it is through Israel's transgression since coming into the Promised Land that the enemy gained the ascendancy, and his representative angel was able to magnify himself to the prince of the host, i.e. Michael, and to cast some of Michael's forces to the ground in the ensuing conflict. The earthly ruler, the False Prophet, who in the beginning was perhaps the one who seemingly made a seven year pact with the Jews, and who, because it is stated (Daniel 11) not to have regarded the God of his fathers, had permitted the Jews to continue in control of Jerusalem, and perhaps to use the Dome of the Rock (Mosque of Omar) as a temple - under the terms of the seven year pact, as we may suppose. Eventually at the end of the first three and a half years and under the afflatus of his full satanically-given super-natural power, he ignores the agreement with Israel and marches against Jerusalem and "encompasseth" it with armies and repeats the procedure of Antiochus Epiphanes, but on a much grander scale - placing seemingly, an image of his European patron in the sanctuary. He sets up at the same time "the tabernacles of his palace between the seas and the glorious holy mountain." (Daniel 11:45).

This is the beginning then of his reign of terror of the three and a half years, when under the patronage of his European overlord, he shall bring about the "mark of the Beast," and demand from the Jews the worship of the Beast. He puts down all rebellion by means of the wing of abominations (Daniel 9:27, R.V.), perhaps aerial bombings. Through this persecution Israel is at last purified and God's wrath is outpoured on the desolator (Daniel 9:27).

As to the meaning of the 2 300 days mentioned in Daniel 8, and without by any means being dogmatic, we will hazard this interpretation - that after the covenant made with the Jews for the seven years, his power gradually increases owing to the continued transgression of the Jews, so that after 250 days have elapsed since the commencement of this seven-year pact, he will have so far progressed as to enable his representative prince angel of darkness to renew the conflict in the heavens, in which he is able to tread some of Michael's angels under foot. This is the starting point for the measurement of the 2 300 days. Then follows, at the end of the 1 260 days from the making of the 7 year pact - the overthrow of Jerusalem, with the defilement of the sanctuary and the treading under foot of the city by the Gentiles. Thus from the time

that the part of the heavenly host is overcome, till the eventual overthrow of Satan's forces, which results in the cleansing of the sanctuary, will be 2 300 days, bringing in the termination of this period at the same time as the 1 290 day period spoken of in Daniel 12:11 - 30 days after the end of the 1 260 day period of the indignation.

It might be well here to pause for a moment to consider a number of things in their order as they are stated to happen, as we may believe, in this seven year period above mentioned, though some terminate shortly afterwards.

### THE SEVEN YEAR PERIOD

- (1) Seven year covenant made with Israel (Daniel 9:27).
- (2) 2 300 days from treading down of the host till the sanctuary cleansed (Daniel 8:14).
- (3) Saints of the Most High given into the hands of the little horn of Daniel seven for three and a half times (Daniel 7:25).
- (4) Covenant broken for last half of week (Daniel 9:27 and 11:30-31).
- (5) End of wonders when power of holy people broken in pieces (Daniel 12:7).
- (6) Jerusalem trodden down 42 months (Rev 11:2).
- (7) Woman nourished for three and a half times (Rev 12:14).
- (8) Woman's place prepared for 1 260 days (Rev 12:6).
- (9) Authority given to Beast to continue 42 months (Rev 13:5).
- (10) From time of taking away of continual burnt offering and setting up of abomination, till purification 1 290 days (Daniel 12:11).
- (11) Blessed time commences for those who endure and come to the end of 1 335 days - the start of the Millennium (Daniel 12:12).

A perusal of the above times will reveal first of all concerning the Beast that authority is given to him to perform his works (R.V. margin) in 42 months. What the main of these works may be, is suggested by the reference to him in Daniel 7, which says that the saints of the Most High are to be given into his hand for three and a half times (the same period three and a half times of years - 42 months). Now we are told in Daniel 12 that the power of the holy people is to be broken in pieces in three and a half times, seemingly (in view of the context) by the King of the North.

Now as we have already seen by the same context that this King of the North comes out of the section of the Greek Empire given to Seleucius, and that the Beast comes through the revived Germano-Roman head, it must be manifest in view of this that the Beast delegates his power to the False Prophet to do this work for him. Thus it is that he exerciseth all the authority of the first Beast in his sight. (Rev 13:22).

For this final three and a half years of the end time, the Dragon can no longer attack the Woman Israel, scattered abroad among the nations, for God has prepared a place for her where they may nourish her 1 260 days. By means "of the wings of a great eagle" - being suggestive of this, that the appointed place is the United States of America. At any rate the people of Israel who are not in the Land, are to be preserved in some safe place until the time of trouble in Palestine has been brought to an end by the return of the Messiah, when the remainder of Israel is also to be gathered to the Land (Is 66).

These three periods of time in the above list, which overlap the terminal date of the seven year period, are the 2 300 day period which begins with the treading down of the heavenly host, and ends with the cleansing of the sanctuary. Jerusalem is to be liberated at the end of the 1 260 days. Also between the liberation of Jerusalem and the setting up of the Messianic kingdom there is to be an interval of 75 days, to the end of the 1 355 day period. It is during this interval that the judgment of the nations takes place (Matt 25:31-46). It appears from the context that the outcome of this national judgment depends on the treatment meted out (by the nation being judged) to Christ's brethren - the Jews. The nation that has been merciful to the Jewish people is allowed to retain its national identity and to go on into the Millenium, at which time the individuals comprising that nation have the opportunity of accepting Christ as Messiah and Saviour. Those nations which have maltreated the Jews, are meted out the treatment to be given to the nations of the Beast, and their nationals who have followed Antichrist are lost eternally. However, it may be surmised that those who have not accepted Antichrist, and who have never heard the Gospel, will be given that opportunity during the Millenium.

### THE TWELVE TRIBES RESTORED

Before commencing the subject of the Two Witnesses, it is necessary, in view of the fact that they are to prophesy to the restored Twelve Tribes of Israel in the Land, to show that all twelve tribes are there in sufficient numbers to fulfil the prophecies which speak of their return. Those who teach that all Israel has been abandoned in favour of the Church, overlook some very obvious statements not only in the Old Testament prophecies, but also in the New Testament. For instance, Christ promised the twelve apostles that "Ye that have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel" - (Matt 19:28 and Luke 22:30). Then Paul, when before Agrippa, said, "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our **twelve tribes** instantly serving God day and night, hope to come."

Consider also, the fact of the twelve thousand out of each of the twelve tribes of Israel, being sealed, to protect them from the terrible things which are to happen during the three and a half years of Israel's tribulation and it should be obvious that they, the twelve tribes, must be fully represented in Israel even now, for the sealing must take place before the three and a half years commence, and therefore before the Church is raptured.

Let us now, for the sake of brevity, take only one of the many Old Testament prophecies - that of Ezekiel 37:15-28 - which mentions the restoration of both Houses of Israel, went into captivity first, while the Southern House, known as the House of Judah, went into captivity some time later. The Northern House - the House of Israel - was composed of the ten tribes, and the House of Judah was made up of the tribes of Judah and Benjamin. In the prophecy in question, the House of Israel is also spoken of as the house of Joseph represented by Ephraim. This explanation is necessary to a proper understanding of this prophecy. The prophecy states in verse 19, that God "will take the stick of Joseph . . . and the tribes of Israel his fellows and will put them with . . . the stick of Judah and will make them one stick and they shall be one in Mine hand." Then, verse 21, tells us that God will take the children of Israel - the Twelve Tribes - from

among the heathen, and He will make them one nation in the Land . . . and they shall be no more two nations.

In the next chapter, (Ezekiel 38), we read of the invasion at Armageddon of the "Great Northern Confederacy" of communist nations headed by Russia. The eighth verse of this chapter indicates that in the "latter years" the above-mentioned forces are to come into the land that is brought back from the sword, to the land of unwalled villages (a possible reference to the Kibutzim). Now as most students of prophecy are agreed that this Northern Confederacy is to invade restored Israel at Armageddon, it will be apparent that both Houses of Israel must be already in the Land.

There are those however, who contend that both Houses were sufficiently represented when 42 360 of Judah and Benjamin with a few of the Houses of Israel returned after the Captivity. Those who hold this view overlook the fact that the bulk of the House of Judah, as well as all of the Ten Tribes, remained in exile. Then, too, of those who did return, their descendants were mostly scattered abroad after the destruction of the Temple, while the few that remained were forced to depart after the Bar Kochba revolt in A.D. 135.

What must be realized, is, that God had His time, when He would bring about the fulfillment of His word, according to the various prophecies. So what we have seen in our day is the restoration of over three millions of Jews to the Land. These represent both Houses, though no longer known as the House of Israel and the House of Judah. They are now known as the Ashkenazim and the Sephardim - the former representing the Ten Tribes of the House of Israel, while the Sephardim represent the House of Judah. Obviously in a book of this nature it would be impossible to go into their identification fully; but for those who are interested, the full story can be obtained in a booklet entitled "Israel - The Ten Tribes - The Ashkenazim," by this present author.

## THE TWO WITNESSES

A most interesting subject is the identity of the Two Witnesses of Revelation, chapter eleven. As the Scripture tells us in identical language that the Beast will wage war not only against them, but against the "saints," we may consider who those saints are, at the same time. It is not to be thought that the word "saints" is applicable only to those who are members of the Church, which is Christ's Body through the New Birth, for we find from Scripture that this title is also applicable to the obedient amongst the children of Israel. One example which may be cited is where Moses blesses the children of Israel before his death, and refers to those God loves and who sit at His feet as "saints." (Deut 33:3).

It should be understood, therefore, that when we read in Daniel 7:21, that the "little horn" made war with the saints and prevailed against them, he is not referring to the saints of the Church, for as we have seen earlier, the Church is to be raptured at the commencement of this final three and a half years. Daniel is referring to those of Israel who, during the witness of God's two prophets, are "made white and purified." Now while it is stated that the little horn of Daniel seven is to make war on the saints and wear them out, we know, too, that it is recorded in Daniel 8 that the little horn of that chapter is to destroy the mighty and holy people (verse 24), However, knowing as we do, that this little horn - the King of Fierce Countenance - is the Beast out of the earth -

the False Prophet, we also know that what he does, he does by the power of the Beast out of the sea, and not by his own power. In Rev 11, we read that the Beast out of the Abyss is to make war "with the two prophets and overcome them and kill them." The Dragon also is stated to make war on the remnant of the Woman's seed. From all this we can conclude that the purified ones- the saints, will undoubtedly be followers of the Two Prophets, and with them, will be singled out for whatever is meant by the expression - "make war on them."

The identity of these Two Prophets, of Witnesses, has been a matter of much speculation, but although there is much to be said for each of these interpretations, the one having the greatest likelihood of being correct is that they are Moses and Elijah, for in many ways the Two Witnesses, are strongly reminiscent of the two aforementioned mighty men of God - Moses as the representative of the Law, and Elijah the representative of the Prophets, Was it not Moses who had power over the waters and who smote the earth with plagues? Was it not Elijah who shut heaven for three years and a half - the exact period of time mentioned in Revelation 11? Again Moses and Elijah are the two persons who appeared with Christ at His transfiguration. They are mentioned also, side by side, in Malachi 4:4-5, in connection with the coming of the great terrible day of the Lord, where concerning Elijah it is specifically stated that he must come before that great and terrible day. Christ tells us that although John the Baptist came "in the spirit and power of Elijah," as the messenger to prepare the way before Him, the actual Elijah truly must come first and restore all things. This statement was made after the transfiguration, while the disciples still talked with Him, and it must be literally fulfilled. The mention of it was called forth by the appearance of Moses and Elijah on the mount.

Elijah was caught up to heaven without dying, and great mystery surrounds the death of Moses. God buried him, while at the time of his death he was still strong and healthy. The Devil disputed afterwards about his body with the Archangel Michael. This suggests that his body was in some way preserved by God for a future purpose. We can conclude, therefore, that when Moses appeared with Elijah on Mount Carmel, his spirit had returned to his body and he was in the same former state of natural life, for, he had been kept in that state somewhere in the heavens. It will be remembered that these Two Witnesses are to be put to death at the end of their three and a half years of prophesying, consequently, whoever the prophets are, they must have natural or Adamic life, seeing they are to be put to death.

The main purpose of their witness is to offer "oil" to Israel in the Land, and to strengthen those who are being purified during the ordeal of "the indignation." This remnant of the Woman's seed is stated to "keep the commandments of God and to have the testimony of Jesus Christ." Some might suppose, that because of this statement, this remnant must be Christians left behind after the rapture, but let it be remembered that Christians are not under the law, and so would not be spoken of as keeping the commandments. The other statement that "they have the testimony of Jesus Christ" presents a greater difficulty, but there is an explanation for it to be found in Revelation 19:10, which verse tells us that "the testimony of Jesus Christ is the spirit of prophecy." This means that the Old Testament prophets testified concerning Jesus Christ (1 Peter 1:11). Thus, these law-keeping Israelites in the Holy Land at the end time, will have the testimony of Jesus Christ with them in the persons of these Two Prophets - because they have the spirit of prophecy.

In the statement (Rev 11:4) that the Two Prophets are the two olive trees, and the two candlesticks - we have a clue to their main purpose - that of giving oil and light to Israel. This purpose may be seen in a clearer manner by comparing Revelation 11 with Zechariah 4, which shows the Two Witnesses as two olive trees pouring out oil into the seven-branched candlestick. This latter is a symbol of Israel, and not for the Church, as might be erroneously supposed by the superficial reader of Revelation, who mistakenly thinks that the seven-branched candlestick of Zechariah is one and the same as the seven candlesticks representing the seven churches. These in Revelation - are seven single candlesticks, with Christ depicted as moving about in the midst of them.

The offering of oil to Israel, now back in the Land, is further brought out for us in the parable of the ten virgins (Matt 25). They all slumber - indicating the state of blindness or sleep (Rom 11:8) in which these Israelites returned to the Land of Israel. During the period of their purification in the land, and through the preaching of the Two Prophets, many of this people of Israel, turn again to the God of their fathers, and are thus in a state of preparedness for the coming of the Bridegroom at the midnight hour. Those five foolish virgins who had not sufficient oil were told to go and procure oil from those who sold - the Two Prophets, who were the only ones from whom oil could be obtained.

### THE MAN-CHILD

Having just made mention of the Royal Bridegroom, the Lord Jesus, returning at the midnight hour from His marriage to His bride - the Church; it is time for us to consider the closely-related symbol - the Man-Child, as promised earlier in this book.

The key to the identity of the Man-Child is to be found in the mention of "the rod of iron," which identifies not only Christ, but also the Church, as being represented by this particular symbol. The Man-Child in the 5th verse of this 12th chapter of Revelation, is stated to be destined "to rule all nations with a rod of iron." Then in chapter 19, verse 15, speaking of Christ, it also states that "He shall rule all nations with a rod of iron," so in these two quotations alone there is sufficient to show that the Man-Child is Christ.

But that is not at all, for Psalm 2 and the 9th verse, speaking of the Son, states that He shall break the nations with a rod of iron, and shall dash them in pieces like a potter's vessel. This mention here of the rod of iron, is couched in language with which we are familiar from our reading of Christ's promises to the overcomers of the seven churches, for in Revelation 2:26-27, He promises them in almost identical words of the 2nd Psalm, that "He that overcometh . . . to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall be broken in shivers: even as I received of My Father." It becomes apparent, therefore, by comparison of these Scriptures, that the Man-Child is not only Christ but also the Church, which is His body.

One further point emerges, which is, that as the Man-Child was born of the Woman - Israel, it is again true, that Christ is also born of Israel, and that the Church came into existence through Him.

There is one point concerning the Man-Child mentioned in the 15th verse of Revelation 12, which requires clarification. This verse appears to state that the Man-Child was

caught up to God at birth, however, we know that this was not so. In facing up to this difficulty, it is to be remembered first of all that the process of birth continues till the last member is added to the Church, bringing about the completion of the birth of the Man-Child. Then secondarily, we must not forget that Psalm 2, taken in conjunction with such Scriptures as Acts 13:33, speak of Christ being begotten in the sense of being resurrected. Therefore, as the Man-Child is not only Christ, but also the Church, when the last member is added and the trumpet sounds - the living believers are changed and the dead in Christ are resurrected, then indeed, the Church will be caught up into the Father's presence, as was stated concerning the Man-Child.

## ARMAGEDDON

The commencement of the final three and a half years of the age will see the Beast as the leading power in the World, with his representative, the False Prophet in possession of Israel and the Middle East. Towards the end of the three and a half years the rumblings and thunderings of the coming storm may be heard. The old enemy of the King of the North - Egypt, will be in revolt against him, and he will be in that land to quell that revolt. At this time, other forces mentioned in Scripture as the Kings of the East, will see in this a golden opportunity to invade the Middle East. This move will cause the Germano-Roman Beast to come to the assistance of his representative - the False Prophet; and this in turn will precipitate a move by Russia and her satellite allies to enter the conflict; though this move will be opposed by America and Britain (the Merchants of Tarshish). Soon all the representative armies of all the great nations will converge on Israel as indicated in Revelation 16:12-16, then as may be deduced from Zechariah 14:12, atomic warfare will break out, resulting in terrible and unimaginable destruction and loss of life.

It is at this juncture, when mankind appears to be bringing about his complete annihilation, that the armies of heaven appear led by the Lord Jesus, Who speedily, with the sword of His mouth, puts a stop to the conflict. It is then that the judgment of the nations takes place, when the Beast and the False Prophet meet their doom, together with all the other anti-God nations and peoples.

It is at this time that what we read in 2 Peter 3 takes place, when the heavens are to be cleansed by fire of tremendous intensity. The earth also and the works that are therein are to be uncovered (euphetesetai) - not "burned," as translated by most versions. The works are to be uncovered for judgment, as may be seen from Isaiah 26:21. When all this has been accomplished under Christ's direction, there will then be what is termed "new heavens and a new earth wherein dwelleth righteousness." That this is, in effect, really the same earth and heavens, but renewed as the outcome of purification, can be fully understood by all - who have through faith in Christ, become "new creatures." What appears to be the same person as before, but has now been "born again," has been made a new creation in Christ Jesus.

## THE MILLENIUM

This new earth is to experience many wonderful changes as Christ commences His reign of 1 000 years. For one thing, Satan will be no longer at liberty, as formerly, to move about tempting mankind to do evil, for he - with, no doubt, his evil forces - is to be bound in the Abyss for the full 1 000 year period. (Rev 20:1-3). Then, though not attempting to be dogmatic, this author with many others, believe that it is then that the New Jerusalem descend over the earth, this providing the place of government for God's resurrected ones. Thrones are placed, and two companies are to commence ruling under Christ's direction. The first company is the Church, while the second company consists of those of Israel, who had suffered for the word of God in Old Testament times. These, as we have seen earlier in this book, are united with those who had obtained the victory over the Beast, and this whole Israelitish company also "lived and reigned with Christ a thousand years."

We read also of a glorious transformation for those living on the earth. These are they, who never having heard the Gospel, are permitted, as the remnants of the nations (Zech 14:16) to go on into the Millennium. They as earth-dwellers shall then enjoy true equality, with every man dwelling "under his own vine and fig tree," under Christ's reign, which shall be benevolent, though firm, as indicated by the use of the symbol of the rod of iron.

Then as to the earth itself, a marvelous change is to take place - as we read from Isaiah 11:1-9 and 65:17 - to end. The very nature of the wild beasts is to be changed, so that there are to be no carnivorous animals - all will be graminivorous. The law is to go forth from Mount Zion, and the people of Israel shall then come into their own as God's representative nation, to bring light to the Gentiles by teaching them how to give heart allegiance to Christ.

We must now consider what happens to those who during the Millennium, fail to truly accept Christ, and who only give outwardly a grudging obedience to His rule. It will be understood that during the 1 000 years, the population will have increased again tremendously, so that those who are righteous and those who are inwardly rebellious are both exceedingly numerous. Those who have become righteous, by believing wholeheartedly in Christ, will in consequence have their names written in the Book of Life. On the other hand, those who continue in a state of inward rebellion, will at the end of the thousand years, when Satan is released from detention, hail him as the deliverer. He, of course, now that he is permitted to test the allegiance of the peoples once more, will find a ready following from those who had rebellion simmering in their hearts.

The number who follow Satan as their deliverer, is so great as to be describe symbolically as God and Magog. These rebels under Satan's guidance will attack the earthly Jerusalem; while Satan and his evil angels will attack the New Jerusalem. The revolt is short lived, for fire from heaven slays the earthly rebels. They will be resurrected for judgment before the Great White Throne, while Satan and his evil forces are to be cast immediately into the lake of fire, thus bringing to an end all rebellion for ever.

After the Great White Throne judgment "the earth and the heavens flee away and no place shall be found for them." It is at this time that 1 Corinthians 15:24-28 is fulfilled,

when Christ delivers up the Kingdom to God, having put down all rule and all authority and power, so that when all things have been subdued by the Son, then shall the Son also Himself be subject unto God, THAT GOD MAY BE ALL IN ALL.

## APPENDIX

### DANIEL'S SEVENTH WEEK

A further exposition is added here as being necessary to explain to students of prophecy how Daniel's seventieth week fits into the prophetic picture as presented in this book. It is very possible that some may be inclined to dismiss this prophetic interpretation because of the generally held theory concerning the said seventieth week. (Daniel 9:26-27). On the surface the accepted theory appears to provide reasonable grounds for holding that there will be a revived ten-kingdom Roman Empire.

The prophetic interpretation usually put forward appears to be that as the Romans destroyed the city and the sanctuary - the coming prince must also be of the same people and origin. However, it is difficult to determine from this, as to whether it is intended that the prince is to be an Italian after the pattern of Mussolini, or otherwise!

Now as it is this author's belief that the coming prince - the Antichrist - is to be a German, this position must be defended, in view of the belief just expressed, which appears to be the accepted Futurist position.

First of all, then, it is historically correct that the Romans destroyed the city and the sanctuary; however the Scripture does not state that "the Roman prince that shall come" shall make a seven year covenant. What the Scripture (Dan 9:26) does say is that "**the people of the prince that shall come**" shall destroy the city and the sanctuary. So the prophecy leaps over the years to the End Time, when Antichrist is revealed, and when he the prince-ruler over nations shall confirm the covenant with many for one week (of years) i.e. seven years.

As explained earlier in this book, the seventh head of the Dragon, and, of course, of the Beast, was a Germano-Roman head, with the rule almost entirely provided by German rulers. One recognizes, too, that during the period of the Beast of the seventh head, the Woman - the Babylonish harlot, rode upon the Beast of the seventh head, and undoubtedly exercised considerable influence on the nations which came under the successive German rulers, so much so, that the Roman Empire of that period was called the "Holy Roman Empire," which title was renamed by Hitler - the "Deutches Reich!"

It will be remembered from what is written in this book, that the Seventh Head - the Germano-Roman Head, was wounded to death and then revived again as an Eighth Head - and described as "the Beast out of the Pit." It should be noted carefully that the Woman - the false church, no longer rides on the Beast, when under the Eighth Head, In fact it is the ten crowned horns of the Eighth Head, now empowered, which are to destroy the Whore, which obviously means the complete destruction of the false church with its head, i.e. the head of the church. Consequently those who claim that the Pope is Antichrist, are seen to have taken up an untenable position.

It now becomes clear that the "Coming Prince - the Antichrist" - who is to rule not only over the Ten Kingdoms - but over most of the Middle East as well, is a German, and of the West German Kingdom - after the pattern of Hitler, though he too, like Hitler, may be encumbered with an Italian ruler of the Mussolini type.

One thing further must be noticed - "the prince that shall come," is to **confirm** the covenant with many for the seven year period. Now the word "confirm" (A.V., Darby, etc.), seems strongly to suggest that the said covenant was made by others and not by him personally. Thus it is possible that an Arab Nation, such as Egypt, could make a treaty of non-aggression with "the many," i.e. the majority of the parliament (Knesset) of Israel, which this West German ruler will confirm. However, with mounting opposition from the other Arab nations led by the ruler of Syria, the German Antichrist, will, for political expedience, cease his support of Egypt, when at the beginning of the three and a half years, under full Satanic power, he will make the ruler of Syria his representative over the Arab world. This Syrian ruler who is then revealed to be the Beast out of the Earth - the False Prophet, will then, empowered as he is by the Beast, follow out a jointly concocted plan, and launch an attack on Israel, thereby bringing about Israel's overthrow, and the commencement of their three and a half years of tribulation, until at the end of that time they are delivered by the coming of their King Messiah - the Lord Jesus.