

The
Revelation

A Book
With 7 Seals ?

Ewald Frank

Copyright by
Publishing house: Freie Volksmission Krefeld e. V.
P.O. Box 100707, D-47707 Krefeld, Germany
ISBN 3-920824-10-5

Krefeld, January 1995

CONTENTS

FOREWORD	7
CHAPTER 1	9
Introduction	
The “Day of the LORD”	
Origin and significance of the prophetic word.....	9
The Revelation of Jesus Christ	
as it was given to John.....	12
The salutation	
to the seven churches	14
The unforgettable experience	15
CHAPTER 2	
The seven messages of the resurrected LORD	
First message:	
Keep the first love	16
The second message:	
Remain faithful unto death!	19
The third message:	
Warning on Balaamism and Nicolaitanism	20
The fourth message:	
The dark age —	
Warning about deception and wrong inspiration	21
CHAPTER 3	
The fifth message:	
The Reformation Age —	
Strengthening the weak in faith	24
The sixth message:	
The Philadelphia Age —	
The time of brotherly love	26
The seventh message:	
The admonition to the church in its final state	27
CHAPTER 4	
A glimpse into heaven.....	30

CHAPTER 5

The mysterious book with the seven seals 32

CHAPTER 6

The opening of the seals
The unveiling of the power of the antichrist
A general view 34

First seal
The antichrist in his first stage:
The insignificant beginning 35

Second seal
The antichrist in his second stage:
The exercise of power and blood shed 37

Third seal
The antichrist in his third stage:
The Dark Ages 38

Fourth seal
The antichrist in his fourth stage:
The death-bringing mixture 39

Fifth seal
The Jewish martyrs of the past and the future 40

Sixth seal
A look into the beginning of the Day of the LORD
World-wide natural catastrophes 42

CHAPTER 7

The sealed from the Jews 44

The multitude coming out of the great tribulation 47

CHAPTER 8

The seventh seal
The silence in heaven
Mercy seat becomes judgement seat
Introduction to the seven trumpet judgements
The first four trumpets..... 49

CHAPTER 9

The incomparable torment
The fifth trumpet — the first woe 52

The sixth trumpet — the second woe 54

CHAPTER 10

An intermediate vision: The open book	
The LORD as the Angel of the covenant	56
John and the little book	64

CHAPTER 11

The second intermediate vision:	
The measuring of the temple and	
the ministry of the two witnesses	65
The seventh trumpet — victorious rejoicing in heaven	
Proclamation of the Christ's reign on earth	68

CHAPTER 12

The woman clothed with the sun	
Christ and His Own	
Satan — the red dragon and his followers	74
The final casting out of the dragon from heaven	
His fight against Michael and his defeat	78

CHAPTER 13

The visions of Daniel in review of	
and in connection with the Revelation	83
The seven-headed beast out of the sea	86
The beast out of the land	92
The mysterious mark of the beast	96

CHAPTER 14

The Lamb and the sealed 144,000	104
The everlasting Gospel	
and the three angel announcements	106
The great wheat harvest at the end of the time of grace	108
The harvest of the vine of the earth —	
execution of God's wrath	110

CHAPTER 15

The seven bowl judgements	
and the multitude at the crystal sea	112

CHAPTER 16

The seven bowls of wrath:
The final judgements of God's indignation 115
Satanic trinity: dragon, beast, false prophet 118

CHAPTER 17

The woman riding on the beast 120

CHAPTER 18

The destruction of the great Babylon 125

CHAPTER 19

The rejoicing in heaven over the destruction of Babylon
The marriage of the Lamb 127
The last battle the LORD decides Himself 130

CHAPTER 20

Binding of Satan
Completion of the first resurrection
by the martyrs
The Millennial Kingdom 132
The second resurrection and the final judgement 138

CHAPTER 21

Announcing of the new heaven and the new earth
The glory of the New Jerusalem
The terrible fate of the lost 139
The description of the New Jerusalem 144

CHAPTER 22

The river of life and the trees of life
The paradise-like condition during the Millennial Reign 147
The final admonishment to the believers 149
Conclusive words of Jesus 151

APPENDIX

The 70 weeks of Daniel and
the current events with Israel
in the light of Bible prophecy 152

EPILOGUE 167

FOREWORD

In this exposition we shall mainly deal with the time span of the New Testament Church and take into consideration the passages of the Scripture which shed light upon the course of time. The main emphasis will be on the prophetic book of the Bible, the Revelation — the Apocalypse. The prophetic scripture contains symbols which are indeed hard to understand. Many Bible scholars and teachers have therefore put aside this book, while others have expressed their own thoughts about it. In reality, until now we did not have a true balanced, “up to date” literature, which would take us into the newest stand according to the rapid prophetic developments.

This was not possible, because only through the fulfilment of the events foretold in the Holy Scriptures could those developments be seen, understood, recognised and placed correctly. The first and the last generation of the Christian era are the most privileged according to Bible prophecy. We give all glory and honour to God Who knows all things and could foretell all the events and have them written down in advance. In order that all will find it easy to follow, we shall deal successively with the chapters starting with the first to the last. To make this exposition as complete as possible, reference to other places in the whole Scripture was made.

Although the subjects are dealt with briefly, this should be a sufficient cue for all interested Bible readers to find access to the counsel of God. May God grant the understanding of the Scriptures by divine revelation through the Spirit to all who search this text of the Revelation. Blessed are all those who read and understand the inspired Word by the Spirit. The Spirit of God searches all things (1 Cor. 2: 10-16).

CHAPTER 1

Introduction

The “Day of the LORD”

Origin and significance of the prophetic word

John the seer came to the isle of Patmos because of the **Word of God** and for the **testimony of Jesus**. There he was taken up in the Spirit of God like in a trance. He saw the most important events pertaining to the plan of salvation transpire the **Day of the LORD**. The Day of the LORD is described thoroughly in the Old and the New Testament. The assertion that the Day of the LORD is the Sabbath, or the Sunday is a misunderstanding and does not apply. The *Day of the LORD* is the space of time which follows the *Day of grace and salvation* (Isa. 49: 8; 2 Cor. 6: 2; Heb. 4: 7) — the seventh day in the divine counting of time. God counts prophetically, dealing with days as we do with years. With God one day is like our one-thousand years. *“But, beloved, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day.”* (2 Pet. 3: 8; Ps. 90: 4).

Since the beginning of time, we deal with seven such days as allotted to mankind by God. Roughly estimating, two such days, namely two-thousand years, elapsed from Adam to Abraham, then again two-thousand years from Abraham to Christ, and now we experience the end of *the last two days* wherein God’s Spirit is working on earth during the two-thousand year period of the time of grace allotted to us (Acts 2: 17). The seventh day will be the space of the Millennial Reign of Christ on earth, lasting one thousand years (Rev. 20).

Before the Day of the LORD should come, God promised to send the Prophet Elijah (Mal. 4: 5-6). The **Day of the LORD**, the last space of time consisting of one-thousand years, will be ush-

ered in by judgements where the climax will be at the battle of Armageddon (Rev. 16: 12–16; 19: 11-21; Ezek. 38: 20+23; Joel 3: 9-17 a. o.). For the ungodly, that day will be without mercy, a day of wrath and anger, when it will be fulfilled, *“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible **day of the LORD** come”* (Joel 2: 31). See also Isa. 13; Ezek. 30: 3; Joel 2: 1-2; Joel 3: 14; Zeph. 1: 14-15; Acts 2: 20; 2 Pet. 3: 10; Rev. 6: 12-17 a. o.

The seventh day — the one thousand year reign — is the rest day of God. At the end of that day, Satan will come up for a moment of time and gather all nations under the leadership of Gog and Magog for the final battle. Then all ungodly forces will be destroyed (Rev. 20: 7-10). Thereafter follows the last judgement known as the “White Throne Judgement” and then comes into existence the new heaven and the new earth and time merges into eternity.

Before the **Day of salvation**, the LORD God sent His angel in the person of John the Baptist who prepared His way (Mal. 3: 1; Mt. 11: 10 a. o.). He performed his ministry in the spirit and power of Elijah; to turn the hearts of those who were in the faith of the Old Testament fathers to the new beginning of the children of the New Covenant (Mal. 4: 5a; Lk. 1: 17). *“The same came for a witness, to bear witness of the Light, that all men through him might believe.”* (Jn. 1: 7). He bridged the Old to the New Testament (Lk. 16: 16), preparing the way of the LORD and making straight the path of our God (Isa. 40: 3; Mk. 1: 1-4 a. o.).

The prophet who was to come before the **Day of the LORD** breaks forth, had to have his ministry now, at the end of the *Day of salvation* in this last church age to turn the hearts of the New Testament children back to the covenant word of the apostolic fathers (Mal. 4: 5b). His Bible based ministry would bring the true Church of God back into the original faith by restoring all things as they were in the beginning. By a mighty move of the Holy Spirit which the Scripture calls “latter rain” she will be placed back into her divine order (Jas. 5: 7-8). Jesus Himself spoke about this ministry in the future tense, *“Elijah truly shall*

first come, and restore all things" (Mt. 17: 11). He also confirmed the part referring to the ministry of John the Baptist as having already taken place (vv. 12-13). When John started with his ministry he was asked three questions, one of them was, "*Art thou Elijah? And he saith, I am not.*" (Jn. 1: 21). In verse 23 he referred to the prophetic utterance in the Old Testament which was in reference to him and his ministry.

As Elijah took twelve stones according to the twelve tribes of Israel to rebuild the altar of the LORD and call the people back to God (1 Ki. 18), so through the last message the doctrine of the twelve apostles is being established and God's people are called back to the LORD and His Word. We are now experiencing this last phase according to the plan of salvation.

The Apostle Peter made reference to the promise of restoration in the Church of Christ while preaching his second sermon after the Day of Pentecost. He said, being led by the Spirit, "*... when the times of refreshing shall come from the presence of the LORD;*

And he shall send Jesus Christ, who before was preached unto you,

*Whom **the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the age began.***" (Acts. 3: 19-21). Already at the beginning of the New Testament Church, the Holy Spirit predicted through the mouth ordained of God what would take place at the end. Right before the return of Christ the true Church would be placed back into the same state the original Church was.

The Revelation of Jesus Christ as it was given to John

In the first chapter, we are faced with the total unveiling of Jesus Christ, in Whom all the treasures of wisdom and knowledge of God are hid (Col. 2: 3). By Him the same are also revealed. From the very introduction, we understand the all embracing significance of the statement, "*Revelation of Jesus Christ.*"

"The Revelation of Jesus Christ, which God gave unto him (John), to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant, John,

Who bore witness of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

*Blessed is he that readeth, and they that hear the words of this prophecy, and keep **those things which are written in it;** for the time is at hand."* (Rev. 1: 1-3).

John received this divine revelation in a supernatural way through the commission of «His angel». Angels in general are ministering spirits (Heb. 1: 14) who on special occasions appear visibly in human form. In chapter 22: 8-9, John tells about the overwhelming part in this supernatural experience; he fell down before this angel to give praise, then he was told by the angel, "*See thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them who keep the words of this book. Worship God.*"

According to Lk. 1: 11-20, the angel, Gabriel, brought the wonderful news about the birth of John the Baptist to his father Zacharias. As recorded in verses 26-38, the same angel later visited Mary and announced the birth of Jesus Christ. In Lk. 2 we find a record that the shepherds near Bethlehem experienced that great event, being present when the angel gave this outstanding announcement and all the heavenly hosts were singing in a choir here on earth, "*Glory to God in the highest, and on earth peace, good will toward men.*" (Lk. 2: 8-14).

The appearance of angels is well documented in the Old and the New Testament. It always happened for a special purpose in connection with **service and message**. On the isle of Patmos it happened for the purpose, “... **to show unto his servants things which must shortly come to pass**”. The terminology, “revelation”, should have been better translated as, “unveiling”, according to the Greek word, “ΑΠΟΚΑΛΥΨΙΣ” (apokalupsis) in the original text.

In this last book of the Bible, very important happenings and events are unveiled which especially touch the end-time and are of greatest significance. Those who read and listen to the words written in this last book of prophecy, and keep the same, have the blessing pronounced on them. Thus we find, right at the beginning in chapter 1: 3, and at the end in chapter 22: 7. Therein, God has made known His plan of salvation right to the very completion. The testimony of God is therefore entirely complete. The LORD thought about everything. He has not forgotten one single event. Therefore, nobody should add or take away from it, leave alone come up with new revelations. Whenever that is done by self-appointed “prophets” and “prophetesses”, it certainly does not originate with God and must be rejected.

Every revelation which comes from God will always coincide with the testimony of the Holy Scripture. Thus we have, as fallible human beings, access to the infallible Word. The Holy Spirit Who inspired and led the writers in the past also leads today into all the Truth of the Word.

The salutation to the seven churches

John salutes the seven churches, which God had chosen among the many assemblies to characterise the one Church in the seven different epochs. He testifies about Jesus Christ, the **faithful and true witness, the first born** of the dead and the One who rules over the kings of the earth. *“Grace be unto you, and peace, from him who is, and who was, and who is to come, and from the seven spirits who are before his throne;*

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

And hath made us a kingdom of priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.” (vv. 4-6).

Thereafter, the seer announces the coming of the LORD at the commencing of His reign as King when every eye shall see Him, *“Behold, he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.”* (v. 7).

This coming does not refer or describe His return as Bridegroom (Mt. 25: 1-13), Who will take His Own home before the terrible Day of the LORD comes (1 Th. 4: 13-18), but rather His coming when He shall sit on the throne of His Glory to judge (Mt. 25: 31) and then to reign one thousand years (Rev. 20: 6). The One Who is coming introduces Himself as follows, *“I am Alpha and Omega, the beginning and the ending, saith the LORD, who is, and who was, and who is to come, the Almighty.”* (v. 8). **That is the testimony of Jesus.**

The seer is known to be the disciple who was very close to Jesus. He mentions the personal tribulation and also the participation in the future reign, as well as the steadfastness and endurance in Jesus Christ. He heard the mighty voice of the resurrected LORD, *“What thou seest, write in a book, and send it unto the seven churches ...”* (v. 11).

The unforgettable experience

After this he saw the glorified and highly exalted LORD in His divine majesty, walking in the midst of the seven golden lampstands as Son of man. *“And I turned to see the voice that spoke with me. And being turned, I saw seven golden lampstands,*

And in the midst of the seven lampstands one like the Son of man, clothed with a garment down to the foot, and girded about the breasts with a golden girdle.

His head and his hair were white like wool, as white as snow; and his eyes were like a flame of fire;

And his feet like fine bronze, as if they burned in a furnace; and his voice like the sound of many waters.” (vv. 12-15). The seven golden lampstands speak of the fact that the New Testament Church goes through seven special epochs.

The Prophet Moses was told by the LORD to make a golden lampstand. He received precise information of how it should be done (Ex. 25: 31-40). The Prophet Zechariah testifies, *“I have looked and, behold, a lampstand all of gold, with a bowl upon the top of it, and its **seven lamps** on it, and **seven pipes** to the **seven lamps**, which are upon the top of it.”* (Zech. 4: 2). The bowl with oil above the lampstand with the **seven pipes** leading to the **seven lamps** symbolically represent the fullness of the Holy Ghost that flows into the New Testament Church always afresh during the seven church periods.

“And he had in his right hand seven stars ...” The LORD holds the seven stars which are the seven angels to the seven churches in His hand. These messengers of God have a direct supernatural commission. No man exercises power over them. No council can influence them. They have the THUS SAITH THE LORD of God’s Word for the Church. John saw that from the mouth of the Son of man, *“went a sharp two-edged sword; and his countenance was as the sun shineth in its strength.”* (v. 16). The two-edged sword is the Word of God, which comes forth from the mouth of the LORD.

Whoever reads the description of the exalted *Son of man* carefully will sense how overwhelming it was for the seer who

records, “*And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;*

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hades and of death.” (vv. 17-18). When the LORD is seen as *Son of man* it shows Him in connection as the Prophet; when He is shown as *Son of God* it is in connection with Him as the Saviour; when referred to as *Son of David* it is in connection with Him as the King.

CHAPTER 2

The seven messages of the resurrected LORD

First message: Keep the first love

We do not need to deal with the seven letters to the churches so much, for they were already thoroughly dealt with in the exposition of the “Seven Church Ages”. They are more or less known to all. Initially the message was received by the messenger who was the angel of the assembly. Then he gave it to the whole church. Therein we find praise for the good and rebuke against false doctrines and so forth. At the end of each letter, special promises are given to the overcomers. These are not only applicable to the particular mentioned local assemblies but also to all believers during the course of the New Testament Church.

Scholars of church history have profoundly dealt with the seven special periods. The most known among them is Dr. Clarence Larkin who in his book «Dispensational Truth», on pages 130-132 gave the timely epochs. The man sent from God, William M. Branham, has used the same when he spoke on the subject of the seven church ages.

Those seven messages had future prophetic character and are significantly in connection with the plan of salvation. The one who speaks and has His work among His Own is always the resurrected LORD. He introduces Himself in every letter in a different manner, but always in connection with special orientation to His Church. She must know Who He is and listen to what He says. Also the seven promises to the overcomers are different. At the return of the LORD those who will have experienced their completion from all church ages, participate in the first resurrection and inherit whatever was promised.

In the **first message**, the LORD addresses His Own as follows, *“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstands.*

I know thy works, and thy labour, and thy patience, and how thou canst not bear them who are evil; and thou hast tried them who say they are apostles, and are not, and hast found them liars;

And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

Nevertheless, I have somewhat against thee, because thou hast left thy first love.

Remember, therefore, from where thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy lampstand out of its place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” (2: 1-6).

Here is mentioned the work the believers were doing in the Kingdom of God and also their patience. They had the testimony that they could not endure those who were wicked and those who were not true labourers. They tried them and found that they were wrong. This concerns those men who claimed to be apostles but were not. Thus they were manifested as liars in the first church age by those who faithfully stayed with the Word.

The Apostle Paul had already spoken about these developments in Acts 20: 28-32 a. o. Such men would rise after his departure, preach heresies and make disciples after them. In this connection he admonished the elders of the Church to be alert.

At that time the believers knew the teachings and the practice of the true apostles, as they had the things from the beginning in a vivid remembrance. They knew if someone did not come with the original teachings and practice, then they were imitators and their claims unjustified. The deviations from the original started in the first Christian generation. The original of the Primitive Christian Church must be the valid measuring rod and pattern for all true believers right to the end.

We are also told about the steadfastness and the endurance of the believers who suffered for His name. Then follows the rebuke, because some had left their first burning love. Therefore, they were asked to repent and return to the works of the beginning. If not, the LORD Himself would remove the lampstand from its place. What good does a lampstand serve if no light shines forth from it? In such a case only the remembrance and a dead form remain. Once again the LORD commends for the things which are good, also that the true believers hated the works of the Nicolaitans. The Nicolaitans had started to make a distinction between the brethren who ministered in the meetings and the laity who were the listeners. The LORD also hates the deeds of the Nicolaitans.

The promise to all who would listen to what the Spirit says unto the churches follows, *“He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”* (v. 7). In the beginning Adam and Eve lost their right to the tree of life and were put out of paradise. After the work of redemption and reconciliation was done, the true believers have access to the Tree of life and paradise (Lk. 23: 43) again.

**The second message:
Remain faithful unto death!**

In the **second message** the resurrected One introduced Himself as follows, “*These things saith the **first** and the **last**, who was dead, and is alive.*

I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.” (2: 8-10).

The true believers during that time suffered terrible persecution. They were stricken with poverty in the natural and were made fun of by those who claimed to be true Jews — true believers, but actually were the synagogue of Satan. The LORD encourages His Own with the words, “*Fear none of those things which thou shalt suffer.*” The persecution always originates and comes by those who think they are right but are not. True children of God do not persecute, but they are always persecuted (Gal. 4: 28-29).

The adversary saw to it that some of them were thrown into jail and others endured great tribulation. The ten days mentioned in this text are known in the early church history as the ten most terrible years of Christian persecution under Diocletian, 300-310 A.D. Whoever in all these circumstances endured right unto death and remained faithful should receive the crown of life. The promise was, “*He that overcometh shall not be hurt of the second death.*” (2: 11). The first death happens when the soul leaves the body, the second death when the spirit leaves the soul at the White Throne Judgement.

The third message: Warning on Balaamism and Nicolaitanism

In the **third message** the LORD shows Himself in the following manner, *“These things saith he who hath the **sharp sword with two edges**.*

I know thy works, and where thou dwellest, even where Satan’s throne is; and thou holdest fast my name, and hast not denied my faith, even in those days in which Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.” (2: 12-16).

The LORD knows His Own and also their works. He knows what they do and where they live. At this time, Satan had put up his seat in the apostate Christianity. In the year 325 A.D. the council of Nicea took place. About 250 delegates participated in the same. There, the preference of the so-called spiritual leadership over the laity was emphasised and made a rule. The two main leaders were Athanasius and Arius.

The LORD had to rebuke some of the true believers who tolerated the doctrine of Balaam which was mentioned in connection with the doctrine of the Nicolaitans. Balaam did not belong to the people of Israel, but he succeeded in the Old Testament to pull Israel into idolatry and mix them with the other nations. This Nicolaitan branch was a mixed group and had won influence, and the gap between the listening audience and the clergy became obvious in this apostate church.

What was deeds of the Nicolaitans in the first church age, now in the third church age became a set *doctrine* which the LORD hated. He called on His Own to repent. Otherwise He would

have to come and fight with the sword of His mouth, which is always His Word addressed against those who deviate from it.

The promise is, *“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth except he that receiveth it.”* (2: 17). The LORD feeds His Own with the hidden manna of the revealed Word and promises to the overcomers a new name.

**The fourth message:
The dark age —
Warning about deception and wrong inspiration**

In the **fourth message** the LORD introduces Himself as follows, *“These things saith the **Son of God**, who hath his eyes like a flame of fire, and his feet are like fine bronze.*

I know thy works, and love, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

*Notwithstanding, I have a few things against thee, because thou allowest that woman, **Jezebel, who calleth herself a prophetess**, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

And I gave her space to repent of her fornication, and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death; and all the churches shall know that I am he who searcheth the minds and hearts; and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak, I will put upon you no other burden.

But that which ye have already, hold fast till I come.” (2: 18-25).

The church of Thyatira was in character according to the respective age and therefore, we find she was praised because of her works, her love and her faithfulness, and also her patience was mentioned. She also grew spiritually, but then the LORD saw the things which were not pleasing unto Him. He speaks against a woman He calls Jezebel who acted as prophetess. The most plausible deception and the most terrible in the spiritual realm happens with those who prophesy. Many tend to believe them. They are being looked upon and admired by the innocent who are not aware of the deception which could lie behind such prophecies.

God has placed the fivefold ministry into the New Testament Church exclusively with the brothers. There is no such a thing in existence as God having placed women-prophets, women-apostles, women-teachers etc. If it happens that a woman takes the place of a prophet, a teacher, or an apostle, then by comparison with the Holy Scripture one can know that Satan is misusing her for a trial in the church. Sooner or later each spiritual revival will experience the same temptation as Eve. The Apostle Paul laid much emphasis on the divine order, when he wrote, "*Let the woman learn in silence with all subjection.*

But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman, being deceived, was in the transgression." (1 Tim. 2: 11-14). Every woman who thinks to be spiritual and withdraws herself from the rulership of her husband, as the LORD God commanded in Gen. 3, automatically undergoes the rulership of Satan and becomes his tool. As in the garden of Eden this never happens in a conversation about politics or other earthly matters, but always in reference to what God has said.

Wherever a woman oversteps the ordained boundaries, she starts teaching others about Bible subjects. At the same time she places herself above the Scripture and her husband. This is an unmistakable sign that she is possessed by the enemy, religiously covered but under false inspiration, by the powers of the adversary under disguise. Therefore the apostle gave the

following order: *“Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law.*

And if they will learn anything (not teach), let them ask their husbands at home ...” (1 Cor. 14: 34-35). As we are dealing with the ever valid Gospel of Jesus Christ, the guidelines given at the beginning remain unto the end. The apostle by the commission of God refers to what happened in Eden and shows the women their place.

The same admonition was already given to Israel in the Old Testament. *“Likewise, thou son of man, set thy face against the daughters of thy people, who prophesy out of their own heart, and prophesy thou against them,*

And say, Thus saith the LORD God: Woe to the women that sew amulets upon all wrists, and make kerchiefs for the head of every person of stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?” (Ezek. 13, 17-18). It is advisable to read the whole chapter and learn the lesson for the future. Very strangely, but actually, nothing has changed. A woman who thinks she is spiritual, starts to teach others but she is obviously under false inspiration. Her falsely inspired prophecies have the character of sorcery and divination and carry the deadly poison of the serpent within. All who listen to such are spiritually bound and need to be delivered and loosened by the authority of the name of Jesus Christ.

His servants who preached His Word should have known better and uncover the deeds of the prophetess Jezebel. But as Eve listened to the serpent and Adam listened to her, she pulled him into the fall, so the servants of God fell under the false teaching-inspiration of this Jezebel, who did *“seduce my servants to commit fornication, and to eat things sacrificed unto idols.”* This does not concern natural fornication but rather spiritual adultery, which is clearly shown by the context. Women who think they are spiritual and act as prophetesses will pay direct attention, and not get involved in natural fornication with the servants of God, because then they would loose their spiritual authority and influence over them at once. Jezebel who acted

as prophetess and was teaching was asked to repent and also those who participated with her. The spiritual children who came forth from this mixture died the spiritual death.

Those who did not embrace the false teachings of the self-appointed prophetess were given the promise, “*And 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 they be broken to shivers, even as I received of my Father.

And I will give him the morning star.” (2: 26-28). The Redeemed will inherit with their Redeemer all things and reign with Him over the nations during the Millennium.

CHAPTER 3

The fifth message: The Reformation Age — Strengthening the weak in faith

The **fifth message** to the Sardis church begins with the words, “*These things saith he that hath **the seven spirits of God, and the seven stars.** I know thy works, that thou hast a name that thou livest, and art dead.*

Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” (3: 1-3).

This church age falls into the beginning of the time of Reformation. Here we find a reprimand on the believers. The church may appear to be alive, yet at the same time be spiritually dead. It is possible to have the appearance of spiritual life and even use spiritual gifts, but only the Spirit of God can bring about spiritual life. The spirit gets anointed in the second realm, but God creates divine life in the soul through the new birth.

The admonition is to wake up and strengthen those who are about to die. Their works were not found perfect before God: *“Remember, therefore, how thou hast received and heard, and hold fast, and repent.”* (3: 3) As always is the case during that time, there was a small remnant who did not go along with the main stream of so-called Christianity but was different. Therefore it is written, *“Thou hast a few names even in Sardis that have not defiled their garments, and they shall walk with me in white; for they are worthy.”* (v. 4).

The promise given is as follows, *“He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.”* (v. 5). There is a possibility that a name which is written in the Book of Life can be taken out. But from the Lamb’s Book of Life a name can never be taken out. One has the names of those who are called and the other contains the names of those who are chosen.

When Israel practised idolatry, God was ready to take their names out of the Book of Life. It was Moses who stepped into the gap as a mediator for the people. He wanted to atone for those who participated in the dance around the golden calf which they had declared to be their god. *“Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written.”*

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.” (Ex. 32: 32-33). All believers are not crowned at the beginning but rather at the end of the pilgrim journey.

**The sixth message:
The Philadelphia Age —
The time of brotherly love**

In the **sixth message** the LORD addresses Himself as follows, *“These things saith he **that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.***

I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” (3: 7b-11).

This church age followed right after the reformation and therefore the time space of the open door and brotherly love. The Babylonian prison was opened and so were also the doors for the proclamation of the Gospel world-wide. Initially the believers had a little strength, but they kept the word and did not deny the name of the LORD. He made people who were of the synagogue of Satan come out and bow before the LORD in the assembly, because of the powerful proclamation of the Gospel.

As the LORD also indicated, this period of time was just before the hour of temptation which would come upon the whole earth. He predicted here that it would happen right before His return and admonishes His Own, *“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” (v. 11).*

The promise is, *“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will*

write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.” (3: 12).

**The seventh message:
The admonition to the church in its final state**

In this **last message** the LORD introduces Himself in His finality and starts with the complaint, *“These things saith **the Amen, the faithful and true witness, the beginning of the creation of God.***

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” (3: 14-17).

This last church age is marked by the in-between situation; it is neither hot nor cold, but rather lukewarm. The LORD threatens that those who would not return to Him He would spew them out of His mouth. That is to say they will not hear His call at the first resurrection.

The deceptive assertion that the believers have everything and possess the fullness, having need of nothing, the LORD Himself corrects with the following words, *“and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” (3: 17b).* If someone in the natural is poor, blind and naked, that is terrible. But if the person does not even recognise it and is not aware of the personal situation, then something is wrong with such an individual. The same applies to the spiritual condition.

The tragic point in this last deceptive church age is that man does not realise he is fooling himself. He is living in an imaginary way and has not come to the understanding of his actual personal reality. According to the judgement of the LORD, the believers at the end of the time of grace do not have the right spiritual judgement. It's like living in a dream land and wishful thinking without knowing that whatever the LORD has put forth as a complaint is justified. In spite of all this He still knocks on the door of His Own and gives them the counsel, *"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with salve, that thou mayest see.*

As many as I love, I rebuke and chasten; be zealous, therefore, and repent." (vv. 18-19).

Only those who recognise and acknowledge their own condition and see themselves as the LORD sees them will take to heart what He says, receive what He promised and be prepared. Their eyes will be anointed with eye salve and only after this can they see the divine things pertaining to the Kingdom of God and receive the revelation of the Spirit as they acknowledge what the LORD said. He testifies of Himself, that He is standing at the door and knocking. Within the churches the singing and preaching about Him and the spiritual gifts continue. But He is on the outside. The church services take their course, but He is not permitted to speak within the church, and cannot reveal Himself therein. But His patience will of course run out.

Therefore, He addresses the individuals as He knocks at their heart-door, *"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."* (v. 20). This is the description of the actual situation now. It is not the whole of churches that is addressed, but the individuals within the churches will hear His call, receive His counsel and open the door of their heart. Then He enters and sups with them. The table of the LORD was never in any church age as richly prepared as right now.

The promise given is the greatest of all, “*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*” (v. 21). **In Christ, God made the beginning of the new creation by begetting.** Therefore, He initially introduced Himself accordingly in this church age as the faithful and true witness, **the beginning of the creation of God.** All who are begotten by His Spirit (Jn. 3: 3-7; Jas. 1: 18; 1 Pet. 1: 23; 1 Jn. 5: 1-4), make up the first-born assembly (Heb. 12: 23) and are also the new creation in Christ (2 Cor. 5: 17-19) and will overcome as He overcame and sit with Him on His throne and reign with Him.

It is obvious that at the beginning of each letter, the THUS SAITH THE LORD is found. At the end of each message, the emphasis is to those who have an ear to hear what the Spirit says unto the churches. **That is precisely what counts, that is to say, to listen to the present speaking through the revealed Word by the Spirit.** That is the actual message which is our special concern. In the first three messages, this statement is found *before* the promise; in the four last ones it is found *after* the promise.

In Matthew 13 the LORD specifically emphasised the necessity to hear and to see. He declared the eyes and the ears of those who see and listen blessed. The overcomers from all church ages consist of those who at their time received and believed God’s message. Thereby, they had part in what God was presently doing. We also must hear what the Spirit has to say in our day through the timely message in order to participate in what God is doing now according to His promised Word. The true children of God do not only hear a messenger who would be the angel to the church age with the divine message, but will always hear the THUS SAITH THE LORD and believe the testimony of God’s Word and thereby be the overcomers and inherit all things.

CHAPTER 4

A glimpse into heaven

In chapter 4 John saw an open door in heaven and heard a mighty voice like the sound of a trumpet speaking to him, “*Come up here, and I will show thee things which must be hereafter.*” (4: 1).

Whatever concerned the church in the different ages he had already seen. From now on he sees the events which will come to pass in the course of time right up to the Millennial Reign, the last judgement, the new heaven and the new earth.

The seer testifies, “*And immediately I was in the Spirit and, behold, a throne was set in heaven, and one sat on the throne.*” (4: 2). He actually was transferred in the Spirit into heaven and saw all things from the heavenly view. John saw the One sitting on the throne; round about Him was the rainbow as described in verses 3 and 4, “*And he that sat was to look upon like a jasper and a sardius stone; and there was a rainbow round about the throne, in sight like an emerald.*”

And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderclaps, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.”

God is only *one*, and He has only one Holy Spirit, but this one Spirit is working during the seven periods. The same is signified by the symbol of the Lamb having seven horns and seven eyes. The Prophet Isaiah had seen the Son of man in a sevenfold spirit constellation, “*And the **Spirit of the LORD** shall rest upon him, the **spirit of wisdom** and **understanding**, the **spirit of counsel** and **might**, the **spirit of knowledge** and **of the fear of the LORD**,*

And shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither

reprove after the hearing of his ears” (Isa. 11: 2-3).

We are dealing with the sevenfold work of the Spirit in the seven periods of the New Testament Church. In the Revelation we meet repeatedly the number “seven”. Indeed this number is very much connected with Bible prophecy. Seven churches, seven angel-messengers, seven promises to the overcomers, seven seals, seven trumpets, seven thunders, seven vials etc. The number “seven” expresses completion. God rested from His work of creation on the seventh day. The seventh thousand years will be the Kingdom of God on earth (Isa. 11; Isa. 65; Rev. 20, a. o.). There can no other day follow the seventh day except the first one again. Therefore after the seventh thousand years there cannot follow another, it has to come back to the origin, to the very beginning of time, that means, time must and will merge into eternity.

John further describes in his account, *“And before the throne there was a sea of glass like crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes in front and behind.*

And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like a man, and the fourth living creature was like a flying eagle.” (4: 6-7).

The Prophet Ezekiel had also seen the LORD on the throne; and round about Him a rainbow. In chapter 1, he gives a very explicit description and also speaks of the four living creatures.

“And the four living creatures had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, who was, and is, and is to come.” (Rev. 4: 8).

The twenty-four elders who had their crowns on their heads prostrated before the LORD and threw their crowns at His feet crying out to Him Who alone is worthy, *“Thou art worthy, O LORD, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.” (4: 11).*

CHAPTER 5

The mysterious book with the seven seals

Chapter five deals mainly with the mysterious book in the hand of Him Who sitteth on the throne. This book is sealed with seven seals on the back side. *“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the scroll, and to loose its seals?”*

And no man in heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look on it.” (5: 2-3).

This event transpires before our eyes like a drama showing the different roles to convey what is meant, so we can comprehend what lies behind these mysterious symbols. John wept, because nobody in heaven nor on earth was worthy to take the book and to look into the same. Then he was told that there is One. *“Behold, **the Lion** of the tribe of Judah, the Root of David, hath prevailed to open the scroll, and to loose its seven seals.*

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

And he came and took the scroll out of the right hand of him that sat upon the throne.” (5: 6-7). The Lamb, not the Lion, took the book, because this act transpires during the time of grace of the New Testament Church. Here the Son of God is being described as the Lion of the tribe of Judah, which speaks of Him as King. On the other hand He was seen as the Lamb, which shows Him as the Redeemer in connection with the Redeemed. Only the Lamb of God Who redeemed us is worthy to take this book, to break the seals and to reveal all that is hidden in this book.

“And when he had taken the scroll, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden bowls full of incense, which are the prayers of saints.

And they sang a new song, saying, Thou art worthy to take the scroll, and to open its seals; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nations;

And hast made us unto our God a kingdom of priests, and we shall reign on the earth.” (5: 8-10).

It is certainly not so, that only a few priests as a clergy are destined to act in a state church, but rather that all Redeemed are dedicated unto God as it is written, “*And hath made us a kingdom of priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.*” (1: 6). “*But ye are a chosen generation, a royal priesthood, an holy nation, a people of his own ...*” (1 Pet. 2: 9a).

The four living creatures before the throne do have a special task in connection with the redeemed Church. Therefore, they appear only at the opening of the first four seals. They are not mentioned and could not be in the last three seals. The four horse riders are also only shown in the first four seals and not in the last three. In the twenty four elders, almost unanimously, Bible scholars see the twelve patriarchs as representatives of the Old Testament and the twelve apostles as representatives of the New Testament. Here we find indicated that the fullness of all from the nations and also from the twelve tribes is complete in view of the Millennial Reign. In this connection nothing is said about the Rapture or the Wedding Supper **in heaven** but rather of the reign **on earth**.

The heavenly host is joined by ten-thousands times ten-thousands into the song of praise as was not known until that moment. They cry out together, “*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

And every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (5: 12-13).

From the description it is obvious that this has to do with the realisation and completion of the divine plan of salvation with humanity wherein the whole creation partakes and joins in the praise. At that moment all creatures which were put under vanity and were suffering and groaning will participate in the liberty that the Redeemed shall receive (Rom. 8: 19-25). It is impossible for us to visualise and to picture what freedom the whole universe will experience at that moment. God will place back all He created for His glory into its original destination and will receive the praise from the whole universe.

CHAPTER 6

The opening of the seals

The unveiling of the power of the antichrist

A general view

In chapter six we find the description of the first six seals. In the book «The Revelation of the Seven Seals» they are dealt with thoroughly. We therefore shall only briefly touch on them as we have done with the seven church age messages.

In the first four seals, a rider is shown on a horse, but each time the horse has a different colour. It is noteworthy in this connection that the four living creatures stand on God's side before the throne, and these four riders are on the opposite side serving the adversary. Since time began a horse has always signified the declaration of war. Here we see the adversary of Christ who started his religious campaign against the victorious campaign of our LORD JESUS CHRIST here on earth.

The Prophet Zechariah speaks of four horses which later were shown before four wagons (Zech. 2 + 6). The same colours are seen with the four horses in the four seals. In Zechariah it deals with the dispersing and persecution of the Jews, and the book of

Revelation deals with the persecution and war against the true Church. The demonic powers which served in the Roman Empire to destroy and persecute Israel, are the same ones persecuting the New Testament Church from the very beginning. The imitator of Christ rides on the four different horses. The colour always speaks of the developments during a certain period.

The Prophet Joel saw these destroying forces, the antichrist powers, as four different insects: the palmer worm, the locust, the cankerworm, and the caterpillar (Joel 1: 4). The New Testament Church represents Christ in His fullness. He is the Fruit Tree, the Tree of Life, and we are in Him. He is the Vine, and we are the branches (Jn. 15). The adversary has tried to destroy this divine Fruit Tree in four stages through the four horse riders, but God promised by the same prophet to restore this Tree (Joel 2: 25).

The first three seals are already history; the fourth seal extends right to the end of the New Testament Church. The fifth seal concerns itself, as we shall see, with the Jews. The sixth seal has to do with the space when all the judgements of wrath will fall. The seventh seal contains the seven trumpet judgements which fall into the time space of the 6th seal.

First seal

The antichrist in his first stage: The insignificant beginning

As the Lamb was about to open the first seal, one of the four living creatures cried with a voice of thunder, *“Come!”* John then records what he saw and heard: *“And I saw and, behold, a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering, and to conquer.”* (6: 2).

Behind this picture no one can suspect something evil unless it is revealed by the Holy Spirit. This was the beginning of the power of the antichrist in its first insignificant stadium. The white

colour of this horse shows that at first this spirit was an innocent doctrine and not yet stained with blood. It was not yet able to be so, because in the beginning it did not possess the worldly power. At first this movement presented itself in a religious and Christian-like manner. The rider however was then manifested as a deceiver. He had a bow but no arrow and therefore, he was only a bluffer. Contrary to Christ Whose name is "*The Word of God*" (Rev. 19: 13), the adversary has no name, only titles.

Paul already spoke of these men, who would come up with strange doctrines and draw disciples after themselves (Acts 20: 29-31). This religious movement obviously soon preached another Jesus, another Gospel, and was under the influence of another spirit (2 Cor. 11: 3-4). This faction is outside the Word and the Gospel of Christ, and therefore under a curse (Gal. 1: 6-9). There is no need to make claims to be an apostle, or even to act in the place of Christ (2 Cor. 11: 13-15). The true Church, founded in God's Word, has always examined this false movement, comparing it with the message and practice of the first apostles, and therefore found these false teachers to be liars (Rev. 2: 2, a. o.).

As the development took its course, the unscriptural teachings of the Nicolaitans and whatever they practised was then vested in the one head, who was to represent this first organised Christian religion. Only thereafter he received a crown. Doctrines and deeds cannot be crowned, only a person by whom they are represented. This man of the false system went forth to fight and conquer the true believers.

The development described in the first seal extended into the first centuries. On all levels this movement which deviated from God's Word made headway, until it finally became the recognised state church with the privilege of earthly power since the time of Constantine. From then on the church was serving the state and the state was serving the church. The first seal covers about the space of the first three church ages.

From the very beginning this antichrist power existed parallel to the true Church of Jesus Christ. It started as a very

insignificant doctrine of the Nicolaitans (2: 6). John referred to this branch as he wrote, *“They went out from us, but they were not of us ...”* (1 Jn. 2: 19). Those who seemed to be believers were deceived by the enemy after they were separated from the biblical church and went astray. Later they became prey to the teachings of *Balaam* (2: 14), which brought spiritual death, and finally suffered the woman *Jezebel* who was a false prophetess (2: 20) to be their spiritual leader.

Second seal

The antichrist in his second stage: The exercise of power and blood shed

At the opening of the second seal, the second living creature cried, *“Come. And there went out another horse that was red; and power was given to him that sat on it to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.”* (6: 4).

John did not see as in the first phase a white horse but rather a red one. The time of the peaceful co-existence of these two movements was now over for ever. The spiritual-religious movement which was antichrist in word and deed was now having worldly power and therefore, the persecution of the true believers began and the sword was being used. As all should know from church history, much blood was shed by organised fanatical religion.

This rider did not have God’s Word as the Sword of the Spirit, but rather was using a worldly sword by worldly power. Peace was taken from the earth, nations and tribes fought one another in the name of religion. In the second phase this religious but antichrist power was symbolised by this rider. That period speaks of the time of persecution. This fact is shown by the red colour of the horse. The blood of the martyrs was shed. The second

seal falls into the time when people were forced to accept the Catholic state–religion and extended right into the Dark Ages.

Third seal

The antichrist in his third stage: The Dark Ages

At the opening of the third seal the third living creature cried, *“Come. And I beheld and, lo, a black horse; and he that sat on him had a pair of balances in his hand.*

And I heard a voice in the midst of the four living creatures say, A measure of wheat for a denarius, and three measures of barley for a denarius, and see thou hurt not the oil and the wine.” (6: 5-6).

After the time of subduing those who believed in a great way, a period of terrible suffering set in. Death took its prey in one way or the other richly. The Dark Ages are symbolised by the black horse. The rider is the one who has assumed power, for he is holding the scale in his hands. Now everybody was depending on the welfare of this man and the system he represented. He decided who would or would not receive some thing. Those who did not submit to him had to suffer. They were actually a great number, and therefore death followed his campaign.

As the description shows, there was a time of natural shortage, *“A measure of wheat for a denarius, and three measures of barley for a denarius”*. Oil and wine however could not be hurt. In a figurative way of speaking, in the spiritual realm oil symbolises the Holy Spirit and the revelation of the Word of God given by the same. And wine speaks of the stimulation a person receives through a true revelation received from the Spirit of God. In any case the true believers were deprived of the natural privileges.

The third seal extends through the Reformation period into the eighteenth century, which is known as the Age of Enlight-

enment whereupon the separation of church and state followed, which led to a limitation of the religious power.

Fourth seal

The antichrist in his fourth stage: The death-bringing mixture

At the opening of the fourth seal the fourth living creature cried with a loud voice, *“Come. And I looked and, behold, a pale horse, and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”* (6: 8).

In this fourth stage, the outward religious and Christian power is in reality a worldly super-power, and will last to the end of the present church age.

In the last and fourth stage of development which exists now, the first three colours are merged. If one mixes the first three colours together, we then have the fourth one. There is nothing seen of the white which started innocently at the beginning; also nothing of the blood-red in its second stage; again we cannot see exactly the third stage represented by the black horse. At the end, all these colours which signify the actual state of certain periods cannot be identified. It is a pale colour represented by the last horse and its rider. This rider is called “Death”. No wonder the Scripture says, *“... and Hades followed with him.”* As certain as divine life comes through Jesus Christ, spiritual death comes through the antichrist and his system.

In this fourth rider, we see the constellation describing the end-time, as we now see it with our own eyes. Humanity does not even think that this world institution is being spoken of in the four seals. Everything is united therein. Sometimes it looks and talks like a lamb, then there are persecutions and the masses

are being ruled. The pre-eminence is seen on all levels. There is still a form of religion left, but no trace of God's power is found therein. The actual goal is the executing of worldly power under a religious cloak. This is made plain by the proud rider on the horse.

The first four seals uncover the antichrist developments right from the beginning of the New Testament. The four stages were already mentioned by the Prophet Joel, who spoke about the four insects trying to destroy this fruit tree of God (Joel 1: 4). The Prophet Zechariah mentioned these developments by referring to the four horses (1: 8 and 6: 2-5), also being symbolised by the four horns (1: 18-22). The antichrist himself is the head of this world institution and is represented in each of the riders holding the reins in his hands. That is to say, the religious power is ruling and subduing the earthly power of which he is making use.

Fifth seal

The Jewish martyrs of the past and the future

At the opening of the fifth seal there is no more cry of a living creature. This is not possible, because this seal is not in connection with the New Testament Church. The fifth seal falls partly in the time of grace as touching the Jewish martyrs of the past, and the second part will be fulfilled after the Bride Church is taken to Glory. The fullness of the Jewish martyrs will be in the great tribulation. Those who belong to the New Testament Church go into paradise after leaving this earth. The souls of the Jewish martyrs are under the altar. They cannot as yet enter the Glory of God, because they did not accept the reconciliation in Christ.

*“And when he had opened the fifth seal, I saw under the altar the **souls** of them that were **slain** for the word of God, and for the testimony which they held.*

And they cried with a loud voice, saying, How long, O LORD, holy and true, dost thou not judge and avenge our blood on them

that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” (6: 9-11).

Those Jews who were martyred in the past 1,500 years, including the 6 million being killed during the twentieth century, did not have the testimony of Jesus Christ. They had the testimony of God’s Word as entrusted to Israel. They are calling for vengeance, crying out, “*How long, O LORD, holy and true, **dost thou not judge** and avenge our blood on them that dwell on the earth?*” Those who truly believe in Jesus Christ are reconciled with God and do not cry for vengeance, but rather pray for those who persecuted them as did their Redeemer in saying, “*Father, forgive them; for they know not what they do.*” (Lk. 23: 34). This was exemplified by Steven’s prayer when he was stoned by his enemies, “*LORD, lay not this sin to their charge.*” (Acts 7: 60).

The souls under the altar were murdered because of the Word of God, and the testimony they had as Jews. They waited for the coming of the Messiah. As already mentioned, they did not have the revelation that Jesus Christ of Nazareth was their Messiah. Therefore, they are not part of the Redeemed of the New Testament Church. God has a special way with His people Israel, according to His plan of salvation that He laid down from before the foundation of the world. The people of Israel are predestined to be God’s true witness since He made a covenant with them. They are to bear witness of Him, the only true God.

Renowned church history experts have taken the view that Israel was put aside by God and the Church is taking its place. That is totally unscriptural. God hardened Israel and blinded them for our sake so that our eyes could be opened that we might partake of His salvation. God’s callings and gifts with Israel cannot be taken back. They are irreversible and God does not repent of any decision He made (Rom. 11). The Jewish martyrs are saved although they did not experience a conversion to Christ. This is because they believed with all their heart and were convinced of the coming of the Messiah and waited to see His day.

In the second part of the text pertaining to the fifth seal we are clearly told that these martyrs have received a white garment, but should wait for a little while until their fellow servants and brethren have also been killed as they were. Those belonging to the New Testament Church are always referred to as “sons and daughters”. Those from Israel are called “servants and handmaidens”. This terminology is found distinctly in Acts 2: 17-18 in connection with the outpouring of the Holy Spirit which takes place on both, first upon sons and daughters, then upon the servants and handmaidens.

Sixth seal

A look into the beginning of the Day of the LORD World-wide natural catastrophes

The sixth seal has to do with the end phase of the great tribulation when the Day of the LORD is ushered in. To understand the successive order of the predicted events, they are as follows: First the Bride Church will be taken into Glory. About that time the covenant between the Vatican, Israel, the PLO and the Arab neighbouring states will be made, and the three and a half years ministry of the two prophets in Jerusalem will commence. After the completion of their ministry, the 144,000 Jews will be ready on Mount Zion. The covenant will be broken and the two prophets will be killed. Then the three and a half year period of the great tribulation and persecution especially upon the Jews (Dan. 7: 25) and the power of the antichrist all over the nations will be experienced (Rev. 13: 5-7).

*“Immediately **after** the tribulation of those days shall the sun be darkened, and the moon shall not give its light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Mt. 24: 29).* During that short space of time many world-wide catastrophes and global changes will take place. During this time also will be the seven trumpets and seven vials. In the sixth seal, heaven and earth will be shaken, and undergo

a purifying process. Then will happen what is being feared now: meteorites will fall down, the whole universe will be shaken.

“And I beheld, when he had opened the sixth seal and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became like blood;

*And **the stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.” (6: 12-14).

At that time there will be terrible confusion and distress on earth. What people never imagined of will suddenly come upon the whole world. That is when the time of the Gentiles who have trodden down Jerusalem is finished (Lk. 21: 24). *“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

Men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” (vv. 25-26).

In the following verses the despair is being expressed, *“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every slave, and every free man, hid themselves in the dens and in the rocks of the mountains,*

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

*For the great day of his **wrath** is come, and who shall be able to stand?”* (Rev. 6: 15-17).

The teaching about the Rapture taking place after the great tribulation is unscriptural. We are told that Jesus comes to deliver *“... us **from** the **wrath** to come.”* (1 Th. 1: 10b). *“For God hath not appointed us to **wrath** but to obtain salvation by our **LORD Jesus Christ.**”* (1 Th. 5: 9 a. o.).

The grace of God which was given to all humanity through reconciliation and forgiveness is then over for ever. The throne of grace turns into the throne of judgement. The meek Lamb will then become the sovereign Judge. The wrath of God breaks forth at the beginning of the Day of the LORD and includes all the preliminary judgements and the cleaning up, before the Millennial Reign commences. **“For the great day of his wrath is come, and who shall be able to stand?”** (Rev. 6: 17). Many Bible references throw light upon these last events and also show the connection wherein they are to happen. As predicted by the Prophet Isaiah, the earth then will move to and fro:

“The earth is utterly broken down, the earth is thoroughly dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a booth; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.” (24: 19-20).

In this text we are told what will happen at the end of this age, but as other Scripture passages show forth, thereafter the whole creation will be placed back into a most glorious state and participate in the Millennial Reign. Whatever cannot stand in God’s presence will have an end, and whatever is pleasing unto Him will take its place. All will be fine again.

CHAPTER 7

The sealed from the Jews

The seventh chapter is very easily understood. In the first part we find the sealing of the 144,000 from the **twelve tribes of Israel**; in the second part we see the great number from all nations who are to go through the great tribulation. The four judgement angels who hold the four winds can only come forth during the sixth trumpet (9: 14-15).

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the

wind should not blow on the earth, nor on the sea, nor on any tree.” (7: 1).

Winds in prophecy speak of devastation and destruction. Thus we find it confirmed in prophetic scriptures (Zech. 6: 5).

In the following verses we are shown the sealing of the 144,000 from the twelve tribes. They are sealed with the Seal of God in their forehead. Those belonging to the true Church are sealed by the Holy Spirit which is the Seal of God. Eph. 1: 13 and 4: 30 and of course different places show that the Holy Spirit is the Seal of God. As the Spirit of God descended on the Son of God (Mt. 3: 16 a. o.), “... *for him hath God the Father sealed*” (Jn. 6: 27b), so does the same Holy Spirit come upon all sons and daughters of God in whom He is well-pleased (Acts 2: 38-39; Rom. 8: 11+23; 2 Cor. 1: 21-22 a. o.).

In the case of the 144,000, this great experience is shown symbolically by the coming of the angel from the east having the Seal of God. The Prophet Ezekiel saw that those who sigh and cry for all the abominations taking place in the Holy City were sealed (Ezek. 9: 1-6). From the description of Ezekiel and also from this chapter in Revelation, we see very clearly that the sealing takes place first. Only after this the judgement angels will perform their commission.

“And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

*Saying, **Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**” (Rev. 7: 2-3).*

The prophetic scripture has mentioned about people having the *mark of the beast* in their foreheads and on the right hand, and here we are told about the servants of our God being also sealed on their foreheads. Both, the mark of the beast and the Seal of God are not visible to the natural eye. Neither can the number 666 (13: 18) nor the woman with the golden cup with all her blasphemous names and the inscription “Babylon the

Great”, riding on a beast in the desert be seen with the natural eye. Here we are stepping on revelation ground. Spiritual matters need to be supernaturally understood (1 Cor. 2: 13-15). The LORD knows His Own (2 Tim. 2: 19) and His Own know Him (Jn. 10: 14).

The Scripture dealing with the 144,000 must not be explained as referring to some kind of an elite group from the Church, or any religious organisation. This passage must be left and believed as it is written, “*And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of **all the tribes of the children of Israel.***”

Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.” (7: 4-8).

Those **twelve tribes** are mentioned by their names. Therefore, any error should be excluded. It cannot be put more clearly. The teaching known as “British Israel” about the ten tribes being lost among the nations is not true. It is totally against the Scripture which testify that all twelve tribes will be there at the time of the sealing.

The multitude coming out of the great tribulation

From verse 9 John deals with the great number from all nations.

*“After this I beheld and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood **before** the throne, and before the Lamb, clothed with white robes, and palms in their hands,*

*And cried with a loud voice, saying, Salvation to our God who sitteth **upon** the throne, and unto the Lamb.*

*And all the angels stood round about the throne, and about the elders and the four living creatures, and fell **before the throne** on their faces, and worshipped God,*

Saying, Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.” (7: 9-12).

Those who overcome are taken up into Glory before the great tribulation. They experience the promise of sitting with the LORD **on** the throne in comparison with the great number who appear **before** the throne. *“To him that overcometh will I grant to sit with me **in** my throne, even as I also overcame, and am set down with my Father **in** his throne.” (3: 21).* The believers who are left behind and who remain faithful during this great tribulation will go into the Millennial Reign and appear **before** the throne.

This great number will serve the LORD God in His temple but not reign with Him.

“And one of the elders answered, saying unto me, Who are these who are arrayed in white robes? And from where did they come?

*And I said unto him, Sir, thou knowest. And he said to me, These are they who came out of the great tribulation, and have **washed their robes, and made them white in the blood of the Lamb.***

*Therefore are they **before** the throne of God, and serve him **day and night in his temple; and he that sitteth on the throne shall dwell among them.***

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” (7: 13-17).

The terminology used in the wording “*by day and by night*” speaks very clearly of the fact that this matter deals with the span of time during the Millennial Reign and not with eternity which does not know day or night, yesterday or tomorrow. This great number which serves the LORD in His **temple** on earth are the Redeemed out of the tribulation which were not ready to be part of the Bride Church who is identical with the New Jerusalem and will dwell therein (Rev. 21: 9-10). The New Jerusalem being the city of God has no **temple**: “*And I saw no temple in it; for the LORD God Almighty and the Lamb are the temple of it.*

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did light it, and the Lamb is the lamp of it.” (Rev. 21: 22-23).

This great number is made up of believers who were saved and redeemed by the Blood of the Lamb. By grace they were given white robes, but they were not ready to be taken up in the Rapture. The tribulation does not save and clean, they were saved and cleansed before going into the tribulation; they missed the Rapture because they lacked the oil of the Spirit. **Redemption is for all who are reconciled with God only through the shed Blood of the Lamb of God regardless of what group the individual belongs.** Good works and tribulation have not given salvation or eternal life to anyone as yet. Only in Jesus Christ has God established the New Testament Covenant through the shed blood on the cross of Calvary. Whoever believes and experiences a personal reconciliation with God receives eternal life.

CHAPTER 8

The seventh seal

The silence in heaven

Mercy seat becomes judgement seat

Introduction to the seven trumpet judgements

The first four trumpets

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (8: 1).

The first six verses plainly tell us what is contained in the seventh seal and what happens at that time. In verse one sudden silence is recorded to be in heaven for the space of half an hour. It seems that all heaven is taken by surprise with what is coming to pass at that time.

The Prophet Isaiah testifies that the heavenly hosts do praise the LORD without ceasing, *“Holy, holy, holy, is the LORD of hosts!”* (6: 3). John records about the four living creatures who without ceasing give praise unto God by day and by night, *“Holy, holy, holy, LORD God Almighty, who was, and is, and is to come.”* (Rev. 4: 8).

At the opening of the seventh seal there is a sudden silence in heaven — a great surprise for the heavenly hosts who just keep silent for the space of half an hour. This happens at the moment when the mercy seat changes into the judgement seat and the indignation will be completed. For all heaven, the completion of God’s counsel is a great surprise.

As with the previous seals the text belonging to them had to be read and taken into consideration, so also it must be with the last seal. Beginning with verse 2 we are actually told about what the seventh seal contains and what takes place at that time:

“And I saw the seven angels who stood before God, and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

And the angel took the censer, and filled it with fire from the altar, and cast it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake.” (8: 2-5).

The description very plainly shows that Israel is in connection with what happens at that time. During the dispensation of the New Testament Church Jesus Christ is the Mediator and also our Advocate before the throne upon which He placed His own Blood as the High Priest (Heb. 9: 11-14). After the Bride Church is ready and taken up, His ministry as High Priest ends. Those who found grace before God will then see Him in Whom they have believed. After the taking away, God deals with Israel. The prayers of those from the twelve tribes are not being received by Jesus Christ as the Mediator to be brought before the Throne of grace. At that time, as the Bridegroom, He is having the Wedding Supper with His Bride in Glory. Here we are dealing with the prayers of those who are sealed from among the twelve tribes, and these prayers are taken up by an angel as a well-smelling incense and are brought upon the golden altar.

After the seven angels who stand before God received the seven trumpets, the final prayers of the Jews are gathered in the golden censer and poured upon the golden altar. After the last prayer has reached there, the throne of mercy changes into the throne of judgement and the wrath of God breaks forth. This is shown by the fiery coals which are thrown upon the earth. At that moment God does not want to be worshipped. He cannot receive worship and praise, and at the same time He pours out His wrath and terrible indignation upon the earth. Therefore the silence in heaven.

After the golden censers have served their part, they will be filled with fiery coals from the altar which are thrown upon the earth to signify that the wrath of God has broken loose and comes upon the earth. *“And the seven angels who had the seven trumpets prepared themselves to sound.”* (8: 6). Then the work of grace with the nations and with Israel is completed.

Of all the seals, the seventh is most clearly described, not containing any mysterious symbols as the others. There is no revelation needed to understand the seventh seal. The contents pertaining to it are very clear and sufficient. After the throne of grace turns into the throne of judgement, the seven angels begin to blow their trumpets. Thus it is clearly said in the seventh seal. We must remember, that the trumpet judgements can only commence after the sealing of the 144,000 has taken place (chapter 7).

*“The **first angel sounded**, and there followed hail and fire mixed with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.*

*And the **second angel sounded**, and, as it were, a great mountain burning with fire was cast unto the sea; and the third part of the sea became blood;*

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

*And the **third angel sounded**, and there fell a great star from heaven, burning as though it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.*

And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

*And the **fourth angel sounded**, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”*

The first four destructive trumpet judgements are directed and poured out upon nature. They are plainly described. After the first four angels sounded their trumpets, John records, “*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*” (8: 13).

CHAPTER 9

The incomparable torment

The fifth trumpet — the first woe

“*And the **fifth angel sounded**, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.*

And he opened the bottomless pit, and there arose a smoke out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.” (9: 1-3).

The announcement at the end of chapter 8 is justified, because the torment during the fifth trumpet is beyond description. This will come upon them who rejected God’s grace and **do not** have the Seal of God at that time. As already mentioned, the 144,000 will not be hurt but rather be protected because they have the Seal of God. According to the infallible testimony of the Scripture, the trumpet judgements can only fall after the three-and-a-half-year-ministry of the two prophets, that is to say after the sealing of the 144,000. Furthermore, those who are sealed in Israel will be protected during the five months of the terrible torment at the fifth trumpet. In view of those who will be sheltered, we read,

“Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation is past.” (Isa. 26: 20).

*“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men **who have not the seal of God** in their foreheads.” (Rev. 9: 4). Please compare chapter 7: 1-8.*

These peculiar creatures have power as of the scorpions and are to torment the inhabitants of the earth. They are described as coming directly from hell. Therefore, the torment they execute is beyond comprehension. This torment is limited to five months.

*“And to them it was given that they should not kill them, but that they should be tormented **five months**; and their torment was like the torment of a scorpion, when he striketh a man.*

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” (9: 5-6).

In verses 7 to 10 we find the description of those creatures which come out of the bottomless pit:

“And the shapes of the locusts were like horses prepared unto battle; and on their heads were, as it were, crowns like gold, and their faces were like the faces of men.

And they had hair like the hair of women, and their teeth were like the teeth of lions.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was like the sound of chariots of many horses running to battle.

And they had tails like scorpions, and there were stings in their tails; and their power was to hurt men five months.”

“And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” (9: 11).

This terrible torment upon humanity who rejected God is being described as the first woe.

At the time when Israel was brought out of Egypt the plagues fell upon the land. In the same way we find the plagues described which will happen in the first four trumpet judgements. They are directed towards the creation.

In the fifth and sixth trumpet we are informed about the torment which will come upon ungodly humanity. During the fifth trumpet people cannot die but have to endure the incomparable torture. In the sixth trumpet death will set in as never before known on earth.

The six trumpet judgements fall in chronological order. The exception is only the seventh trumpet which does not contain judgement but rather the announcement of the Kingdom Reign.

The sixth trumpet — the second woe

*“And the **sixth angel sounded**, and I heard a voice from the four horns of the golden altar which is before God,*

*Saying to the sixth angel who had the trumpet, Loose the four angels who are bound in the great river **Euphrates**.*

*And the four angels were loosed, who were prepared for an **hour**, and a **day**, and a **month**, and a **year**, to slay the third part of men.” (9: 13-15).*

The river Euphrates where the four angels are bound until that specific moment has its course through the Iraq of today. Where humanity originated, where mankind started, where paradise was and many well-known cities like Babylon, Haran, Ur of the Chaldeans, Nineveh and others, from there this great multitude which comes out of the bottomless pit will march forward to destroy the third part of humanity. That will be a world-wide action, as can be seen from the description of chapter 7 where the four angels were shown to be at the four corners of the earth. Here we are geographically pointed to the very spot from where this terrible destruction of people will take its course. On the great day of God the earthly army will also start off from there.

The four angels were told in chapter 7 not to hurt any trees or the grass until the sealing has taken place. At the sixth trumpet they are let loose and will destroy the third part of humanity etc. With God all things are set for the year, the month, the day and the hour, as the Scripture text vindicates.

“And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were like the heads of lions, and out of their mouths issued fire and smoke and brimstone.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and in their tails; for their tails were like serpents, and had heads, and with them they do hurt.” (vv. 16-18).

These demonic creatures are commissioned to destroy the third part of humanity who were tormented before. Because there is no more grace at that time, conversion to God is no more possible for any one living on earth. Humanity without God at that time will have to suffer according to their own choosing.

“And the rest of the men who were not killed by these plagues yet repented not of the works of their hands ...” (9: 20).

In the first four trumpets always a third part was stricken by the judgement: a third of the earth, the trees, the grass, a third of the sea and the living creatures therein, a third of the rivers, a third of the sun, of the moon and the stars. In the sixth trumpet a third of humanity will die.

It is not permissive to apply the same scripture reference for the persecution of the Jews. Even more so because the Jews are sealed at that time and will be protected as predicted during the fifth trumpet judgement. Every Word of God must be left and believed as it is. The description of the sixth trumpet judgement

tells very plainly, that one third of mankind on earth will be killed. With the six billion presently on earth it would be two billion.

CHAPTER 10

An intermediate vision: The open book

The LORD as the Angel of the covenant

Between the sixth and the seventh trumpet we find chapter 10, as we have seen already, chapter 7 has been placed in between the sixth and the seventh seal. With chapter 10 we shall be concerned more thoroughly. It is very important to know the course of time and also the events to be placed into their proper successive order. Most essential are the key-words from which the actual subject or event can be understood.

“And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as though it were the sun, and his feet like pillars of fire.” (10: 1).

In the original text we only have one and the same word for angel and messenger (ΑΓΓΕΛΩ). If the LORD appears as the Angel or is shown as the same, then it is always in connection with a *message* or an *announcement*, something to convey to the people. Also His servants who do bring a special message are called in the Holy Scriptures “angels” or “messengers” (Hag. 1: 13; Mal. 3: 1; Lk. 7: 27; Heb. 13: 2; Rev. 2 + 3 a. o.). In the second part of Mal. 3: 1, we are told that the LORD of hosts would come as the Angel of the covenant to His holy temple. Also of the one who prepared His way it is said, *“I will send my angel before me ...”* The rainbow seen round about this mighty Angel, shows Him in connection with the covenant. From the very ancient times the rainbow was the sign of the covenant between God and the people (Gen. 9: 8-17).

The visible form of appearance of the LORD God is known since the garden of Eden. On Mount Sinai He came down in the same form to establish His covenant with Israel. Since then He is called the **Angel of the covenant** and also **Angel of His countenance** (Isa. 63: 9). Of Moses it is recorded:

*“And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an **angel** of the LORD in a flame of fire in a bush.*

*When Moses saw it, he wondered at the sight; and as he drew near to behold it, the **voice of the LORD** came unto him,*

***Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.”** (Acts 7: 30-32).*

*“This is he (Moses) that was in the church in the wilderness with the **angel** who spoke to him in Mount Sinai, and with our fathers, who received the living oracles to give unto us” (v. 38).*

In the last book of the Old Testament, in Mal. 3: 1, we find the following text: *“Behold, I will send my messenger, and he shall prepare the way before me; and the LORD, whom ye seek, shall suddenly come to his temple, even the **messenger/angel of the covenant**, whom ye delight in; behold, he shall come, saith the LORD of hosts.”* The first part of this Scripture was fulfilled in the ministry of John the Baptist as we find confirmed in the New Testament (Mt. 11: 10; Mk. 1: 2; Lk. 7: 27). The second part with the *Angel of the covenant* will be accomplished with Israel as can be seen from the context.

It is noteworthy that the LORD is not spoken of even a single time in direct reference to the Church of the living God using the terminology of the **Angel of the covenant**, but only and exclusively in connection with the people of Israel, and that is because of the covenant He made with His covenant people (Rom. 9: 4 a. o.).

The establishing of the New Testament covenant with the New Testament Church was not made by the LORD appearing as an Angel but rather by the Son of God, the Word which was made flesh. When the New Covenant was made in His blood

with His people (Mt. 26: 26-28 a. o.), His countenance **did not** shine like the sun. When He bore the sins of the world, there was no beauty that we should desire Him (Isa. 53). On Mount Calvary there was no rainbow over His head, but rather a crown of thorns *upon* His head.

Such facts are most important to understand Revelation 10 properly. Then the LORD is not spoken of as Son of man, Son of God or Son of David, but rather as the mighty Angel Who is veiled within a cloud. The rainbow all around Him speaks about a covenant. His countenance is like the sun shining with all her might (Mt. 17: 2; Rev. 1: 16). We also notice that the LORD at this occasion is not accompanied by the heavenly hosts or angels or even the Redeemed. At that time He comes alone, roaring as a lion. His cry will penetrate everything. When Joseph made himself known to his brethren at the second time no one else was present (Gen. 45; Acts 7: 13). So the LORD will leave His Bride at that moment in heaven at the Wedding Supper, descend the second time alone and reveal Himself to His brethren, the Jews.

At this time the mysterious book which was to be shut and sealed until the end time (Dan. 12: 4; Rev. 5) was already opened and seen in His right hand. This in itself signifies that the event spoken of in chapter 10 must of necessity occur after the seven seals book is already opened.

*“And he had in his hand a little scroll open; and he set his right foot upon the **sea**, and his left foot upon the **earth**.”* (10: 2). The LORD is the original owner. Through Him and for Him all things were created (Col. 1: 17). He is also spoken of as the One Who would inherit the nations (Ps. 82: 8). Now He comes to claim His possession before commencing His Millennial Reign. Already with Joshua we saw the symbolic significance of the fact putting the feet upon some ground, *“Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.”* (Josh. 1: 3).

It was the original will of God that humanity should reign on earth. Through the cunningness of Satan by the means of the serpent, the first human beings were deprived of this high order.

And not only did they loose their original stand, but they also submitted to the influence of Satan and with them the whole earth came under Satan's rulership. When Christ was on earth, Satan offered all the kingdoms of the world to our LORD. But He rejected, because He knew that first He had to redeem humanity and then include the whole creation. That is why His Blood was shed here on this earth for our redemption and reconciliation with God. We then shall be placed into our original position as heirs of God and co-heirs with Jesus Christ.

The LORD is the owner of **land** and **sea**, therefore He set one foot on the land and the other one on the sea before starting His reign.

*“And cried with a loud voice, as when a lion **roareth**; and when he had cried, seven thunders uttered their voices.” (10: 3).*

The seven thunders do not sound now, as some claim, but will do so in the precise moment, as we are told in this chapter. Also the word **lion** in reference to the LORD in this connection is very important. Not a single time is our LORD during all of the New Testament or in connection with the New Testament Church spoken of as the Lion. It is only at the opening of the mysterious book that He comes forth as the Lion of the tribe of Judah Who has prevailed (Rev. 5: 5). The many passages in the prophetic scriptures show unto us the significance of the key-word «**roar**», as described in Rev. 10. Such scriptures throw much light on the event we are dealing with in connection with Israel.

*“The LORD shall **roar** from on high, and utter his voice from his holy habitation; he shall mightily **roar** upon his habitation; he shall give a shout, like those who tread the grapes, against all the inhabitants of the earth.” (Jer. 25: 30b).*

*“They shall walk after the LORD; he shall **roar** like a lion; when he shall **roar**, then the children shall tremble from the west.” (Hos. 11: 10).*

*“The LORD also shall **roar** out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the*

LORD will be the hope of his people, and the strength of the children of Israel." (Joel 3: 16).

*"And he said, The LORD will **roar** from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."* (Amos 1: 2).

After the ministry of the two prophets is accomplished, the LORD will put His feet upon land and sea, and that is the moment when He meets His brethren, the 144,000, who are standing sealed on Mount Zion (Rev. 14: 1).

It is only at that moment, that the LORD will **roar** as a lion, that is precisely when the seven thunders — not seven preachers — will utter their voices.

*"And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, **Seal up those things which the seven thunders uttered, and write them not.**"* (Rev. 10: 4).

What the seven thunders uttered nobody knows and does not concern us, it was sealed right after it was heard and not written. Therefore, it did not become part of the Holy Scripture — God's Word, which we must read, preach, listen to and believe (Rev. 1: 3). Amen. Those who preach are duty bound to stay only with the written Word of God (2 Tim. 4: 1-5). Also the revelation of all the mysteries is only in reference to the written Word of God and all the hidden truths therein which were not known until now. Those things which are not written remain a secret with God Who at the appointed time will do what He purposed (Dt. 29: 29). At the law-giving (Ex. 20), in Job, in the Psalms and in John 12, the Voice of God is spoken of as a sound of thunderclaps.

Those who add to the complete testimony of the Scripture, even to the book of Revelation, are threatened by the Word of God that they will have to go through the great tribulation and endure the plagues according to Rev. 22: 18-19. Every speculation about the seven thunders remains what it is: an assertion. Everything that is preached about the seven thunders is absolutely null

and void and derives from the imagination of the preacher. In reality, there is no man on the face of the earth who can claim to know the mystery of the seven thunders. The LORD God has been pleased to hide it until the time comes, because it will be a total surprise. Also in this connection God will be His own interpreter. Everything will take place according to God's order and develop at the appointed time.

Another key-word in connection with this great event spoken of in Rev. 10 is the word «**swore**».

“And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven,

*And **swore** by him that liveth for ever and ever, who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things which are in it, that there should be delay no longer;*

*But in the days of the voice of the seventh angel, when he shall begin to **sound**, the mystery of God should be finished, as he hath declared to his servants, the prophets.” (10: 5-7).*

According to chapter 8 and 9 six angels had already blown their trumpets. The sounding of the seventh angel is especially announced, because something extraordinary takes place. The Old Testament formulation “*His servants, the prophets*” points very straight and strictly beyond the church age and therefore directly to Israel. In the New Testament, the terminology is used “*His apostles and prophets*” (Eph. 3: 5 a. o.).

The Prophet Daniel saw the end time. He also informs us about the Angel Who **swore** by Him Who liveth for ever. He was cautious and asked, “*How long shall it be to the end of these wonders?*”

*And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven and **swore** by him who liveth for ever, that it shall be for **a time, times, and an half**; and when he shall have accomplished the breaking up of the power of the holy people, all these things shall be finished.” (Dan. 12: 6b-7).*

The similarity of these two Scripture passages cannot be overlooked and must not be ignored. At the time of Daniel the Angel could raise both hands toward heaven, because the book was not yet open, and therefore, not yet in His hand, when He **swore** by Him that liveth for ever. In Rev. 10 He only raises His right hand towards heaven, because in His other hand is the mysterious book which is already open, and **swore** by Him that liveth for ever. Perfect. The Prophet Daniel received the revelation that **from the** moment of this mentioned **swearing** until the direct end, when the power of him who destroys the holy people will reach its end will be three and a half years. John was told, “... *there should be delay no longer.*” Both is right. From that moment the countdown is on right to the end of this civilisation.

The LORD comes down as the Angel of the Covenant and **roars** like a lion. But right after this He reveals Himself to the 144,000 as the Lamb which signifies their redemption. Already at the opening of the book both are mentioned, the Lion and the Lamb (5: 5-6). At that time the elect in Israel will look upon Him Whom they have pierced (Zech. 12: 10). After the completion of the ministry of the two prophets, the elect from the twelve tribes will all gather on Mount Zion. At the same time when Israel recognises their Messiah, they will also come to the understanding of who the antichrist is, and therefore, the covenant made between Israel, him and the neighbour Arab countries will be broken at that time (Dan. 9: 27).

After this there are the last three and a half years of the great tribulation to the end of this present civilisation. The reference to the announcement of the **sounding** of the seventh angel in chapter 10 already points to the moment, when the reign actually is being proclaimed (11: 15). Therefore, it speaks of the “voice” of the seventh angel. The first six trumpets contain only judgement, no announcement, no voice.

Just as certain as through the voice of the seventh angel to the last church age all the mysteries of God’s Word are made known and the Bride Church reaches her completion, hearing and giving forth the midnight cry, “Behold, the Bridegroom cometh! Let us

go out to meet Him!", similarly, at the sounding of the seventh trumpet, the announcement of the Kingdom Reign is made.

The seventh church angel according to Rev. 3: 11-22 gives the last message of restoration. Through his ministry all the hidden **mysteries** in the Old and New Testament from what happened in Genesis right to the last chapter of the Revelation are made known. In Revelation, chapter 10, nothing is said about *many mysteries of God's Word* which should be made known, but the Scripture only speaks in this connection about **one special mystery**, "... when he shall begin to sound, the **mystery of God** should be finished ..." According to Col. 2: 2, Christ is this unique mystery of God in human form. In Christ the whole plan of salvation starts and is being completed, as He has revealed it to His servants, the prophets of the Old, and also to His apostles and servants of the New Testament.

The New Testament Church was acquainted with the **mystery of God** from the very beginning, as Paul writes, "*And without controversy great is the mystery of godliness: God was manifest in the flesh ...*" (1 Tim. 3: 16 a. o.). Only Israel could not see and does not see this mystery until now. At that time this incomprehensible mystery of God in Christ, namely, that Christ is their Messiah, will be made known to them. Until that time the cover of Moses is still upon their hearts (2 Cor. 3: 15-16), but then this cover will be taken away and Christ will be unveiled before them. When the seventh angel, as predicted in chapter 10, will according to Rev. 11 sound the trumpet, it will happen. At that moment the announcement goes forth and therefore, the mystery of God will find its completion.

John and the little book

“And the voice which I heard from heaven spoke unto me again, and said, Go and take the little scroll which is open in the hand of the angel who standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little scroll. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little scroll out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it my belly was bitter.

*And he said unto me, **Thou must prophesy again about many peoples, and nations, and tongues, and kings.**” (10: 8-11).*

From the context, the matter of eating this little book is very clear. Similar experiences were made for instance by the Prophet Ezekiel (2: 8 - 3: 3). Both times in symbolic form we are shown that those men of God first have to eat the scroll, that is to say, they had to take God’s Word into their own heart before they could announce the same to others. After this the seer states that the prophesying will be upon nations and upon kings. Please note, here it is not spoken about the proclamation of the Gospel, but rather about prophesying over the nations. That is a great difference. The two prophets will not preach to the nations, they will preach to Israel but prophesy over the nations (Rev. 11). The everlasting Gospel is now being proclaimed to the nations as a testimony (Mt. 24: 14). During the ministry of the two prophets, the THUS SAITH THE LORD goes forth over the nations which will be struck with terrible plagues.

CHAPTER 11

The second intermediate vision:

The measuring of the temple and the ministry of the two witnesses

In chapter 11 we are first given a very important hint, of what will take place during the last three and a half years after the temple is rebuilt. International agreement assures the right that all religious buildings are protected, not the space beyond. Therefore, the Scripture says that during the three and a half years of the great tribulation the outer-court is given to the Gentiles.

*“And there was given me a reed like a rod; and the angel stood, saying, Rise, and measure the **temple of God**, and the altar, and them that worship in it.*

*But the court, which is **outside the temple**, leave out, and measure it not; for it is given unto the nations, and the holy city shall they tread under foot **forty and two months**.” (11: 1-2).*

These forty-two months of the great tribulation and persecution follow after the three and a half years of the ministry of the two prophets during which the temple is rebuilt. That is a perfect timing and a perfect description. Even the altar was measured. That reminds us directly of Dan. 9: 27, where we are told that in the middle of the last week the sacrifice and the oblation will cease.

In Ezekiel 40-47 the prophet saw the temple and also all the particulars concerning the same. The description is very clear and speaks of the future Millennial temple which will be built. The third temple, the house of God in Jerusalem will be put up at its original place and remain through the 1,000 year period. The following Bible references testify of this fact: Isa. 2: 2-3; Isa. 56: 7; Ezek. 47; Hag. 2: 9; Zech. 14: 20-21; Rev. 7: 15 a. o. The Temple Mountain is part of Mount Zion, therefore, the 144,000 are shown on Mount Zion.

The time allotted and the description of all the events surrounding this last part are very clear to all who can see. What concerns the ministry of the two witnesses will last three and a half years: *“And I will give power unto my two witnesses, and they shall **prophesy a thousand two hundred and threescore days**, clothed in sackcloth.”* (11: 3).

When Scripture speaks about the time space of **forty and two months** or **one thousand two hundred and sixty days** or about **one time, times and a dividing of time** or of **one year, two years and half a year**, the concern is always about one half of the seventieth week of Daniel. But it is very essential to understand into which half the event spoken of needs to be placed.

The two prophets are the anointed ones, also called the two olive trees. The Prophet Zechariah saw them in chapter 4: 11-14 standing at the right and the left of the golden lampstand. That they were shown standing beside the lampstand signifies that they have their ministry outside the church age. Only after the taking away of the New Testament Bride will Israel be saved (Acts 15: 14+16; Rom. 11: 25 a. o.)

Anyone watching their ministry closely must think about Moses and Elijah, upon their word of authority God acted. Terrible plagues came over Egypt (Ex. 7-12) and water was turned into blood through the ministry of Moses. In the days of Elijah the heaven was shut for three and a half years and fire fell from the sky (2 Ki. 1). Both things repeat in the ministry of the two witnesses. In the life of Enoch nothing points to the things which are to happen in the ministry of the two witnesses. He was the seventh from Adam (Gen. 5: 19-24; Jude 14; Heb. 11: 5-6). He was a perfect type of those who live in the last, the seventh church age. They will not see death, but will experience the changing of their bodies and the taking away into Glory (1 Cor. 15: 51-57; 1 Th. 4: 13-17 a. o.). Moses and Elijah also came down on Mount Transfiguration speaking with our LORD about what would come to pass at that time (Mt. 17 a. o.). They are mentioned in the three last verses of the Old Testament in the Prophet Malachi. Moses who wrote the five books of the Thorah

is the greatest prophet for the Jews, and Elijah is the most essential prophet whom the Jews expect according to their scriptural belief to appear just before the Messiah comes.

The Prophet Isaiah describes the heroes as sent ones who beg for peace. Directly in the following verse we are informed about the breaking of the covenant: *“Behold, their valiant ones shall cry outside; the ambassadors of peace shall weep bitterly.*

*The highways lie waste, the wayfaring man ceaseth; **he hath broken the covenant**, he hath despised the cities, he regardeth no man.”* (Isa. 33: 7-8).

“Now will I rise, saith the LORD, now will I be exalted, now will I lift up myself ...

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? ...

Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” (Isa. 33: 10 + 14 + 17)

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” (Zech. 12: 10)

The anointed ones are spoken of as gallant men of God, they do have absolute authority, whatever they say in the name of the LORD happens. Their duty is firstly to call out the 144,000 and secondly to pronounce judgements upon the nations as predicted at the end of chapter 10.

They are killed after the accomplishment of their duty. *“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.”* (Rev. 11: 10).

People from all nations and languages will see their carcasses. Until now, those who criticised the Bible were actually shaking

their heads when referring to this verse and were asking, how can this be possible. Today all have to acknowledge that it has become possible to show their carcasses to all the world via television. The whole earth can now be informed of what happened, and therefore, the Bible will always be true to the end, yes, right throughout all eternity.

“And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them.

And they heard a great voice from heaven saying unto them, Come up here. And they ascended up to heaven in a cloud, and their enemies beheld them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were terrified, and gave glory to the God of heaven.” (11: 11-13).

The seventh trumpet — victorious rejoicing in heaven Proclamation of Christ’s reign on earth

After John saw what took place in connection with the ministry of the two prophets, he looked to the very end of that last epoch and gives the announcement which is contained in the seventh angel’s trumpet as follows:

*“And the **seventh angel sounded**; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our LORD, and of his Christ, and he shall reign for ever and ever.*

And the four and twenty elders, who sat before God in their thrones, fell upon their faces, and worshipped God,

Saying, We give thee thanks, O LORD God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.” (11: 15-17).

As announced at that time the mystery of God in Christ will be finished and the LORD will commence His reign. Also we are informed of a preliminary judgement between the nations and also a justifying judgement of those who raise from the dead before the Millennial Reign commences. He will justify His servants and prophets and also will commend and praise all the holy ones who feared His name and remained faithful unto death in the time of tribulation.

*“And 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 thy servants (not sons and daughters), the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them who destroy the earth.**”* (11: 18). For this subject with various judgements, which will take place before and after the Kingdom Reign, many Scripture references can be given: Isa. 2: 2-4; Mic. 4: 1-5; Mt. 25: 31; Dan. 7: 9-14; Rev. 20: 4-6 a. o.

The judgements before the Millennial Reign and the one after are spoken of in detail. All those who participate in the Rapture must first appear before the judgement seat of Christ. They must be judged before they can judge the world and reign with Christ. Paul writes, *“For we shall all stand before the judgement seat of Christ ...*

So, then, every one of us shall give account of himself to God.” (Rom. 14: 10-12).

He further writes, *“For we must all appear before the judgement seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.”* (2 Cor. 5: 10).

“Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.” (Heb. 4: 13).

The apostle was sure with God, but he also saw the LORD as Judge Who would pronounce righteous judgement upon all. He testified before going to be with the LORD: *“Henceforth there is*

*laid up for me a **crown of righteousness**, which the LORD, the **righteous judge**, shall give me at that day; and not to me only, but unto all them also that love **his appearing**.” (2 Tim. 4: 8).*

Before a king commences his reign on a throne, he must be crowned. When the LORD descends after the Marriage Supper to decide the last battle and to start His reign as King, we are told, *“on his head were many crowns.”* All those who will reign with Him in His Kingdom will also be crowned before sitting with Him on His throne.

If all believers would be aware of the fact that they must appear before the judgement seat of Christ, the whole situation within the Bride Church would quickly look different. The fear of God would return and common decency into the conversations and the lives. *“But I say unto you that every idle word that men shall speak, they shall give account of it in the day of judgement.*

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Mt. 12: 36-37).

“The LORD shall judge his people.” (Heb. 10: 30). In the preceding verses we are told who these believers are and what they did.

Nothing will remain unknown, no question unanswered, no problem unsolved. *“Therefore, judge nothing before the time, until the LORD come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.”* (1 Cor. 4: 5).

The apostle has therefore very correctly placed these time-ly separated different judgements. He writes to his co-worker Timothy, *“I charge thee, therefore, before God, and the LORD Jesus Christ, who shall **judge the living and the dead at «his appearing» and «his kingdom».**”* (2 Tim. 4: 1).

Paul referred to the appearing of Christ, when speaking about the righteous Judge, Who would give him the crown of victory, not only to him but to all who love **His appearing**. This includes the whole Bride Church. He also refers to the judging of the living and the dead at **His Kingdom**, that is just when the Millennial Reign commences.

The work of every believer and the labour within the Kingdom of God will also be put through the test on that day. *“Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall test every man’s work of what sort it is.”* (1 Cor. 3: 13).

At that time, just before the reign, after the Wedding Supper, the LORD comes and fulfils both parts of 2 Th. 1: 7-10. One refers to the unbelieving, the other concerns the believers.

“And to you who are troubled, rest with us, when the LORD Jesus shall be revealed from heaven with his mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our LORD Jesus Christ;

Who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power,

*When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony **among you was believed**) in that day.”*

Because of false teaching in reference to John 5: 24 and similar utterances many believers live under the impression that they will never have to appear before the judgement, and therefore do as they please. The utterances of our LORD are most definitely in connection with the last judgement in which the true believers who partake in the first resurrection certainly must not appear. Verse 24 must be seen in connection with verse 29 and the given context. *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgement, but is passed from death unto life.”* The judgement meant here is the last White Throne Judgement.

“Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice,

*And shall come forth: they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation**.”* (Jn. 5: 24-29). The first resurrection is spoken of by our LORD as the resurrection of life, and the second as one of damnation. At this final judgement the first-born group certainly does not appear.

The Prophet Isaiah further saw in the Spirit what would happen to the host of the air who had fallen with Satan before the Millennial Reign commences:

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

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

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” (24: 21-23).

Those angels who have fallen away from God together with Lucifer and all man who have rejected and withstood God in connection with His plan and purpose will in this preliminary judgement receive their sentence, and together they will be locked up, as the Scripture saith, and receive their final sentence **after a long time**, that is to say after the one thousand year reign. Also Satan will be locked up, as he is going to be bound first and then thrown into the bottomless pit for the one thousand years (Rev. 20: 1-2).

The prophet said in connection with those martyrs who participate in the first resurrection, *“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust (see also Dan. 12: 2) ...*

*For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her **slain**.” (Isa. 26: 19 + 21). Here the key-word is “**slain**”. The same word is used for Christ, the Lamb of God, Who was “**slain**” (Acts 2: 23; Rev. 5: 9; Rev. 13: 8). We need to notice that this is said in reference to the martyrs of the past and of the future (Rev. 6: 9-11; 13: 14; 18: 24; 20: 4).*

Here we are not dealing with those who died a natural death and were buried, here no graves open up. This text in chapter 11 does not concern the general resurrection of the dead, as the connection shows, no graves open up; but rather deals with the

martyrs who gave their life remaining faithful to the end. Whoever became guilty of putting hands on them, will be judged by the LORD. From the way the question is placed, *“Thy dead men shall live, together with my dead body shall they arise”*, the answer is actually clear. Those spoken of belong to God. The souls under the altar in the fifth seal were told to be patient for a while until their brethren and fellow servants have died as martyrs the same way they did.

Also the Prophet Ezekiel referred to this event in chapter 37: 1-10, when he prophesied about the dead bones coming together, *“... And ye shall live; and ye shall know that I am the LORD ... Come from the four winds, O breath, and breathe upon those **slain**, that they may live ...”* This is still in the future and concerns the Jews who will be slain in the open valley (v. 2).

The second part, verses 11-14, is already in the past, as it speaks repeatedly about the graves being opened and the Israelites returning to their own land. *“O my people, I will open **your graves**, and cause you to come up **out of your graves**, and bring you into the land of Israel ...*

And (I) shall put my Spirit in you, and ye shall live, and I shall place you in your own land (Israel); then shall ye know that I, the LORD, have spoken it, and performed it, saith the LORD.” (Ezek. 37: 12+14).

This happened at the resurrection of our LORD according to Mt. 27: 51-56 and concerned all the saints from the Old Testament period who participate in the first resurrection. *“And the **graves** were opened; and **many** bodies of the saints that slept were raised,*

*And came out of the **graves** after his resurrection, and went into the holy city, and appeared unto many.”*

According to Rev. 20: 4 the martyrs from the great tribulation are the **slain** ones who do not come out of the graves, but will live again and partake in the Millennial Reign.

At the end of this chapter the covenant with Israel is once again being emphasised. In chapter 10 the Angel of the covenant

was shown as He came down. Here we see heaven open and the ark of the covenant coming into view.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant; and there were lightnings, and voices, and thunderclaps, and an earthquake, and great hail.” (11: 19).

CHAPTER 12

The woman clothed with the sun

Christ and His Own

Satan — the red dragon and his followers

The 12th chapter is being explained quite differently by Bible scholars. The interpretations about the woman referred to vary from Israel, to Mary and to the church.

In this case also, we must be very careful and take all details into consideration. If every detail does not fit itself into the over-all picture, something is not right. The explanations we have known until now do not justify the matter. Initially we find recorded:

“And there appeared a great wonder in heaven — a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she, being with child, cried, travailing in birth, and pained to be delivered.” (12: 1-2).

Should someone think that this text refers to Mary and the birth of Jesus, then we must acknowledge that John on the isle of Patmos was shown future things to come and not something that had already happened. Further descriptions were also not fulfilled with Mary and Jesus. Mary did not flee into a wilderness,

and Jesus was not taken up into heaven after His birth. He first accomplished the work of redemption, rose from the dead and ascended into heaven. Not even once is it said in reference to Him like with Enoch or Elijah about “rapture” or “taken away”, but rather that He ascended into heaven, therefore we do have the day of commemoration “the Ascension of Christ”.

In the Old Testament, Israel is repeatedly spoken of by God as the woman who was in covenant with Him (Jer. 3: 6+11; Hos. 2: 4 a. o.). God uses natural examples to convey a spiritual meaning. He says, “*I will even betroth thee unto me in faithfulness ...*” (Hos. 2: 20), and “*... for the LORD delighteth in thee, and thy land shall be married*” (Isa. 62: 4). In Isa. 54: 5-10 the LORD says with regard to Israel:

“For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called.

For the LORD hath called thee like a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God ...”

In the New Testament, we are told about the Bride and the Bridegroom (Jn. 3: 29 a. o.), and in Mt. 25 about the marriage. The *woman* John saw can only be the New Testament Church which most certainly originates with Israel in Jerusalem on Jewish ground. God’s relation towards His people as His wife, expresses His love and His uniting with His Church (Eph. 5: 29-32). The LORD Jesus places the seed of His Word into the womb of His Church. That way we are born again and come forth as sons and daughters of God.

The *sun*, wherewith the Church is clothed speaks of the Redeemer Himself Who is the Sun of Righteousness. During the New Covenant we are clothed in His Light and warmth.

The *moon* under her feet signifies that the Church stands solemnly on the foundation of the divine Word of the Old Testament. As the moon reflects the light of the sun, so does the Old Testament reflect the light of the New Testament fulfilment of

the entire prophetic word upon which the Church stands (Eph. 2: 20-22).

The *crown* with twelve stars denotes that the New Testament Church is crowned with the doctrine of the twelve apostles. The seven stars in the hand of the resurrected LORD were the seven angel-messengers to the seven churches (Rev. 1: 20). The twelve stars in her crown show that the Bride Church is worthy of this royal divine order and bears the true doctrine of the twelve apostles (Acts 2: 42). According to the testimony of the Scripture, the New Testament Church will return to its original teaching and practice of the apostles and will be restored (Mt. 17: 11; Acts 3: 19-21 a. o.), before Jesus Christ comes.

Of the woman it is said that she is travailing in birth, actually experiencing birth pains. This is again a very natural picture of a woman receiving the seed and then in due time giving birth to new life. Here we have the spiritual application. Mary was a chosen virgin to receive the divine seed, so the Word was made flesh — the Son of God was born. She is also called a woman in Gen. 3: 15 and John 2: 4 and a virgin in Isa. 7: 14 and Mt. 1: 22-23. In the same way the Church is spoken of as a woman and then as a chaste virgin (2 Cor. 11: 2). She became a woman as the divine seed of God's Word was placed into her. From her will come forth the man-child — the overcomers. The term "man-child" speaks of the spiritual maturity. God's plan with His Church comes to its completion, but runs parallel with the gathering of Israel in its last phase. When God called Israel out of Egypt to be His Church, He used the wording "first-born son". *"Thus saith the LORD, Israel is my son, **even my first-born**. And I say unto thee, Let my son go, that he may serve me; ..."* (Ex. 4: 22b-23a).

In Isa 66: 7-9 we find a similar description like the one in this chapter of the Revelation: *"Before she travailed, she brought forth; before her pain came, she was delivered of a **man-child**."*

In this verse we find reference to the man-child, in the next verse we are told about the spiritual re-birth of Israel: *"Who hath heard such a thing? Who hath seen such things? Shall the earth be*

made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

In this Scripture passage we find the two things, namely about the man-child and also about the whole country which is born at once. The gathering of the Jews takes decades, the calling out of the 144,000 three and a half years, but the revelation of the Messiah happens on one single day. At the same place and the same time they will look upon Him Whom they had pierced and receive life from God (Hos. 6: 1-3).

As soon as the man-child directly before the Rapture is born in the full stature of Christ, the seven-headed dragon comes against the Church, "*who was ready to be delivered, to devour her child as soon as it was born.*" (Rev. 12: 4). Satan, the old dragon, was cast out of heaven (Jn. 12: 31; Lk. 10: 18) and has set up his throne, his headquarters here on earth (Rev. 13: 1-2). This speaks about the "seat" of the adversary of God, the arch-enemy of Israel and of the Church of Jesus Christ.

In reference to the woman it says, "*And she brought forth a **man-child, who was to rule all nations with a rod of iron;** and her child was caught up unto God, and to his throne.*" (12: 5). Israel will not take part in the Rapture, because their conversion to Christ, the Messiah, happens after the taking away of the Bride Church.

It is overwhelming to see with what precision the Holy Spirit dictated the Word. The man-child is designated to rule over the nations, but will first be caught up into heaven. The precise sequence is: First the Rapture and the Wedding Supper with Bride and Bridegroom in heaven, and thereafter the reign with Christ on earth. One has to take note, that the promise *to rule the nations* is given to the overcomers. It is not only for the Redeemer, but also for the chosen Redeemed. "*And 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; ...***" (Rev. 2: 26-27a).

The key for the right understanding of this promise is in chapter 12 itself. After the Rapture of the man-child the woman, the Church, flees into the wilderness for the space of three and a half years. *“And the woman fled into the wilderness, where she hath a place prepared by God, that they should feed her there a **thousand two hundred and threescore days.**”* (12: 6).

All through the Book of Revelation, we meet the same manner of speech which is in parables, similar to the way the LORD spoke as the Son of man in His prophetic ministry, as found in the gospels. The true meaning and significance which is hid in all the pictures and symbols will according to the desire of the Master not be revealed to all, but only to His followers for whom they are meant. Addressing His disciples, the LORD said, *“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”* (Mt. 13: 11).

“All these things spoke Jesus unto the multitude in parables, and without a parable spoke he not unto them,

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” (Mt. 13: 34-35).

The final casting out of the dragon from heaven

His fight against Michael and his defeat

In the moment of the Rapture, Christ, the Redeemer, takes the first-born group of the Redeemed who then experience their completion into the heavenly Glory. Satan, the accuser of the brethren, has access until that moment to the heavenly spheres. Then he will be cast out finally and thrown to earth with his angels.

“And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels,

And prevailed not, neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” (vv. 7-9).

We are told that the archangel Michael together with the angels of God is fighting against Satan and his followers. Jesus Christ has totally conquered him on Calvary (Col. 2: 15) and will not a second time deal with him. He meets His Own who are moulded into His image in the air and takes them to the Marriage Supper of the Lamb. While going up, this last fight occurs. Satan, the accuser of the brethren, the defeated enemy, would like to hinder the going-up but is being thrown down by Michael.

No other Scripture passage shows these connections in such an explicit manner. Although the reign does not start at that moment, because first comes the Wedding Supper, it is being announced with great joy.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night.” (12: 10).

At first the overcomers are spoken of in the singular as “man-child”, then the continuation is in the plural, “**And they overcame** him by the blood of the Lamb, and by the word of **their testimony**; and **they loved** not **their lives** unto the death.” (v. 11). The living faith of those who really possess it is the victory in itself right up to the overcoming of death (1 Jn. 5). There are people living on earth who understand the Words of the LORD, believe them and will experience whatever He said. The true believers died with Christ and rose with Him. Their life is together with Him hidden in God (Col. 3: 3). Whosoever desires to save his own life will lose it, but whosoever loses it for His sake, will find it. One of the promises given to the overcomers is, “... be thou faithful unto death, and I will give thee a crown of life.” (Rev. 2: 10).

At the moment the overcomers are taken up, they will actually inhabit the mansions prepared for them in Glory. He that hindereth, the Holy Ghost in the Bride — the man-child, will then be taken out of the way, so the wicked one can manifest himself openly (2 Th. 2). *“Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the **earth** and of the **sea!** For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”* (Rev. 12: 12).

During that phase which is timely limited, the wrath of Satan through the antichrist world institution will be directed against the woman who gave birth to the man-child which *“was caught up unto God, and to his throne”*. This group has come to the full knowledge of the Son of God, unto a perfect man, into the measure of the stature of the fullness of Christ (Eph. 4: 13). The overcomers are the Bride which is born out of the Church which as a woman have received the divine Word seed. There is but one Rapture of the Bride who will meet the Bridegroom and be with Him in the Marriage Supper. As the “Bride” is spoken of in the singular, so is also the man-child, but all the chosen ones belong to that foreordained group. This is the true Body of Jesus Christ composed of many members (1 Cor. 12: 12-30).

The wrath of Satan after his final fall from heaven will be terrible, *“because he knoweth that he hath but a short time.”* That is the exact span of time between the taking away of the Bride and the ushering in of the Millennial Reign.

The first attack was towards the man-child, the second is directed against the woman, *“And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child.”*

*“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for **a time, and times, and half a time**, from the face of the serpent.”* (12: 13-14). The whole picture is very clear. The Church out of which the Bride came forth will be protected and nourished under the given circumstances in the wilderness.

The term “wilderness” is known to all Bible readers in connection with the physical “sustaining” in the days of Moses, when Israel was brought out of Egypt. In Neh. 9: 21, we are told, “*Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes became not old, and their feet swelled not.*”

In reference to Israel the LORD said, “*I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the **fig tree** at her first time ...*” (Hos. 9: 10; Jer. 2: 1-3). “*Now learn a parable of the **fig tree** ...*” (Mt. 24: 32). He also spoke concerning Israel which will be called in that wilderness situation, “*Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly unto her.*” (Hos. 2: 14).

With God all things are possible. He could nourish Israel, six hundred thousand men not counting the women and children (Ex. 12: 37) forty years after bringing them out of Egypt. He is still the same. As we find written, the woman-church will be nourished for the space of three and a half years. The wings of the great eagle refer to God Himself Who bears His Own. In reference to Israel, we find written,

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,

So the LORD alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

Butter of cows, and milk of sheep, with fat of lambs, and rams ...” (Dt. 32: 11-14).

The psalmist also mentions the wings: “*... Yea, in the shadow of thy wings will I make my refuge, until these calamities be passed by.*” (Ps. 57: 1).

“He shall cover thee with his feathers, and under his wings shall thou trust; ...” (Ps. 91: 4).

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ...” (Mal. 4: 2).

Satan will be very furious as he nears his total defeat: *“And the serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away by the flood.*

And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.” (Rev. 12: 15-16). According to this text, the earthly government will step in and swallow up the flood of persecution against the Church which always comes from the religious side.

Then the old dragon turns against those called out in Israel by the ministry of the two prophets during the three and a half years. They believed and were sealed. They belong to the same godly seed and have the testimony of Jesus at that time. *“And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.”* (v. 17).

This third group has nothing to do with the gentiles, that is shown by the description, *“who keep the commandments of God, and have the testimony of Jesus Christ.”* The keeping of the commandments and the law of God is only connected with Israel. The Church is in Christ and therefore totally justified by faith (Rom. 10: 4). The law-giver did not come to do away with the law, but rather faced the valid demand of the law, took upon Him all the transgressions and suffered death which is the wages of sin (Rom. 6: 23). As already mentioned, there are these three groups according to the plan of salvation: the man-child, the woman and Israel. Satan is successively furious against them.

CHAPTER 13

The visions of Daniel in review of and in connection with the Revelation

From chapter 13 to 19 we find symbols which are already mentioned in the book of Daniel and apply to the prophetic course of time. For better understanding we shall briefly deal with the things shown to him.

He saw four successive world-kings in the form of an image consisting of four different metals (Dan. 2). To him was also given the explanation of the image he saw. It is the same today as then. God Who knows all things reveals His secrets to His servants, the prophets. *“The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, reveal unto the king;*

But there is a God in heaven who revealeth secrets ...” (2: 27-28).

In chapter 7, the Prophet Daniel saw the development of the four world empires right to the end of this present civilisation. He watched as the four winds of heaven were stirring the great sea out of which came forth four beasts. In symbolic and prophetic language, we are dealing here with the sea of peoples and nations. From all directions under heaven, the nations were stirred and these four different beasts, which symbolically mean the four successive world empires, came forth. Even today nations use such beast symbols as their national emblems like they were shown to the prophet.

“These great beasts, which are four, are four kings, who shall arise out of the earth ...

The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms ...” (Dan. 7: 17+23).

According to Daniel 2 and 7 we can follow the historical development. The kingdoms described in chapter 2: 31-43 and in chapter 7: 1-7 are identical. The first kingdom was represented

by a lion, who strangely had two wings like an eagle. It signified the mighty strength of this kingdom which took off from the ground and conquered all the other kingdoms. The two wings represent the united kingdoms of Assyria and Babylonia. Each kingdom is represented by its leader. Therefore the beast-power is shown standing as a man on two feet. The first kingdom of chapter 7: 4 compares with the golden head of chapter 2: 38.

The second kingdom was symbolised by a bear with three ribs in his mouth (7: 5). It was the Medo-Persian kingdom which destroyed the Assyrian/Babylonian empire. The ruler was shown with three ribs in his mouth. He conquered the three most significant countries of his day: Babylonia, Lydia and Egypt. The second empire compares with the silver breast of the image in Dan. 2: 39a.

The third beast was symbolised by a leopard with four wings and four heads. It represented Alexander the Great. He destroyed the Medo-Persian empire and expanded his rulership into all directions under heaven. The four heads denote that this Greek empire would be divided into four kingdoms. The third empire of verse 6 compares with the brass of the image in Dan. 2: 39b.

With the fourth world empire which exists right to the end, we have to deal more closely.

“After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it, and it had ten horns.” (Dan. 7: 7).

This text compares with the iron and clay of the image in Dan. 2: 40-43. In Dan. 7: 8 we are told that suddenly a horn came forth breaking off three other horns from the head. But this one had eyes like a man and spoke great things. This horn would blaspheme God and persecute the saints until the LORD sets the judgement (7: 20-25).

In this image the four successive world empires were shown by the different metals: gold, silver, brass and iron. The two legs of this body-image refer to the direct end phase, and speak of East and West. The ten toes are part of the two feet, therefore, at the end East and West Europe will be a united Europe. The feet and the toes speak of the last phase and are not of the same material but iron and clay and stick together. Now, at the end of this epoch, the uniting of the two totally different systems takes place.

The prophet was shown the *iron* stability of the Western industrial nations and also of the neglected economic situation compared with *clay* of the Eastern European states. In spite of the difference, they must cling to one another according to the end-time vision, but will not mix with each other. They make up the predicted unity of the end-time. The last political constellation is not of one material, it did not grow in a natural way, but came into existence through negotiations.

This last world power will be destroyed suddenly as revealed in the counsel of God, because it will participate in the last great battle against Israel. Daniel describes this event as follows: *"Thou sawest until a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces.*

... and the stone that smote the image became a great mountain, and filled the whole earth." (2: 34-35).

This stone is Christ, as many Bible passages confirm (Isa. 8: 14; Zech. 3: 9; Ps. 118: 22; Mt. 21: 42; 1 Pet. 2: 4).

"Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded." (1 Pet. 2: 6).

"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Lk. 20: 18).

According to Zech. 3: 9 seven eyes are fixed upon this living stone. The number seven expresses His Deity. In Daniel we do not see Him as the cornerstone of the Church but rather as

the stone which will break loose and smash the empires and enemies of Israel.

The mountain from which the stone came speaks of the unreachable Godhead, from where the Son came forth and will return into after the completion of God's plan of salvation. The glory of the LORD will fill the whole earth, and God will be all in all. The Psalmist cried out, *"I will lift up mine eyes unto the hills. From whence cometh my help!"* (Ps. 121: 1). He is the One Who will be the help of Israel and fight the last battle for them. He will come forth victorious.

As predicted in prophetic Scripture, the Kingdom of God at that time starts on earth. *"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."* (Dan. 2: 44).

The seven-headed beast out of the sea

In Revelation 13, the first three empires Daniel saw are not mentioned, because they are already history. At the end of days we are concerned about the last kingdom, which is the Roman Empire. It is being described as the beast with seven heads and ten horns. It is noteworthy, that this beast fits the precise description of Satan, the red dragon who has seven heads and ten horns (Rev. 12: 3). The prince of this world exercises his super power through the person of the antichrist and takes influence on earth. *"... and the dragon gave him his power, and his seat, and great authority."* (Rev. 13: 2). The concern is with the world embracing power which is being executed from a certain seat.

If one reads about seven heads and ten horns, Bible scholars think that there should be seven or ten special states. They do not think further, that is to say, that a beast is not only composed of head and horns. Whether there are seven, ten, twelve, twenty

or thirty-five states, is totally immaterial. The importance lies in the fact that within the United States of Europe there will be seven leading heads and ten butting horns.

It is noteworthy that the six heads are not mentioned in connection with the exercising of this power from a certain seat. They are not spoken of as being bruised and they are not referred to in a healing process. Therefore we are dealing only with the leading country which was the main head in the Roman empire which received the deadly wound. *“And I saw one of his heads as though it were wounded to death; and his deadly wound was healed ...”* (v. 3). Only one head is mentioned which was wounded, but this deadly wound healed again. We must look into history. There was only one nation who had the privileged title to be called “Holy Roman Empire of the German Nation”. As history confirms, there were also German-Roman emperors and German-Roman popes. Germany is obviously predestined to be the leading head in the United Europe. It is economically the strongest and in population by far the largest country in the European Union. Thus one understands why the development after the unification of Germany, according to the Roman Treaty, has concentrated on the “heart of Europe” to play a special role accordingly. This special role is being emphasised by the present world-power, the USA, and coincides with Bible prophecy. Germany has the most neighbours, is centrally located, and borders with Eastern European countries. It is geographically and politically destined to be the link between Eastern and Western Europe.

Very enlightening is the utterance *“the wound by a sword”* (v. 14). It happened by the Sword of the Spirit — God’s Word (Eph. 6: 17) which is sharper than a two-edged sword (Heb. 4: 12). We are told that the whole world is amazed about the healing of this *“deadly wound”*. In the days of the Reformation the Sword of the Spirit, God’s preached Word, was mightily handled. As a result, the ruling church in this leading country suffered a deadly wound. The religious partition happened through the Reformation. After World War II the same country experienced a second partition which was political, and thus the European continent was divided into East and West as was the case before, when it was divided into Protestants and Catholics.

Who would have thought that it would actually happen, what the President of the USA, Mr. Ronald Reagan, demanded in June 1987 during his Berlin visit. Standing there, looking at the bricked up “Brandenburg Gate” which was the actual symbol of division between East and West, he said, “Mr. Gorbachev, open this gate, tear down this wall.” Little more than two years later the opening of the “Brandenburg Gate” and the tearing down of the wall became the most important historical event in recent times. Also soon will be fulfilled what Willy Brandt said, “Now must grow together, what belongs together.” That applies to Germany and to the whole of Europe.

The unification of Germany and in connection with it the uniting of Europe and also the recognition of the Catholic church by the Protestants is the fulfilment of Bible prophecy in the end-time. The partition is over, the deadly wound healed, politically and religiously everything grows together. All who belong to the Roman Empire are being united, and so a world power rises before our eyes — the European Union. The whole world is astonished and observes in amazement how quickly, almost over night, everything is different. The uniting process moves on very rapidly in the political and religious spheres. It was the victory in the 20th century, when world Catholicism conquered world communism in 1989. Thereby also the Scripture is fulfilled before our eyes. All this happened, so that the spiritual world power of Rome would receive its pre-eminence and also take charge of the last political world power.

This special “*beast-power*” the concern is not just some force in general, but rather a person in whom the power is embodied and represented (Dan. 7: 17 a.o.). The serving president of the United Europe has limited power as all the other presidents, chancellors, prime ministers and heads of states. He can be exchanged and voted out. The religious head, however, is also the head of state and cannot be replaced or voted out and has world-wide power. In Bible prophecy we are explicitly told that both — religion and politics — will unite, wherein the religious power will have the upper hand (Rev. 17). Among all the churches only the Roman Catholic Church has state character. She has with the nations of this world the usual exchange of ambas-

sadors. The Vatican is a state of its own within another state, belongs to the seven and is the eighth (17: 11).

The political Europe will come under the total influence of this religious head. The rest of Christendom will submit, joining together in ecumenism — in the end stage Catholicism. Also the other religions will submit and recognise him. The new world-order of which many speak about has made more headway than generally recognised. Already now European rights stand above the single states. What is being decided in Strasbourg, is channelled through Brussels to all the states belonging to the European Union. Some of the Protestant dominated countries were hesitant because they had a notion about the direction the politics take. For Scripture to be fulfilled, all must submit. Whoever will not will have to suffer the consequences. *“Who is like the beast? Who is able to make war with him?”*

*“And there was given unto **him** a mouth speaking great things and blasphemies, and power was given unto **him** to continue **forty and two months.**”* (vv. 4b-5).

Who is this **“him”**, to whom power was given and who is also spoken of as a beast which will speak great things? *“And **he** opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”* (v. 6). From this text we see clearly the concern. The LORD had given the promise in Jn. 14 that He would prepare the mansions, return and take His Own home. From the moment of the taking up to the beginning of the Millennial Reign the overcomers dwell in heaven.

This de facto “world dictator”, in whom religious and worldly power is united, knows no limits in exalting himself. People will look up to him like to a god in human form, and all religious and political power will submit to him. The Prophet Daniel spoke of him, *“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the laws; and they shall be given into his hand until **a time and times and the dividing of time.**”* (Dan. 7: 25). As John so did the Prophet Daniel speak of three and a half years to be the great tribulation and persecution. The pressure however

which will come upon the Bible believing Christians in a short space just **before** the Rapture is not given a fixed time.

If one speaks of such a persecution, people shake their heads in unbelief. There are even those who cannot believe that during the one thousand years of the sole reign of the Roman church in the Dark Ages, millions died as martyrs. We should not forget the time when people were categorised as heretics, burned at stakes, and the inquisition right to the night of St. Bartholomew's Eve. Many cannot comprehend, that six million Jews and hundreds of thousands who did not submit to a certain regime were killed with the knowledge or co-operation of the church during the Third Reich under Hitler. This happened in the twentieth century in a most brutal way.

*“And it was given unto **him** to make war with the saints, and to **overcome them**; and power was given **him** over all kindreds, and tongues, and nations.”* (Rev. 13: 7). Right after this statement we read the warning in verse 10: *“He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”*

This religious head at the end-time is known by the fact that he receives worship and honour, which actually belongs to God alone: *“And all that dwell upon the earth shall worship, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”* (Rev. 13: 8).

Another mark of this person is the “celibacy” which the Prophet Daniel referred to: *“Neither shall he regard the gods of his fathers, **nor the desire of women**, nor regard any god; for he shall magnify himself above all. But in his estate shall he honour the god of fortresses ...”* (Dan. 11: 37-38a), that is to say, have his crusades and wars in general. The celibacy is against the divine order laid down at the very beginning and is being declared by the Apostle Paul as a teaching of demons (1 Tim. 4: 1-4). Only the true children of God will escape this religious deception and withstand this deceiver — one group before the Rapture, the other thereafter.

The whole world will worship him — all politicians, people in high ranks, personalities of denominations — as it is written, all the inhabitants of the earth will worship him except those whose names are written in the Lamb's Book of Life from before the foundation of the world. Already and before, but especially during the time of the Reformation, Bible scholars headed by Dr. Martin Luther have pointed to this personality who is found in papacy (See Luther's Introduction to the Prophet Daniel).

In the Counter Reformation the Jesuits have invented the thought that the antichrist should be a Jew and thereby have given this misleading assertion. Even Protestant friends of Israel, radio evangelists and preachers have adopted this idea. Others search for this person in Islam. It is a terrible lie which the spirit of deception has tried to make plausible to those who think to be wise. Where is that written in the Scriptures? According to 2 Th. 2, where this man is being described, God has delivered such people, who do not believe the Truth, to believe a lie and then be judged.

As Christ has many titles which show Him in all the respective areas, his adversary has also many titles. Christ is the **Son of God**, the adversary the *son of perdition*. Christ is the promised **true prophet**, and this man is the predicted *false prophet* etc. The Apostle Paul speaks about this *man of sin* to be the "*wicked one*" "*who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God.*" (2 Th. 2: 4). Because he acts as the vicar of the Son of God, he also receives worship. He even takes the title which belongs to God alone — "Holy Father". That is totally against the Holy Scripture: "*And call no man your father upon the earth; for one is your Father, who is in heaven.*" (Mt. 23: 9). In his teachings he claims infallibility in whatever he announces from "his seat" as God Himself on His throne. He presents himself as vicar of Christ, but Christ has no vicar, on the contrary: He intercedes for all of His Own.

The Apostle John refers to this mysterious person repeatedly as the antichrist; which plainly means, that this man who speaks about God and Christ, in reality is against God and Christ. He

builds his own church with worldly power alongside the Church of Jesus Christ and has no part in the finished work of redemption. The forgiving of sins he claims to do himself. In teaching and practice he has invented his own dogmas and tradition and placed them against the Words of Christ. In the Book of Revelation, this man who is contrary to all the true prophets is called the “*false prophet*” (19: 20).

The beast out of the land

The second part of Revelation 13 is even more mysterious than the first one. “*And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke like a dragon.*”

And he exerciseth all the power of the first beast before him, and causeth the earth and them who dwell on it to worship the first beast, whose deadly wound was healed.” (vv. 11-12).

This second beast–power comes out of the earth, not out of the sea. In Bible prophecy, many nations in Europe are spoken of as many waters (Rev. 17: 15). The concern with the second beast is, that it comes into existence where all these many nations and languages were not. The symbol of the lamb speaks of the Christian country with unique full religious freedom on earth. The two horns speak of worldly and religious power. The second world power refers to the United States of America in comparison with the “United States of Europe”. As we are told, the moment would come, when this second Protestant oriented beast would speak like the Roman dragon and exercise the power of the first beast.

The second beast–power will see to it, that the first beast whose deadly wound was healed will receive worship and recognition by the inhabitants of the earth. This power is especially known by the scientific and technological inventions. “*And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*”

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, that had the wound by a sword, and did live.” (Rev. 13: 13-14).

In reference to the religious realm, the Apostle Paul writes about lying signs and wonders in opposition to the true signs and wonders which took place in the ministry of our LORD, the apostles and even today as a confirmation of the Word.

*“Even **him** whose coming is after the working of Satan with all power and signs and lying wonders,*

And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.” (2 Th. 2: 9-10).

The second world power originated in Protestantism. People from all over Europe fled the religious persecutions and found a new homeland. The uniting of the Protestants in the World Council of Churches is the image of the Roman world church. It receives life, that is to say, its existence will be recognised. The World Council of Churches raised its voice with regard to the Gulf War, as an example, during a meeting in Canberra, Australia, in February 1991. The pope and his bishops are more or less expected to make statements, but now also the World Council of Churches has something to say. *“And **he** hath power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” (13: 15).* The persecution will be against the true believers, who out of conviction cannot belong to the Roman Catholic Church, and cannot join the Protestant World Council of Churches.

In the Book of Daniel we are clearly told what is meant by worshipping an image, as described here in Rev. 13. The image in Daniel’s time was the image of a man (Dan. 2: 32-33). After the prophet had seen the image in a vision and described the same, it was erected in the province of Babylon, and the precise measurements were given (Dan. 3: 1). At that time the concern was Babylon in Mesopotamia at the river Euphrates, the Iraq

of today. The last day Babylon can be found in the world centre at the river Tiber. This is clearly written in the prophetic scriptures.

Then a visible image of the beast power was erected, and all peoples, tribes and languages were given the order from the highest authority to worship this inaugurated image. *“Then an herald cried aloud, To you it is commanded, O people, nations, and languages*

... ye fall down and worship the golden image that Nebuchadnezzar, the king, hath set up.

And whoever falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery furnace.” (Dan. 3: 4-6).

The story of the three men in the fiery furnace is generally known. They were not willing to bow before the image and to submit to the command. The persecution then came upon those who did not kneel down before this image, but rather worshipped the only true God.

Those remaining faithful to God had the courage and spoke to the potentate as follows: *“If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king,*

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” (Dan. 3: 17-18). This story is written for encouragement to all believers who might come into a similar situation near the end. The LORD is with His Own, He never forsakes them, and they remain faithful unto death.

The six-fold description unveils the secret and the mysterious number 666. Whoever interprets the image which can speak to be television has never comprehended the matter. Television is a dead object which cannot speak by itself, but rather channels pictures and transmits speeches which were taken or spoken somewhere on earth.

- 1) It is most important to know that the concern is not only an image, but the *image of the beast* (Rev. 13: 15).
- 2) It is also not only a certain number which some interpret to be the world computer where all information comes together, but rather the *number of the beast* (13: 18).
- 3) It is not just a name, but the *name of the beast* (13: 17);
- 4) and also not some number of a name, but the *number of the name of the beast* (15: 2),
- 5) and not only some kind of a mark, but the *mark of the beast* (16: 2)
- 6) and the *mark of his name* (14: 11).

From this six-fold combination, which each time has the same **reference point** “**THE BEAST**”, derives the over-all significance. Only if someone comprehends that it is always the same **reference point**, it will be possible to leave behind all home-made interpretations and take the infallible scriptural view.

The term “image” is met in various connections right from the first chapter in the Bible. “*So God created man in his own image ...*” (Gen. 1: 27a). The image of God was His visible form of appearance. The invisible became visible in a bodily form. Christ is the expressed image of God (2 Cor. 4: 4; Heb. 1: 3 a. o.). On the other hand, in the person of the antichrist, the son of perdition (2 Th. 2: 3), we find the earthly image of the fallen son of the morning represented (Isa. 14: 12). Lucifer, the adversary, the son of the morning, tried to exalt himself in heaven to be equal with God; so does this man here on earth. The image of the beast is something existing as a living organism.

The mysterious mark of the beast

Now we shall deal with the mark of the beast. “*And he causeth all, both small and great, rich and poor, free and enslaved, to receive a mark in their right hand, or in their foreheads.*” (Rev. 13: 16).

We certainly do not deal with an outward visible mark, as the Jews had to carry at different times in history. The seal of God wherewith the LORD sets His mark on His Own is also not visible. The 144,000 from the twelve tribes of Israel will be sealed in their foreheads, that will not be visible. The seal of God is not the keeping or celebrating of a certain day. God made a day compulsory for Israel, but that was not His seal, but rather the sign of the covenant (Ex. 31: 12-17). Those belonging to the Church, who are justified by faith in Christ, receive like faithful Abraham the seal of God (Rom. 4: 11; 2 Cor. 1: 22). They are sealed with the Holy Spirit unto the day of their bodily redemption (Eph. 1: 13; 4: 30), not unto a certain day of the week.

During the tribulation time people will be forced to accept the religious system and bow to it, otherwise they cannot buy or sell. The *forehead* speaks of the decision which is made in the head, that is to say with the mind. The *hand* speaks of the deed, something that is being done and follows the decision made. Those who join the system confirm their membership with their signature. The Bible believers will suffer and be persecuted by the religious system. If, for instance, someone looks for a job and is being asked about religion or denomination membership, the decision can be made straight away whether the person gets the job or not.

The mark is of spiritual nature and is connected with the «teaching». In one way the true believers receive and carry the true teaching of God and act accordingly. In the other way those belonging to the system submit to the teachings of the adversary. The teaching, faith, and also conviction are not carried about, being put on and off, in the forehead and hand visibly. There-

fore, in reality, what is meant is the deeds practised according to the faith carried in the heart. **The sealing with the Holy Spirit takes place after having received the Word of Truth** (Eph. 1: 13); **the mark of the beast is received by accepting the falsified word.**

The following text should give final enlightenment, that the mark is not some kind of a visible distinction. It rather reveals the fact, that within this **mark of the beast** does lay the **number of his name**: *“And that no man might buy or sell, except he that had the **mark**, or **the name of the beast**, or the **number of his name**.*

*Here is wisdom. Let him that hath understanding count the **number of the beast**; for it is **the number of a man**; and **his number** is six hundred threescore and six.”* (13: 17-18). This is the total unveiling of the mysterious mark which is found in the **threefold combination** which each time has the **beast as the reference point**. It is summarised in the number 666, deriving from the title of this man.

V I C A R O F T H E S O N O F G O D

V I C A R I U S F I L I I D E I

5+1+100+.+.+1+5+. .+1+50+1+1 +500+.+1 = 666

A mark can be a natural and also a spiritual distinction; something that one is known by. No one expects to see somebody wearing the name and this number of the beast visibly. The Apostle Paul said, *“I bear in my body the marks of the LORD Jesus.”* (Gal. 6: 17). Certainly he did not bear visible wounds of the Saviour, which would have been a mockery, but rather the spiritual identification. We must ask, What is the actual mark whereby this religious institution is identified? To know that, we must go to the beginning, to the time it came into existence. **If we know by what mark the persecution was executed then,**

after the Roman state church came into existence in the 4th century, we shall know whereby it will come into force again. The mark of the mother church is the invented *faith in a trinity*, which means that God from eternity would exist in three different persons, who are all supposed to be equally eternal, equally omniscient, and equally almighty. This faith of the trinity was forced upon everyone by governmental decree. It was used as pressure, and it caused the persecution of the Jews and who believed otherwise throughout the one-thousand years of the Roman state church rule.

The following quotations speak volumes:

“East-Rome 28.2.380. TRINITY-FAITH STATE-RELIGION. Theodosius I, the Great, whom the West-Roman Caesar Gratian after the death of Valens 379 made Caesar of the East, decrees unto all of his subordinated nations the Christian faith of trinity in the form it was sanctioned at the council of Nicea 325.”

“Constantinople 1.5.381. TRINITY-FAITH OBLIGATORY FOR THE CHRISTIANS. In the II Ecumenical Council the bishops sanctioned the compulsory edict of Caesar Theodosius I of February 380, in which all the Roman subjects were demanded to accept the Christian trinity-faith as was formulated at the Council of Nicea, 325. The trinity-faith which consists of the trinity God Father, Son and Holy Ghost is therefore declared the only valid confession of faith for all Christians and is being raised to be the religion supported by the state.” (B. Harenberg, *Chronik der Menschheitsgeschichte*, pg. 212).

The mark of the beast therefore mainly has to do with the doctrine of the trinity which also, as no other point was adopted as confession of faith by all traditional Protestant churches. They fight for it. It is the first article of the contents of faith. In the Catholic church and now also in Protestant churches the sign of the cross is being made with the right hand. It was the multiple murderer, Caesar Constantine, who claimed to have seen a cross in the sky. Later his state-church adopted the sign of the cross and made it compulsory. Under this trinitarian sign of the cross, whereby they say, “In the name of the Father, the Son, and of the Holy Ghost”, the Roman church has cruelly

held all its crusades and pogroms. Jews and those who believed otherwise were forced to kiss the crucifix or die.

Before Constantine there was no cross-sign practice according to church history and also no Christian trinity teaching, only the heathen trinities and the christological disputes. Those who believe biblical Truth, do not carry a crucifix and do not make cross-signs, they believe in the divine work of salvation which was accomplished by Christ at the Cross of Calvary. They are convinced that God was in Christ and reconciled the world to Himself by the atoning death on the cross. As Paul and the early believers testified, so do we, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me ...”* (Gal. 2: 20).

We also know from church history, that there was no such a thing as a Roman Catholic Church in the first centuries after Christ, and also no Greek Orthodox or any other church was in existence as an organised religion. In the first centuries there existed the various directions which, since Caesar Constantine, were forced together into one church in the “Imperium Romanum”. At the Nicene Council (325) no pope existed, no cardinals etc.; not even at the Council of Constantinople (381) and of Ephesus (431). The history of the popes began with Leo I in the year 441 A.D. In Nicea the representatives from all the different Christian branches were assembled and discussed vehemently. Under the auspices of the state, this first organised denomination became a state church during the 4th and 5th century. She was indeed not founded by Christ and has therefore nothing in common with Him; neither in teaching nor in practice.

The mark of this world institution, which is responsible for all persecution, is represented in its head as the highest teaching authority. If somebody therefore speaks against the so-called “most holy dogma” of the Roman church, that is to say, against her trinity, the same has insulted her, and in their eyes is a heretic who must die. Now we shall give a quotation written in modern times: “Because the II Vatican Council in its decree about ecumenism (No. 20) thought only about such Christians who believe in the trinity of God, it must be proven in as much separated fellowships who reject the trinity-faith can still be Christians.” (Herder-Verlag,

Lexikon der Sekten ..., pg. 151). There is no space for dialogue. The decision is final.

As it was at the time of the coming into existence, so will it now repeat as Catholics and Protestants unite upon the basis of the *trinity-dogma* which will be forced upon all Christians. The Protestants who are united will make themselves strong and play a role in trying to force all such evangelical groups who believe otherwise to receive this *mark*. The state will once again work hand in hand with the church. *“And he causeth all, both small and great, rich and poor, free and enslaved, to receive a mark in their right hand, or in their foreheads,*

And that no man might buy or sell, except he that had the mark ...” (13: 16-17).

The World Council of Churches will be displeased that there are still Protestant fellowships who reject to be part of that unification. They are the ones who believe in the one true eternal God, Who revealed Himself to bring salvation unto us and redeemed us through Jesus Christ. They will reject the antichrist because they recognise Christ as the only Head.

This dogma marks the wrong Christianity and the false knowledge about God and Christ. Therefore, this institution as no other organisation has persecuted those who taught and believed differently. Much blood was shed in the past. Those who will not take this mark of the mother church will face persecution. Whoever receives and believes the trinity dogma and is baptised accordingly in the trinitarian formula bears automatically this mark. As generally known, the Roman church contends that in her alone is salvation and it is only possible through her sacraments. The clergy in that church administers all the religious acts from birth to death. But with what result? Their members who had received and partaken of all their sacraments (and supposedly in the invented purgatory). Is that salvation? The Holy Scripture teaches totally different (Acts 4: 10-12).

The papal church has placed its invented “Sacrifice of the Mass” against the only valid and once for all Sacrifice of Christ. Seemingly, something baked is being turned into the literal

Christ, carried about, worshipped and eaten. All those who could not accept such teaching were placed under the anathema in various church councils. THUS SAITH THE LORD in His Word about the Redeemer and His finished redemption work: *“By which will we are sanctified through the offering of the body of Jesus Christ **once for all ...***

*But this man, after he had offered **one sacrifice** for sins for ever, sat down on the right hand of God ...*

For by one offering he hath perfected for ever them that are sanctified.” (Heb. 10: 10+12+14).

In God’s plan of salvation He is the only One acting through Jesus Christ, our LORD. The Holy Spirit works according to the proclamation of the Word of Truth. The church acts in her own name by the formula “In the name of God the Father, the Son and the Holy Ghost”, not recognising the actual name itself going with the three descriptions. The true Church of Christ acts according to God’s commission in the New Testament covenant name of the **LORD Jesus Christ** in Whom alone God’s salvation for mankind is found.

In Rev. 17 all the other churches who join the mother church are included in the term *“Babylon the Great, the mother of all harlots”*. There it is also found written about what she carries on her forehead: *“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder.” (17: 5-6).

The Protestant daughter churches who are marked with the same trinity doctrine return to the mother’s bosom. So it will again be “Babylon the Great” who was drunk with the blood of the martyrs. John saw her as she is and was astonished. All who believe the trinity doctrine and are members in the respective denominations bear already that mark. Those who out of biblical conviction cannot submit to this dogma will suffer persecution and the boycott. **In the same way, with the same mark, this**

church forced her first persecution, she will also put in force the last one.

The fateful part is, that Truth and falsehood are so similar, that if it were possible even the elect should be deceived (Mt. 24: 24). In Matthew 7, from verse 21, the LORD speaks about those who have done great things, which actually happen by the moving of the Spirit, as known today by trinitarian TV evangelists and charismatic meetings. These people tried to justify themselves, but the LORD rejected them as evildoers He even never knew. The true moving of the Spirit will always be according to the true teaching of God's Word.

It must be permissive to ask:

Why has God Himself never spoken about a "trinity"?

Why has no prophet ever mentioned a "triune God"?

Why has no apostle spoken about three persons in the Godhead?

Why are the terms "God the Son" and "God the Holy Spirit" unknown in the Bible?

Why was there no debate with the Jews or in apostolic days about the Godhead?

Why was not a single person baptised into a trinitarian formula in apostolic days and in post-apostolic time?

Why did all the apostles, having had precise knowledge of Mt. 28: 19, exclusively administer baptism by immersion in the name of the **LORD Jesus Christ** (Acts 2: 38; 8: 16; 10: 48; 19: 5; Rom. 6: 3)? The reason is, that they were taught by the resurrected LORD Himself and they had the revelation by the Holy Spirit that Jesus of Nazareth was "Immanuel" which means "God with us". They knew that the New Testament covenant name was **Yahshua**, which means **Yahweh Saviour**, just as "*Immanuel*" means *God with us*. They knew that the only true God revealed Himself as Father, Son and Holy Spirit. This happened for our salvation in the New Testament covenant name into which all sons and daughters of God are baptised during the time of the New Covenant.

Whether in words, deeds or baptism — all that is done according to the will of God in His Church does not happen in a nameless, magic sounding formula, and not in repeating of titles, but in the name of the **LORD Jesus Christ** (Col. 3: 17). Not in titles or in a formula will every knee bow, but in the holy covenant name of the **LORD Jesus Christ** (Phil. 2: 9-11).

Already in the Old Testament God gave the promise on Mount Sinai about His name, “... *in all places where I record my name I will come unto thee, and I will bless thee.*” (Ex. 20: 24b).

When the birth of the Redeemer was announced His name was clearly uttered, “*And she shall bring forth a son, and thou shalt call his name JESUS (in Hebrew: **Yahshua**); for he shall save his people from their sins.*”

Now all this was done, that it might be fulfilled which was spoken by the LORD through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is God with us.” (Mt. 1: 21-23).

All ministries placed by God in the New Testament Church act under the leadership of the Holy Spirit, by the authority of God’s Word in the name of the LORD Jesus Christ. The whole clergy acts using the formula “In the name of the Father, of the Son and of the Holy Ghost”, not even mentioning the name which is the actual point in the commission. Not one time did a prophet or an apostle even blindly repeat such a formula. No wonder, that in this same formula all spiritualism and occult practices take place in the so-called Christian countries.

All of you who are God’s people, listen: If you are in trinitarian denominations and churches — this is the hour of Truth, the hour of decision, the complete unveiling of Christ and also the total exposure of the antichrist. The light is being separated from the darkness. The message to God’s scattered people is going forth now as the last call: “*Wherefore, come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you,*”

And will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty.” (2 Cor. 6: 17-18; Rev. 18: 4).

The THUS SAITH THE LORD in this Scripture passage is very clear. Only those who come out of the Babylonian-trinitarian realms can be truly baptised into the Body of Christ by the Holy Spirit (1 Cor. 12). Christ and the antichrist are mutually exclusive. A mixture between these two camps is impossible. No one can remain neutral. One group is sealed by the Holy Spirit, the other is marked by the beast-system.

Whoever hears the trumpet sound of the everlasting Gospel must follow the divine call. Now the decision must be made, whether to follow Christ or the antichrist, whether we are sealed by the Holy Spirit after having received the Word of Truth, or whether we accept the mark of the beast and remain in error. The false teaching about a triune God is unknown to the prophets; the false triune baptism is unknown to the apostles. God has utterly rejected the false religious system altogether.

The whole thing is wrapped in a man who represents the system, and the number is found in the title of this man and is already presented to us in the Holy Scriptures. Since the time of Reformation, all renowned Bible teachers saw it as it is. There is no other possibility in which all the single descriptions can be placed.

CHAPTER 14

The Lamb and the sealed 144,000

And I looked and, lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (14: 1).

Again the forehead is mentioned in connection with the writing of the name. In chapter 7 we are told about the sealing

of the 144,000 from the 12 tribes of Israel in their foreheads. Here the name is added to the sealing. In chapter 14 we see the 144,000 standing sealed on Mount Zion. They are shown with the Lamb which speaks of their redemption. This group of Jews has accepted salvation through the Lamb of God. They will then have the name *Immanuel* which means *God with us* (Isa. 7: 14). At that time Isaiah 25: 9 will also be accomplished, “*And it shall be said in that day, Lo, this is our **God**; we have waited for him, and he will save us: this is the **LORD**; we have waited for him, we will be glad and rejoice in his salvation.*” Mount Zion at that time will have a special significance (Isa. 2 + 4).

“And I heard a voice from heaven, like the voice of many waters, and like the voice of a great thunder; and I heard the voice of harpers harping with their harps.

*And they sang, as it were, a new song before the throne, and before the four living creatures and the elders; and **no man** could learn that song but the **hundred and forty and four thousand**, who were redeemed from the earth.”* (Rev. 14: 2-3).

Before the heavenly and the earthly Jerusalem are joined together, the chosen from the Jews learn the new song which then will be sang by all who participate in the first resurrection. The first-fruit from the nations is the Bride who sing in heaven at the Wedding Supper. This song is so mighty and sounds right down to the earth, and the 144,000 — the first-fruits of Israel — are the only ones who can learn it and join in with that song. The Bride is composed of all the chosen ones from all nations, peoples and tongues, the 144,000 are the chosen ones from the twelve tribes of Israel.

Of the 144,000 it is said, “*These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goeth. These were redeemed from among men, the first fruits unto God and to the Lamb.*

And in their mouth was found no guile; for they are without fault before the throne of God.” (Rev. 14: 4-5).

As already mentioned in chapter 12, the church is symbolised by a woman. These 144,000 are virgins, that means, they did not

commit spiritual fornication with any church denomination. They do not belong to the Catholic or Protestant, not to the Methodist or Baptist or any other church. They do not have a possibility of joining a church, as they are called after the church age. They are led to Christ by the ministry of the two prophets and are sealed in their foreheads. Untouched, they meet the Lamb Who redeemed them and Whom they follow.

In connection with this Jewish group, the LORD said in the Old Testament: *“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.*

The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The LORD hath taken away thy judgements, he hath cast out thine enemy; the King of Israel, even the LORD, is in the midst of thee, thou shalt not see evil any more.” (Zeph. 3: 12-15).

The everlasting Gospel and the three angel announcements

In Rev. 14: 6-11 our attention is drawn especially to the calls coming directly from heaven and to the three things which are announced. Firstly, the everlasting Gospel will be faithfully preached to all nations and tongues: *“Fear God, and give glory to him; for the hour of his judgement is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (v. 7).*

Secondly, the fall of the great Babylon is announced, *“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (v. 8).*

Thirdly, the most important warning to humanity is given not to worship **the beast, nor his image**, nor to receive **the**

mark of beast in the forehead and the hand, because *“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (14: 9-10). God reacts on nothing else with all His wrath as He does upon those who submit to the antichrist system. Whoever will be found therein at that time, including charismatic trinitarian Pentecostals, and all the other churches united in the World Council of Churches, will be without mercy, the wrath of God, fire and brimstone are awaiting them.

This shows us how essential it is to have the correct knowledge of what the beast, the image of the beast and the mark of the beast are. This we gather from the incomparable threat. Whoever falls into the trap of these religious deceptions, which do not permit one to see the actual danger, as they are presented in a Christian-like manner, receives the mark and would have to suffer the consequences.

God is merciful, His grace abounds, He forgives all things. If we ask in faith, He forgives all guilt. But whosoever in this most decisive hour in the history of mankind takes sides with the antichrist system mocks Christ and rejects Him. This He cannot forgive, when people look up to the antichrist who speaks about peace and forgiveness but cannot give, instead of looking and turning to the Saviour Who alone gives peace and forgiveness. One must look through this religiously decorated matter and know about the immutable consequences which are connected with it for all who participate.

The prophetic significance and the revelation of all these symbols could only occur now, as there is need for them to be revealed and brought to the open by a true prophetic ministry. No evangelist and no Bible teacher had access, until now, to this prophetical part. God does all things in His Own order. He allots the ministry to each of His servants; to the evangelists, the Bible teachers, the pastors etc. The prophetical part with which

we are concerned must be left to a prophet, for “*Surely the LORD God will do nothing, but he revealeth his secret unto his servants, the prophets.*” (Amos 3: 7). The revealed Word always came to and through the prophets, and then through the apostles and servants of Christ. The interpretations on the other hand came always by the scribes and the theologians. God has placed also into the New Testament Church the teaching, the prophetic and the apostolic ministry (1 Cor. 12: 28; Eph. 4: 11 a. o.).

The terrible doom of those who are misled is being further described as follows, “*And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship **the beast and his image**, and whosoever receiveth **the mark of his name.***” (14: 11).

Right after this serious announcement, we are told what will happen to those who remain faithful to the LORD during the time of trial: “*Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.*”

And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the LORD from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” (vv. 12-13). At this time the second part of the fifth seal will be accomplished as indicated in Rev. 6: 11.

The great wheat harvest at the end of the time of grace

In the second part of chapter 14 we are informed about two different harvests. The first one, from verse 14 to 16, refers to those who are in Christ: “*And I looked and, behold, a white cloud, and upon the cloud one sat, like the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*”

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

The Son of man on the white cloud is the LORD Jesus Christ. John the Baptist spoke in reference to this harvest, "... *and he will thoroughly purge his floor, and gather his wheat into the granary, but he will burn up the chaff with unquenchable fire*" (Mt. 3: 12; Lk. 3: 17). At the end of the time of grace He will gather His wheat into the heavenly granary. In the parable the Son of man gave about the grain of wheat, which had to fall into the ground to multiply, we are told about the manifold fruit of this seed, "*Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*" (Jn. 12: 24).

This divine seed experiences the growth until it ripens and finally matures. "*For the earth bringeth forth fruit of itself: first the blade, then the ear, after that the full grain in the ear.*

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mk. 4: 28-29).

The Son of man has sown this good wheat seed. "*He that soweth the good seed is the Son of man;*

The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one." (Mt. 13: 37-38).

Together with His angels (Mt. 13: 39), He will put the sickle into the harvest and take His Own to Himself. The announcement was made: "*Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.*" At the first resurrection it will become obvious that the chosen first-fruits will be completely appearing in the image of the Son of God (1 Jn. 3: 2).

The harvest of the vine of the earth — execution of God's wrath

In Rev. 14: 17-20, the Scripture speaks of a completely different harvest which will take place on the vine of the earth. *“And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

And another angel came out from the altar, who had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

*And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great **winepress** of the wrath of God.*

*And the **winepress** was trodden outside the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”*

Whoever takes into consideration the parallel scriptures will understand that with these events God's wrath finally breaks forth and will reach its climax in the last battle against the enemies of Israel. The prophets of the Old Testament and the apostles of the New spoke about this event. The key-words with this harvest are **“winepress”** and **“vengeance”**.

The LORD is not happy with this harvest. It is the harvest of those who have fallen away from God. The comparison with other Scriptures makes it clear, that God at that time will deal with all humanity who will be against Him before commencing the Millennial Reign. As grapes are thrown into the winepress, so humanity will then be thrown into the winepress of God. The God of love, grace and salvation will then be the God of wrath and judgement Who said, *“To me belongeth vengeance, and recompense!”* (Dt. 32: 35; Heb. 10: 30).

In Isa 63: 2 He was asked, *“Why art thou red in thine apparel, and thy garments like him who treadeth in the winefat?”*

*I have trodden the **winepress** alone, and of the peoples there was none with me; for I will tread them in mine anger, and tram-*

ple them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

For the day of **vengeance** is in mine heart, and the year of my redeemed is come. ...

And I will tread down the peoples in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (vv. 2-6).

"The LORD shall roar from on high, and utter his voice from his holy habitations; he shall mightily roar upon his habitation; he shall give a shout, like those who tread the grapes, against all the inhabitants of the earth.

A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations; he will plead with all flesh; he will give those who are wicked to the sword." (Jer. 25: 30-31).

In the Prophet Joel we also read about this great day of vengeance with godless humanity. *"Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about.*

Put in the sickle; for the harvest is ripe; come, get down; for the press is full, the vats overflow; for their wickedness is great." (Joel 3: 12-13).

In different scriptures we read about the things which will happen in the day of vengeance, spoken of by the Prophet Isaiah (61: 2). In the same verse, the acceptable year of the LORD was announced. God wanted humanity to be part of His plan of salvation. He Himself is eternal and His plan has to reach beyond the time and be for eternity. Whoever has purposely rejected God, the Creator, and the LORD, the Saviour, will have no place in God's fulfilled plan of redemption when total harmony is accomplished between God and humanity. The personal acceptance of the reconciliation with God in Christ is the condition to receive eternal life and therefore live throughout eternity.

CHAPTER 15

The seven bowl judgements and the multitude at the crystal sea

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” (v. 1). As the announcement expresses, the vengeance of God will come to its climax through these plagues. This will take place right at the end of the great tribulation.

In the 2nd verse we are acquainted with a totally different theme. There are shown those who overcame and were victorious during the time of tribulation. *“And I saw, as it were, a sea of glass mingled with fire, and them that had gotten **the victory** over **the beast**, and over **his image**, and over **his mark**, and over the number of **his name**, standing on the sea of glass, having the harps of God.*

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, LORD God Almighty; just and true are thy ways, thou King of saints.” (vv. 2-3).

As already dealt with in chapter 4, the sea of glass like crystal is before the throne. The Bride will be *on* the throne (3: 21), those coming out of the tribulation *before* the throne, (compare 7: 9). At this time the great multitude is shown before the throne. God’s throne at that time will be in heaven as well as His reign on earth. The context clearly shows that this multitude has obtained the victory over the beast and over his image and over his mark and over the number of his name and consists of two groups. The same pressure which comes upon the true believers before the Rapture without martyrdom will come upon those who are left behind, the foolish virgins and those of Israel with martyrdom, because Satan then is cast upon the earth. Here we see those who remained faithful during the great persecution, in chapter 20 we see those who died as martyrs.

The song spoken of here, is already mentioned in chapter 5

as it was heard being sang by the heavenly hosts. Here we are dealing with the faithful Jews and those remaining faithful during the tribulation from the nations. This is confirmed by the fact that two songs will be sang: *the song of Moses*, the servant of God, and *the song of the Lamb*. The text is being brought upon the common denominator, because it is the same God Who deals with Israel and with the nations who are included in His plan of salvation. The LORD is being praised as the Almighty God, Whose works are great and marvellous. He is true and just in all His ways, the King of saints and over the nations.

At the end of these judgements, in the transition period, the ushering in of the Millennium will take place. Therefore it is written that all nations will come to worship the LORD: *“Who shall not fear thee, O LORD, and glorify thy name? For thou only art holy; **for all nations shall come and worship before thee**; for thy judgements are made manifest.”* (v. 4).

In reference to the Millennial Reign, the Old Testament prophets gave very useful information: *“And it shall come to pass that, from one new moon to another; and from one sabbath to another; shall all flesh come to worship before me, saith the LORD.”* (Isa. 66: 23).

The most terrible judgement will come upon the nations which will fight against Jerusalem, but even with them not all will die, but some will remain alive. *“And this shall be the plague with which the LORD will smite all the peoples that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth ...*

And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.” (Zech. 14: 12+16). The assertion that all humanity will die during the judgements and the purifying process before God's Kingdom is established on earth, does not comply with the overwhelming testimony of the Holy Scripture.

THUS SAITH THE LORD: *“And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the*

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2: 2-4).

“Thus saith the LORD of hosts: *It shall yet come to pass that there shall come peoples, and the inhabitants of many cities;*

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

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

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

Before all people come to worship the LORD in Jerusalem, what the seer records must be fulfilled: *“And after that I looked and, behold, the temple of the tabernacle of the testimony in heaven was opened.*

And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.” (Rev. 15: 5-8).

CHAPTER 16

The seven bowls of wrath: The final judgements of God's indignation

The judgements which were announced in chapter 15 take place in chapter 16. *“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the bowls of the wrath of God upon the earth.”* (v. 1). The Gospel of Jesus Christ is being preached at the end of the time of grace to all humanity for the last time. The manifested love of God, the forgiveness of all sin and guilt, the full salvation right to the fact that we are placed back in the first resurrection as sons and daughters of God. Whoever rejects this offer of God must then bear with the just recompense of God.

The first bowl of wrath is poured out upon those who have the mark of the beast and upon them who worship his image. *“And the **first** went, and poured out his bowl upon the earth, and there fell a foul and painful sore upon the men who had the mark of the beast, and upon them who worshipped his image.*

*And the **second** angel poured out his bowl upon the sea, and it became like the blood of a dead man; and every living soul died in the sea.*

*And the **third** angel poured out his bowl upon the rivers and fountains of waters, and they became blood.*

And I heard the angel of the waters say, Thou art righteous, O LORD, who art, and wast, and shalt be, because thou hast judged thus.

For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

And I heard another out of the altar say, Even so, LORD God Almighty, true and righteous are thy judgements.

*And the **fourth** angel poured out his bowl upon the sun, and power was given unto him to scorch men with fire.*

And men were scorched with great heat, and blasphemed

the name of God, who hath power over these plagues; and they repented not to give him glory.

*And the **fifth** angel poured out his bowl upon the throne of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain,*

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (vv. 2-11).

During the first five bowls of wrath terrible things happen on earth. The picture turns: then Satan does not persecute and torment the believers, but rather judgement angels pour out the indignation upon those who serve Satan and are at his disposal. As the description reveals, all those who worshipped this religious system and its image will suffer. These plagues are so incomprehensible that no commentary can be given in reference to them. Now, while the time of grace lasts one would like to cry out with tongues of men and angels. **“Seek ye the LORD while he may be found, call ye upon him while he is near.”** (Isa. 55: 6).

When that time comes, it will be too late for ever and, as the text indicates, a conversion to the LORD would be impossible. The time of grace will be over, no more redemption or salvation. Desperation and hopelessness will come upon humanity. Everyone will then be in the place and state he chose. The decision is to be made right now by each individual where one wishes to be.

*And the **sixth** angel poured out his bowl upon the great river, Euphrates, and its water was dried up, that the way of the kings of the east might be prepared.*

And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of demons, working miracles, that go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.” (vv. 12-16).

The key-word in this text is **“battle”**. Here we are not dealing with a battle between nations, but rather with the last great battle before the Millennial Reign commences. The description is very plain: those from the East set themselves in motion and come alongside the river Euphrates — this shows the geographical direction they are coming from. Other Scripture passages point out clearly that these armies will join with those who come from the countries north of Israel.

“And say, Thus saith the LORD God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal,

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Persia, Cush, and Put with them; all of them with shield and helmet;

Gomer, and all its hordes; the house of Togarmah of the north quarters, and all its hordes; and many peoples with thee.

... In that day when my people of Israel dwell safely, shalt thou not know it?

And thou shalt come from thy place out of the north parts, thou, and many peoples with thee, all of them riding upon horses, a great company, and a mighty army;

And thou shalt come up against my people of Israel, like a cloud to cover the land; it shall be in the latter days ...” (Ezek. 38: 3-16).

“And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.” (Ezek. 39: 2-4).

“Like the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the year of many generations.” (Joel 2: 2b). The “holy war” the Islamic world speaks about will then take place.

“Proclaim this among the nations, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up ...

Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations about.” (Joel 3: 9+12).

“I have commanded my sanctified ones, I have also called my mighty ones of mine anger, even them that rejoice in my highness.

The noise of a multitude in the mountains, as of a great people; a tumultuous noise of the kingdoms of nations gathered together. The LORD of hosts mustereth the host of the battle.

They come from a far country from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.” (Isa. 13: 3-5).

“... For it is the day of the LORD’s vengeance, and the year of recompenses for the controversy of Zion.” (Isa. 34: 8).

Satanic trinity: dragon, beast, false prophet

The satanic trinity spoken of in Rev. 16: 13 will then execute power and influence upon all the earth. Satan is the prince of this world. He then will make the last effort to bring destruction upon the earth. He will gather all the military he can and come against Israel (Zech. 14: 2). Satan, the dragon, will then execute total power in the political and religious realm. He will try to pull all of humanity to him into the greatest catastrophe.

From this satanic trinity — dragon/Satan, beast/political head, false prophet/religious head — the three demon spirits come forth, perform lying signs and wonders to impress and to deceive and make their way to the kings on the earth. At that

time all political heads of state and whoever is in responsible position will come under the direct influence of Satan. There will be no exceptions. Regardless of the attitude the inhabitants of those countries may have towards Israel, the governments will have to act unanimously, as they are part of the UN.

In chapter 16, verses 17-21, we find the description about the judgement which will come upon Babylon, the Great. Also here the ancient city of Babylon is not meant, which interpreted means “confusion” and long lays in ruins, but the symbolical city Babylon which now exists. She is described in detail in the various chapters of Revelation.

*“And the **seventh** angel poured out his bowl into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague was exceedingly great.”

The over-all description shows that at time there will not only be the great military showdown but also land and sea will be involved. The islands and the mountains will move from their places. A mighty earthquake as was not known since the world began will shake the cities of the world, especially the great city Babylon. From all directions, and on all levels the judgements and the purifying process will take their course. Nobody should wish to be around on earth at that time, but rather all should believe God’s Word, take heed and pray to become worthy to escape all the things which will come upon the face of the earth, and to stand before the Son of man.

“Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Lk. 21: 36).

CHAPTER 17

The woman riding on the beast

The 17th chapter is as mysterious as chapter 13. We meet symbols which we already know and also some very mysterious pictures. Here we have need of true revelation from God to comprehend what lies beneath the symbolic descriptions. Again we are concerned with the key-words which are given to unlock those symbols.

For instance, if one reads the 1st and the 15th verse, the answer is found right there. We saw what the symbol of the true woman means (chapter 12) and what women mean in general (chapter 14) according to Bible prophecy. Sufficient light is thrown by the Scripture itself about the beast with the seven heads and ten horns. Now we must deal with that woman riding on the beast.

The overwhelming majority of Bible teachers agree that this “great harlot” is the church of Rome sitting on the seven hills. Of all the many churches which exist only the church of Rome is a worldly state with national territory, and an independent country, with the exchange of ambassadors, as is the usual practice between nations. In this way the Vatican state has all diplomatic channels with the governments of the world at its disposal. The pope is also head of state, and therefore, when making a state visit he is received with all diplomatic honours. All other churches are more or less represented in certain countries and areas, but the Catholic church is present in one way or another all over the world. This fact is sufficiently shown forth in verses 1-2:

“And there came one of the seven angels who had the seven bowls, and talked with me, saying unto me, Come here; I will show unto thee the judgement of the great harlot that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” There is no other church institution which seeks the favour of the kings and rulers in such a way on earth. In August 1994 the Pope addressed 184 governments prior to the World Population Conference in September in Cairo and sought support for the Vatican’s version, especially with the extreme Islamic countries.

John saw what this institution actually is, *“So he carried me away in the Spirit into the wilderness and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.”* (Rev. 17: 3). In chapter 12 we were acquainted with the faithful woman who had received the godly seed and gave birth accordingly. Here we see the unfaithful woman who has received the strange seed, she is still called a woman, because she is looked upon as a church but is decked with names of blasphemy.

The symbol of this woman riding the beast very plainly shows that the religious power has the upper hand over the worldly power. This world institution is the unfaithful woman and has the reins in her hands and is thereby directing the worldly power, upon which she sits. This beast power is already dealt with in chapter 13. For better understanding the following verse should suffice: *“And the woman was arrayed in purple and scarlet colour, and bedecked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.”* Whoever has visited the treasury of the Vatican, can very much confirm this scriptural text.

God spoke long ago, by the Prophet Ezekiel, about this system and of the one who thinks himself to be more than a man: *“Thus saith the LORD God: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of*

the seas, yet thou art a man, and not God, though thou set thine heart as the heart of God ...

*With thy wisdom and with thine understanding thou hast gotten thee riches, and **hast gotten gold and silver into thy treasures;***

By thy great wisdom and by thy merchandise hast thou increased thy riches, and thine heart is lifted up because of thy riches ...” (Ezek. 28: 2-5). Every insider knows that the treasures in the Vatican cannot be estimated. It is also participating financially wherever possible, in banks, insurance and other branches of the commercial world.

The Holy Scripture further declares: *“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Rev. 17: 5).* This writing again is not being carried about visibly in the forehead because then all could see it. As we know the incomprehensible, unexplainable mystery of God in Christ in the Church, so in contrast, there is this mystery of Satan in the apostate church which is also incomprehensible and unexplainable. Satan himself is a created apostate being, but never denies God. The same applies to his representative.

The Prophet Jeremiah was shown the spiritual condition of this great institution. He wrote, *“Babylon hath been a golden cup in the LORD’s hand, that made all the earth drunk; the nations have drunk of her wine; therefore, the nations are mad.” (Jer. 51: 7).* All of humanity is in spite of their all-embracing knowledge spiritually made drunk, and therefore cannot judge the situation with a clear scriptural understanding. The wrong teachings have had an affect spiritually as the overdose of wine in the natural. Biblical orientation can only be obtained by those who come out of this system.

The Prophet Jeremiah continues: *“Babylon is suddenly fallen and destroyed; wail for her; take balm for her pain, if so be she may be healed.*

We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgement reacheth unto heaven, and is lifted up even to the skies.” (Jer. 51: 8-9).

The reformers did not succeed in healing this great Babylon, they all had to forsake the same without accomplishing anything and founded their own churches. It is also not possible now. In spite of all the so-called changing process, things remain as they were. What seem to be adjustments and concessions have only one aim, to calm the Protestants down, so that they would not think negatively and raise their warning voices. Much of Protestant vocabulary is being invented since the II Vatican Council, but in reality nothing is changed.

This great institution is the mother church, out of her came all the daughter churches which are now returning into the mother's lap. They have similar or almost the same teachings, that which cannot be agreed upon is discarded. The tragic situation is found in the fact that Protestant churches do not compare themselves with the Scripture but rather with one another for unity sake.

Regarding the blood of the millions of martyrs, John testifies: *"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder."* (Rev. 17: 6). This verse of Scripture is certainly confirmed, especially during the 1,000 years reign of that state church.

Verses 7 and 8 describe the constellation of worldly and religious power in the end-time, they also speak about the kings and rulers and the "beast" which neither comes out of the sea (13: 1-10) nor out of the land (13: 11-18), but ascends from the bottomless pit (11: 7) and then goes into perdition: *"The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."* (v. 8).

In verse 9 we are told, *"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."* The city upon the seven hills, also called "eternal city" is known world-wide. This place is geographically fixed. The seven heads point to the historical developments of the past and also

to the seven leading Western industrial nations. Only the eighth is mysterious who actually belongs to the seven, and is being called a beast and executes worldly power. *“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”* (v. 11).

The mystery in this text is hidden and revealed at the same time. We are dealing with the smallest state within a state belonging to the “United Europe”. In any case, the Eastern European rulers who are in power at the end-time will submit their might to this superman. *“And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but receive power as kings one hour with the beast.”*

These have one mind, and shall give their power and strength unto the beast.” (vv. 12-13). As the seven heads point to the seven Western leading nations, so the ten horns point to the Eastern European nations.

“These shall make war with the Lamb, and the Lamb shall overcome them; for he is LORD of lords, and King of kings, and they that are with him are called, and chosen, and faithful.” (v. 14).

In connection with this last battle, the Eastern European states under the leadership of Russia will feel betrayed by this religious world power, shall be angry with the church and destroy Rome: *“And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”*

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” (vv. 16-17). The co-operation will only last until the Word of God be accomplished. Communism will not disappear in Russia. The Eastern European nations will only cooperate, until the biblical prophecy for the end-time is fulfilled. They are destined to destroy the so-called “eternal” city.

In the last verse of chapter 17, we are once again informed about the activities of the religious world institution: *“And the woman whom thou sawest is that great city, which reigneth over*

the kings of the earth." (v. 18). Only one city exists on this earth, upon seven hills from where religious and political world-power is being exercised over all in responsibility in the world.

CHAPTER 18

The destruction of the great Babylon

In chapter 18 the fall of Babylon and her destruction is once again described in detail. This chapter must be read with great attention by everyone to visualise the immeasurable judgements of wrath.

"And after these things I saw another angel come down from heaven, having great power, and the earth was made bright with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are grown rich through the abundance of her delicacies." (vv. 1-3)

The last call before destruction comes from heaven is in the imperative form: *"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;*

For her sins have reached unto heaven, and God hath remembered her iniquities." (vv. 4-5). It is possible that right to the end, people are still found in the false system and should be saved. The call of the last message is: **Come out of her, My people!**

We are further informed that death, mourning and famine will strike in one day and fire will come down. *"How much she hath glorified herself, and lived luxuriously, so much torment and*

sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the LORD God who judgeth her.

And the kings of the earth, who have committed fornication and lived luxuriously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Standing afar off for the fear of her torment, saying, Alas, alas, that great city, Babylon, that mighty city! For in one hour is thy judgement come.” (vv. 7-10).

This concerns the city in which the «Roman Treaty» was signed, therefore, it naturally became the hub for world commerce. That is why all the businessmen will mourn at the moment of her destruction: “*And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:*

The merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all kinds of vessels of ivory, and all kinds of vessels of most precious wood, and of bronze, and iron, and marble,

And cinnamon, and incense, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and sumptuous are departed from thee, and thou shalt find them no more at all.

The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and bedecked with gold, and precious stones, and pearls!

For in one hour so great riches are come to nothing.” (vv. 11-17a).

In chapter 17 this unfaithful woman is shown to be decked with gold, pearls and precious stones. In this passage we are informed that the whole city would experience the terrible destruction. “*Alas, alas, that great city, that was clothed in fine*

linen, and purple, and scarlet, and bedecked with gold, and precious stones, and pearls! **For in one hour so great riches are come to nothing.**" (vv. 16-17). Three times we are told that this terrible judgement will suddenly come in one hour upon that mighty city. "*Alas, alas, that great city, in which were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate.*" (v. 19).

Directed to the Redeemed who are already in heaven at that time, the seer writes, "*Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*" (v. 20).

In the last verses of this chapter we are told how this great city will be thrown down as a millstone and shall no more be found (v. 21). Finally, God Himself accuses this great institution of having bewitched the nations by her sorceries. "*... for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (vv. 23b-24). The true God has spoken these things plainly and directly, as no man would have dared.

CHAPTER 19

The rejoicing in heaven over the destruction of Babylon

The marriage of the Lamb

The first part of the 19th chapter describes the marriage of the Lamb and His Bride, but at first reference is made to the judgement by which God avenged the blood of His servants. The rejoicing of the great redeemed multitude in heaven is thus recorded: "*Hallelujah! Salvation, and glory, and honour, and power, unto the LORD, our God;*

For true and righteous are his judgements; for he hath judged the great harlot, who did corrupt the earth with her fornication,

and hath avenged the blood of his servants at her hand.

And again they said, Hallelujah! And her smoke rose up for ever and ever.

And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen. Hallelujah!

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.” (19: 1-5).

These overcomers in heaven are taken out of all the sorrows on earth and placed back into the prime of their youth (Job 33: 25). There are no more sorrows, no death, no sin, no sickness, no growing old, but just the complete bliss of glory and eternal happiness. *“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (1 Cor. 2: 9).*

“And I heard, as it were, the voice of a great multitude, and like the voice of many waters, and like the voice of mighty peals of thunder, saying, Hallelujah! For the LORD God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.” (Rev. 19: 6-8).

During the time of tribulation on earth the Bride is at the Wedding Supper with the heavenly Bridegroom in Whose image she was transformed. These are the first-born — the Bride of the Lamb. She is totally justified, sanctified and dressed in white linen. The righteousness of God was given back to her through Jesus Christ.

In Matthew 25 we read about the coming of the Bridegroom and the wise virgins of whom is said, *“... and they that were ready went in with him to the marriage; and the door was shut.” (v. 10).*

In Matthew 22, the wedding feast was announced. All those who were invited at different times came up with various ex-

cuses, finally, the room was completely filled. If one brings the different Scripture passages to one common denominator, the wise virgins, the bride and the guests are always the same. Because their stay in heaven will only be during the Wedding Supper, the Redeemed are guests there and will return with the LORD thereafter to rule with Him on earth during the Millennial Reign. With these different terms, this group is shown in various connections. As virgins they are untouched, as Bride they are united with the Bridegroom, as guests the elect sit with their LORD at the great feast (Mt. 8: 11; Lk. 13: 29).

“And he saith unto me, Write, Blessed are they who are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not! I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy.” (19: 9-10).

The spirit of prophecy rested upon the prophets who foretold the coming of the Redeemer. Jesus Christ is the centre point in God’s plan of salvation. His testimony is seen all throughout the Holy Scripture like a red thread. The testimony of Jesus is the *spirit of prophecy* — not the gift of prophecy. Many have spiritual gifts, but here we are dealing with the divine self-testimony of Jesus Christ as He gave it in Rev. 1: 8: *“I am Alpha and Omega, the beginning and the ending, saith the LORD, who is, and who was, and who is to come, the Almighty.”* Nobody can say out of conviction that Jesus Christ is the LORD, and mean God with it, except by a personal divine experience which is revealed through the Holy Spirit. All who will be with the LORD at that time have this revelation of God and the testimony of Jesus Christ, as it was unveiled to John by the Spirit.

The last battle the LORD decides Himself

In the second part of chapter 19, we find our LORD coming down after the Wedding Supper with many crowns on His head as the great Conqueror riding on a white horse. The heavenly armies follow Him to participate in the last battle at the day of God Almighty when the winepress is trodden. What is found and predicted in many passages of the Old and the New Testament will come to fulfilment. Without doubt, herein is described the last battle on this side of the Millennial Reign.

“And I saw heaven opened and, behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were like a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

And the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean.

*And 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.***

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” (19: 11-16).

At that time the love and grace of God is not spoken of. Humanity living at that time will have spurned His love and grace, and therefore provoked His wrath. *“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,*

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and enslaved, both small and great.” (vv. 17-18).

The Prophet Ezekiel had seen this last battle and the kings and armies which will participate therein, and has given a very identical description: *“And, thou son of man, thus saith the LORD God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.*

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunk, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the LORD God.” (39: 17-20).

At that time the two main personalities responsible, namely, the political head and the religious head, will be thrown alive into the lake of fire. *“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the **mark of the beast, and them that worshipped his image.** These both were cast alive into a lake of fire burning with brimstone.”* (Rev. 19: 19-20).

This last battle will have no prisoners of war and no one will escape. The whole army which comes under the direct influence of Satan from the North into the land of Israel will not survive. *“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.”* (v. 21).

“And I will enter into judgement against him with pestilence and with blood; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.” (Ezek. 38: 22-23).

CHAPTER 20

Binding of Satan

Completion of the first resurrection by the martyrs

The Millennial Kingdom

At the beginning of chapter 20 we are told what happens with Satan who is the instigator of all evil, and the adversary of God. He will be bound and thrown down. *“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

And he laid hold on the dragon, that old serpent, who is the Devil and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” (20: 1-3).

As we have seen in chapter 12, Satan and his followers were thrown down to the earth at the time of the going up of the Bride. Here we are told that he will be thrown from the earth into the bottomless pit. The Prophet Isaiah informs us that all the host of the high ones, that is to say, those who took sides with Satan, will also be punished and put into the prison together with all the rulers who are against the LORD (Isa. 24: 21-23). Paul writes about these powers and principalities which were conquered and openly triumphed upon by God in Christ (Col. 2: 15). These conquered forces of the enemy still exist in the air. Therefore Paul writes to the believers to fight this spiritual battle. *“For we wrestle not against flesh and blood, but against*

principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6: 12).

In Rev. 20: 4 we are acquainted with two very important events which take place right before the Millennium starts. Firstly, a preliminary judgement, a jurisdiction will take place. Secondly, those who died a martyr during the time of persecution will come to life again. *“And I saw thrones, and they sat upon them, and judgement was given unto them; and I saw the **souls** of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped **the beast**, neither **his image**, neither had received **his mark** upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” (v. 4).*

In this text we find no mentioning about the Rapture or the Wedding Supper, because what we read in chapter 20 happens after the Rapture and the Wedding Supper. God’s Word is perfect in every detail. Here we receive final information about the martyrs who remain faithful during the tribulation and who will not accept the mark or worship the image.

The judgement spoken of here takes place right before the Kingdom commences and should not be confused with the White Throne Judgement when all the dead will rise and be judged.

The Prophet Daniel writes parallel to this judgement and mentioned as follows, *“I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire.*

A fiery stream issued and came forth from before him; a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgement was set, and the books were opened ...

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and **his kingdom** that which shall not be destroyed.” (Dan. 7: 9-10 +13-14).*

If God is shown as the Ancient One, it does not mean that He is a fatigued grandfather; He is Spirit, He has no beginning and no end. Here He is shown as Judge in His supreme authority, therefore His hair is white as wool. The supreme judges have imitated and wear a white wig. The appearance of the LORD God in this way as Judge expressed His dignity and authority.

As it is in Revelation so it is very clear in Daniel, that this judgement takes place at the end of this age. The Prophet Daniel goes into the details pertaining to the end phase of the present civilisation and not after the one thousand years reign. *“I beheld then because of the voice of the great words which the horn spoke; I beheld even till the beast was slain, and its body destroyed, and given to the burning flame.*

As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (7: 11-14).

Jesus Christ Who revealed Himself as Son of man will then take His possession and sit on the Throne of His Glory. *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*

And before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” (Mt. 25: 31-32).

In Daniel books were opened, but not the Book of Life. There, we also read about the beasts whose time was set for the year

and the day. Also that the Son of man appears before the ancient of days, receives power and glory and the **Kingdom** which will last for ever. All these things are not found in the text pertaining to the last judgement. The contents in Daniel and in Matthew speak for themselves. In chapter 7, it is even mentioned about the three and a half years of persecution. Thereafter the kingdoms of this world will end and the Kingdom of heaven will be established on earth.

*“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the laws; and they shall be given into his hand until **a time and times and the dividing of time.***

***But the judgement shall sit;** and they shall take away his dominion, to consume and to destroy it unto the end.*

***And the kingdom** and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, **whose kingdom is an everlasting kingdom,** and all dominions shall serve and obey him.”* (Dan. 7: 25-27). All these things do not apply at the last judgement, because then will be a total new beginning on the new earth.

In these Scripture passages also nothing is said about a general resurrection or the final doom in the lake of fire, but they rather speak of the *Son of man* Who will judge between the earthly kingdoms, before He commences His heavenly Kingdom on earth.

The same applies to Matthew 25, from verse 31 where also the Book of Life is not opened as it will be at the White Throne Judgement. These two Scripture passages were misinterpreted as to be in reference to the White Throne Judgement. That is totally impossible. Further proof is that not individuals but *nations* are judged who were kind or who were not kind to *the brethren*, the Jews, in the time of their persecution. This will take place before the Kingdom starts, therefore the King is the One Who speaks here and not the Judge: *“Then shall **the King** say unto them on his right hand, Come, ye blessed of my Father, inherit **the kingdom** prepared for you from the foundation of the world ...*

And **the King** shall answer and say unto them ..." (Mt. 25: 34-40). The Kingdom Reign is the Millennium, not eternity (1 Cor. 15: 25).

The Prophet Isaiah has also referred to this judgement, "*And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*" (Isa. 2: 4).

At this judgement the twelve apostles will sit with their LORD and judge the twelve tribes of Israel. "*And Jesus said unto them, Verily I say unto you that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" (Mt. 19: 28).

The men of God from the nations will also sit with Him and judge the nations before ruling. "*Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?*" (1 Cor. 6: 2). With God all things happen at the right time. What is meant to be at the Wedding Supper will happen there, the same is the case during the Millennial Reign and also with the different judgements.

The martyrs from the great tribulation are part of the first resurrection and will participate in the Kingdom. All believers should earnestly seek to be faithful right unto death, because nobody knows in which group one is going to be found. If one is part of the chosen Bride, or part of the called church — faithfulness will be honoured with all.

All believers who will not be in the chosen group of the first-born and therefore will not be in the Rapture and the Wedding Supper, need to remain faithful because of the hope that even going through the tribulation they will participate in the Kingdom Reign (compare Rev. 7, second part).

The Jewish martyrs in the 5th seal should wait until the rest would also be killed as they were. In both places the key-word

is **“the souls”**. “... the **souls** of them that were slain for the word of God” — “... and I saw the **souls** of them that were beheaded for the witness of Jesus, and for the word of God ...” (6: 9 + 20: 4). Whether we view the resurrection of Jesus Christ and those who rose with Him according to Matthew 27, or the resurrection at the return of Christ (1 Cor. 15; 1 Th. 4 a. o.), or that group at the end of the tribulation — **all from the first coming of the LORD to the beginning of the Millennial Reign, who are raised, belong to the “first resurrection”**.

*“But the rest of the dead lived not again until the thousand years were finished. **This is the first resurrection.***

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.” (Rev. 20: 5-6). At that moment the number of those belonging to the first resurrection is complete.

In verses 7-9, we are briefly told what will happen in the short space of time at the end of the Millennial Reign. *“And when the thousand years are ended, Satan shall be loosed out of his prison,*

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.”

As soon as Satan comes forth from the bottomless pit, he deceives straight away those unbelieving nations on earth. During the Kingdom Age they were peacefully ruled, but because they had never experienced a personal relationship with God, not recognising their reconciliation in Christ, they remain separated from Him. Of course then comes the final doom upon Satan and those under his influence.

“... and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are.” The

beast and the false prophet were already thrown into the lake of fire (19: 20).

This unique trinity-team: Satan, beast, false prophet will then be together with those who are under their influence. They disappear in the lake of fire. We shall neither hear nor see them any more.

The second resurrection and the final judgement

In Revelation 20: 11-15, we find the description of the last judgement. This text speaks volumes, and like many other passages in the Holy Scripture, it does not need any explanation. *“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.*

And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead that were in it, and death and hades delivered up the dead that were in them; and they were judged every man according to their works.

And death and hades were cast into the lake of fire. This is the second death.

*And whosoever was not found written in the **book of life** was cast into the lake of fire.”*

At this final judgement, there are also those whose names were found in the Book of Life. They have received eternal life while living on earth. Therefore, the second death has no power over them. The first death takes place when the soul leaves the body; the second death happens when the spirit leaves the soul. Then will be fulfilled, *“the soul that sinneth, it shall die.”* (Ezek. 18: 4). Here sin is not merely the overstepping of God’s commandments, and becoming personally guilty before God, for all have sinned and come short of the glory of God. We are

dealing with the deadly sin of unbelief of which our LORD said, “I said, therefore, unto you, that ye shall die in your sins; for **if ye believe not that I am he, ye shall die in your sins.**” (Jn. 8: 24). The sin of unbelief is the actual reason for someone to die in the sins he lives in. The reward for faith in the finished work of redemption is total forgiveness, justification and eternal life.

Only in Christ did God reveal Himself to save us, and only through faith in Him can we be saved. “*And this is the record, that God hath given to us eternal life, and this life is in his Son.*

He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 Jn. 5: 11-12).

Whoever lived on earth and did not participate in the first resurrection, will stand before the last judgement. They will be judged according to their works done during their lifetime. There are those who believed in Christ and those who did not. Whosoever was not found written in the Book of Life will be cast into the lake of fire. That is the second death which has no life in it. We shall never see them again. God will make a new beginning on the new earth with all His children.

CHAPTER 21

Announcing of the new heaven and the new earth

The glory of the New Jerusalem

The terrible fate of the lost

The first verse of chapter 21 actually belongs to chapter 20. Right after the last judgement, time merges into eternity, and what the Word predicted will be fulfilled; a new heaven and a new earth shall come into existence. “*And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea ...*”

The LORD had already announced a new heaven and a new earth by the Prophet Isaiah: *“For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.”* (Isa. 65: 17).

The Apostle Peter also made reference in this regard, *“Nevertheless we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness.”* (2 Pet. 3: 13).

John mentions the promise about the new heaven and the new earth, but then thereafter, he speaks about the New Jerusalem descending from heaven and the condition which will exist during the Kingdom. The Prophet Isaiah also refers to the new heaven and the new earth, then continues to describe the condition during the Millennial Reign in verses 18-25. It is recorded that children will still be born and the youngest will die being hundred years; houses will be built, vineyards planted. The life continues with the inhabitants of the earth during the Kingdom with one difference, that Satan is bound. Therefore the wolf and the lamb can feed together (Isa. 11: 6; Isa. 65: 25 a. o.).

On the new earth, the eternal laws of God will be in force, and not timely as given in the description by Isaiah. He states that gatherings to worship the LORD will be weekly on the Sabbath and monthly on the new moon. The condition described in Isa. 66: 24 can also not exist on the new earth. *“And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh.”* The LORD referred to this text in Mark 9: 48. From the new earth there will certainly be no old smoke ascending into the new heaven.

The New Jerusalem which exists already must be distinguished from the new heaven and the new earth. The seer further speaks about it as follows: *“And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”*

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and

they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” (21: 2-4).

In this text, reference is made to the New Jerusalem, which is identical with the Bride. It is noteworthy to view on one side, the New Jerusalem as the dwelling place of the Bride, and on the other hand the earthly Jerusalem with Mount Zion, as the dwelling place of the elect Jews. Everything is precisely described, but we must differentiate and know which group, who and what is meant. Every time we read about the new Jerusalem, the concern is with the Bride; when reading about the earthly Jerusalem, the concern is with Israel.

“But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

To the general assembly and church of the first-born, who are written in heaven ...” (Heb. 12: 22-23a).

To the earthly Jerusalem applies the following description, *“And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.*

He will swallow up death in victory; and the LORD God will wipe away tears from all faces; and the rebuke of his people shall he take away from all the earth; for the LORD hath spoken it.” (Isa. 25: 7-8).

After the Marriage Supper, the Bride is called the Wife of the Lamb, before the Wedding she is the Bride. By such comprehensive symbolic language we can easily follow the LORD as His plan of salvation comes to completion. After the taking away of the first-born Bride-church, they will occupy their mansions in the New Jerusalem. Therefore, the Bride is identical with the New Jerusalem as Israel is with the earthly.

The New Jerusalem, as recorded, will come down and be above the old Jerusalem. Therefore the two things apply, because God will be in both Jerusalems. He will dwell **over** them, applies exactly as, He will dwell **with** them. *“Behold, the tabernacle of God is **with** men, and he will dwell **with** them, and they shall be his people, and God himself shall be **with** them, and be their God.”* (21: 3).

In Rev. 7: 15 we read, *“... and he that sitteth on the throne shall dwell among them.”* The Prophet Isaiah had seen this take place already in the Spirit: *“And the LORD will create **upon** every dwelling place of Mount Zion, and **upon** her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for **upon** all the glory shall be a defence.”* (Isa. 4: 5).

Then it will be as God intended right from the beginning. All is true. For some it applies that He will be **upon** them; and for others, He will be **with** them. Regarding the Bride, who are the overcomers, and are in the New Jerusalem, the term applied is **“with them”**. For those who are in the natural Jerusalem the term **“upon them”** is applied. Every description is true in the connection it is meant to be.

Now the LORD is with His Own in the Spirit. In the realisation during the Kingdom Age He will dwell in bodily form for the ones **upon** and for the others **with** them. His Glory will then fill all the earth, His reign will be throughout the universe.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.” (Rev. 21: 5). The assurance in God’s Word is the absolute which is above every doubt and at the same time the guarantee that everything will be as God said. The believer is therefore also taken above every doubt and rests in God. The assurance is not in man, the assurance comes from God by the Word and is received by the individual who believes.

The One Who speaks and works all things is the Almighty. He proclaims: *“It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of*

the water of life freely." (v. 6). All that originate in Him will also be completed in Him, because by Him and for Him all things are made to His Glory. *"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."* (v. 7).

In this verse we find expressed what applies to the overcomers, to them the various promises were made in Rev. 2 and 3. Then they will be placed as heirs of God who inherit everything because of the last will in His Own Testament. They are the true co-heirs with Jesus Christ (Rom. 8: 17).

In different Scriptures we are told about conditions and the state of the sons and daughters of God with whom this all sufficient utterance will be justly fulfilled. *"And will be a Father unto you, and ye shall be my sons and daughters, saith the LORD Almighty"* (2 Cor. 6: 18) *"For as many as are led by the Spirit of God, they are the sons of God."* (Rom. 8: 14).

In this chapter, verse 8 speaks of those who did not permit themselves to be placed into the plan of God. In comparison to the Redeemed these withstood, spurned and rejected salvation. It is said, *"But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, **which is the second death.**"*

In this verse not only the murderers, sorcerers, idolaters and liars are spoken of, but all the unbelievers. They are the ones who refused to believe that God personally appeared in Christ to bring salvation unto us. The Apostle John has fittingly given the description of those who do not believe the only true God, *"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."* (1 Jn. 5: 10). God remains true in spite of every man being a liar (Rom. 3: 4). Blessed are those who can believe God, otherwise they accuse the only true One to be a liar.

Of the true believers John writes in the same chapter, *"And we know that the Son of God is come, and hath given us an un-*

derstanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” (1 Jn. 5: 20).

The description of the New Jerusalem

“And there came unto me one of the seven angels who had the seven bowls full of the seven last plagues, and talked with me, saying, Come here, I will show thee the bride, the Lamb’s wife.

And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God; and her light was like a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written on the gates, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” (Rev. 21: 9-14).

Here we deal with the New Jerusalem which comes down, *“Having the glory of God; and her light was like a stone most precious, even like a jasper stone, clear as crystal.”* There are twelve gates and twelve foundations in it. The names of the twelve apostles and the names of the twelve patriarchs, that is to say the representatives of the Old and New Covenant — the twenty four elders — are found there. God has only one elect Church, she embraces all the believers from the Old and New Testaments. The saints from the Old Testament who rose with Jesus (Mt. 27) are part of it as they are in the first resurrection. Paul spoke of this resurrection which he wished to attain (Phil. 3: 10-11).

The believers of the Old Testament set their hope in the coming Messiah for their redemption. In this faith in Him they fell

asleep. The believers of the New Testament look up to Christ, their Redeemer, Who has accomplished all for them.

The holy city is being viewed from different perspectives. *“And he that talked with me had a golden reed to measure the city, and the gates of it, and its wall.*

And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall of it, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper; and the city was pure gold, like clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprusus; the eleventh, jacinth; the twelfth, amethyst.

And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold, as it were, transparent glass.” (21: 15-21).

The New Jerusalem reaches into heaven from where it comes down like a pyramid of light. We are told that all measurements are the same, the length, the width and the height. To express the size in our terms, it is approx. 2,200 km. Already Abraham searched for this holy city which had the solid foundation whose builder was God (Heb. 11: 10). Paul writes about the “Jerusalem above”, which is the mother of us all (Gal. 4: 26).

In verses 22 and 23, the Lamb of God is shown as the central point. *“And I saw no temple in it; for the LORD God Almighty and the Lamb are the temple of it.*

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did light it, and the Lamb is the lamp of it.” (21: 22-23). Whether we comprehend this great mystery or not, it is so. God revealed Himself in Christ bringing salvation to humanity. Christ is the very expression of God in human form. Light and life is in Him alone in Whom dwelleth

the Godhead bodily (Col. 2: 9). “For God, who commanded the light to shine out of darkness, hath shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4: 6).

“And the nations of them who are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day; for there shall be no night there.” (Rev. 21: 24-25). A song writer said in reference to this verse, “No night will be there, no night will be there, because Jesus shines as the sun there ...” On earth will be day and night during the Kingdom Age, but not in the heavenly, the New Jerusalem. The Prophet Isaiah spoke in reference to the earthly Jerusalem, “Therefore, thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the nations, and that their kings may be brought.” (Isa. 60: 11).

“And they shall bring the glory and honour of the nations into it.

And there shall in no way enter into it anything that defileth, neither he that worketh abomination, or maketh a lie, but they who are written in the Lamb’s book of life.” (Rev. 21: 26-27).

“And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and **his** servants shall serve **him**.” (Rev. 22: 3).

Once again the difference between the “Book of Life” and the “Lamb’s Book of Life” is mentioned. All who participate in the first resurrection, whether they will be in the heavenly or the earthly Jerusalem — their names are written in the *Lamb’s Book of Life*. These names can never be taken out or erased. Because of foreknowledge God could foreordain. He foreknew those who would fully believe and obey Him. The names of all those who are saved and will take part in the second resurrection are in the *Book of Life*. Therefore at the White Throne judgement the *Lamb’s Book of Life* is not mentioned.

The kings of those nations who survive, over whom Christ shall reign, will find their way to Him. Those who remain unclean, who practise abomination and liars remain outside. Such people at that time are still around, that confirms that we are dealing with the last aeon, the Millennium, and not with eternity.

CHAPTER 22

The river of life and the trees of life

The paradise-like condition during the Millennial Reign

In chapter 22 the earthly Jerusalem is shown unto us in various connections. The tabernacle of God, His dwelling place will then be visibly with man. He will fill heaven and earth, the old and the New Jerusalem with His glory. *“The heaven is my throne, and the earth is my footstool ...”* (Isa. 66: 1; Acts 7: 49).

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

*In the midst of the street of it, and on either side of the river, was there the tree of life, which bore **twelve** kinds of fruits, and yielded her fruit **every month**; and the leaves of the tree were for the healing of the nations.*

And there shall be no more curse, but the throne of God and of the Lamb shall be in it ...” (22: 1-3a).

The Prophet Ezekiel gave this description long time ago and testified: *“Afterward, he brought me again unto the door of the house, and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. ...*

Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. ...

And by the river upon its bank, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither

*shall its fruit be consumed; it shall bring forth new fruit according to its **months**, because their waters issued out of the sanctuary; and its fruit shall be for food, and its leaf for medicine.” (Ezek. 47: 1+7+12).*

All these descriptions make plain that the nations will still be around. Both will be in existence: the fruit of the trees for nourishment and the leaves of the trees for medicine. Everything will be blessed. The dividing of time into twelve months pertains to the Kingdom Age.

Also in this account we have to pay attention to every word in order to see the right connection and to place matters properly. In the blessed city nothing will be under a curse. But then the Prophet Isaiah describes the general situation on earth: *“There shall be no more in it an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed.”* (Isa. 65: 20).

The nations which are left over will continue living a normal life during the Millennial Reign. They will build and plant, eat and drink, children will be born etc. *“They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.”* (Isa. 65: 23).

*“... and **his** servants shall serve **him**;
And they shall see **his** face; and **his** name shall be in their foreheads.
And there shall be no night there; and they need no lamp, neither light of the sun; for the LORD God giveth them light, and they shall reign for ever and ever.”* (22: 3b-5).

We still see the Lamb beside God, because only when time merges into eternity, the manifestation of the Son will merge into God from Whom He came forth (Jn. 16: 27-30 a. o.). Then God will be all in all (1 Cor. 15: 28).

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.”
(vv. 24-25).

Every time, regardless of whether the description is held in the plural, it winds up in the singular: “... and **his** servants shall serve **him**;

*And they shall see **his** face; and **his** name shall be in their foreheads.”* In the New Jerusalem the Lamb is the light surrounded by the Bride. Here we are told that the LORD God is the light, and the Redeemed will reign with Him for ever.

The final admonishment to the believers

In verse 6 we are reminded of the first chapter in which the One who speaks and works introduces Himself. *“These words are faithful and true; and the LORD God of the holy prophets sent his angel to show **unto his servants** the things which must shortly be done.”* After all the different comings of the LORD are shown and the various events connected to them, after the Wedding Supper, the Millennial Reign and the White Throne Judgement, we are still faced with the all important admonition in this last chapter: *“Behold, I come quickly. Blessed is he that keepeth the words of prophecy of this book.”* (v. 7). This shows that the chapters are not written in the sequence that the events occur.

Verse 7 can be compared with verse 3 in chapter one. The chosen ones will experience all the blessings promised in the Sermon on the Mount, and also in other places in the Scripture. They will be experienced by the true believers at the Return of Jesus Christ. They are the ones who took heed to the words of prophecy of this book, believed and did accordingly. God demands that we should believe in Him according to His Word and expect to receive what He promised therein.

After this announcement of the LORD, the seer speaks up as an eye- and ear-witness. He was the one who heard and saw and by a divine commission had written all down: *“And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.*

*Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them who keep the words of this book. **Worship God.**”*

From the experience he had, we can see how overwhelming it was for him. He stood in the presence of this heavenly messenger who on one hand was an Angel and at the same time a fellow servant of the brethren and of the prophets. As mentioned before, the word “angel” and “messenger” is the same. Whether the messenger is a heavenly being or an earthly one sent from God with a message, the worship and the praise belong to God alone, for He alone is worthy of adoration.

After the angel had admonished John, he said, *“Seal not the words of the prophecy of this book; for the time is at hand.”*

At the end of the time of grace, when the final call goes forth, everyone remains in the state he is at that moment: *“He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”* Whether good or bad, saved or lost, everyone remains in the state and position he has taken.

The justified will seek more godly justification, those who are sanctified in the Truth will seek to be more thoroughly sanctified. Then the LORD Himself speaks: *“And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.”* (v. 12). After this He introduces Himself as He did in the first, second and third chapter and in 21: 6 once again: *“I am Alpha and Omega, the beginning and the end, the first and the last.”* (v. 13).

After this last call, the promise is given: *“Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city.*

For outside are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (vv. 14-15). Also from this description it is obvious that the concern is the space of the Kingdom Age. Upon the new earth, there will never be such liars and murderers etc. who remain outside.

Conclusive words of Jesus

Finally, the LORD, our Redeemer, takes the responsibility for the complete Revelation: *“I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For 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 from the tree of life, and out of the holy city, and from the things which are written in this book.

He who testifieth these things saith, Surely, I come quickly. Amen. Even so, come, LORD Jesus.” (vv. 16-20).

This is a serious exposition addressed to all who heard or read the words of prophecy. Whoever does accordingly has nothing to fear, in the contrary: there should be a very deep inner joy penetrating our heart, if we do not add or take away from the words of this prophecy. Such people are living on earth now. They have received the revealed, living and original Word of God and have obtained the testimony of Jesus Christ. Soon they will be the manifested sons of God.

“He who testifieth these things saith, Surely, I come quickly.”

Right at the very end, John answers, *“Amen. Even so, come, LORD Jesus.”*

“The grace of our LORD Jesus Christ be with you all. Amen.”

APPENDIX

The 70 weeks of Daniel and the current events with Israel in the light of Bible prophecy

The present happenings in the Middle East have once again drawn the attention of Bible teachers to the Book of Daniel. The vision relating to the 70 weeks is especially suitable for placing the events occurring in the focal point of world history — in Israel — in accordance with Bible prophecy. It is necessary to consider both, what happened in the course of history and what is occurring at present, in order to understand how matters will wind up in the immediate future. The Book of Daniel is the “Apocalypse” of the Old Testament. Therein all concerning Israel right to the end of this civilisation is unveiled.

At that time the Prophet Daniel was in the Babylonian captivity together with his people. In searching the writings of the Prophet Jeremiah (25: 11; 29: 10), to obtain understanding concerning the end of the 70 years of their captivity (Dan. 9: 2), he prayed with all his heart to God and made intercession for Israel. After his long prayer of repentance and supplication he received the answer from God. This answer, however, did not concern the captivity, but rather pertained to *future events* involving Israel, right up to the coming of the Messiah and to the very end of the last dispensation.

“At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved. Therefore, understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city ...” (Dan. 9: 23-24a).

About two years later the captivity ended, and the Jews received permission from the Persian king Cyrus to rebuild the temple in Jerusalem (Ezra 1: 1-3). The **city** and the walls were erected about 100 years later under Nehemiah. According to the words of the angel, Gabriel, this was the beginning of the “seventy weeks of years”. We know the week of seven days, but God in prophecy utilises the terminology of “weeks of years”.

Altogether we are dealing with seventy such “weeks of years”. The purpose is sixfold; as the following text will sufficiently show:

1. **“... to finish the transgression,**
2. **and to make an end of sins,**
3. **and to make reconciliation for iniquity,**
4. **and to bring in everlasting righteousness,**
5. **and to seal up the vision and prophecy,**
6. **and to anoint the most Holy. ”**

*“Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be **seven weeks**, and **threescore and two weeks**; the street shall be built again, and the wall, even in troublous times.*

And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end of it shall be with a flood, and unto the end of the war desolations are determined.

*And he (the prince) shall confirm the covenant with many for **one week**; and **in the midst of the week** he (the prince) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* (Dan. 9: 24b-27).

Those who know both, the prophetic scripture and history, have shown the course of time from the commission to rebuild **Jerusalem** (Neh. 2) until Christ, the Messiah. The three measurements of time, 7, 62 and 1 “week of years” apply to Israel. The time span of the day of grace and salvation for the nations (Ps. 118: 24; Isa. 49: 8; 2 Cor. 6: 2; Heb. 4: 7) lies *between* the 69th and the 70th week.

The teaching that Jesus Christ fulfilled the first part of the seventieth week does not comply with the Bible. Also in this point we must clearly ask: What does the Scripture say? The Scripture pertaining to this subject says, that there are only three measurements of time. In the Book of Daniel we read about 7, 62 and 1 week. The Scripture further declares that the **Anointed One, the Messiah**, would be cut off after the 7 and the 62 weeks, not after 62 and 1/2 weeks. Thus saith the LORD in His Word, **“And after threescore and two weeks shall Messiah be cut off ...”** (v. 26)!

There is not a single scripture which states that the three and a half years our LORD preached were part of the seven year covenant which He broke in the middle. According to the rules laid down by Moses, the ministers in the sanctuary began to serve God being 30 years of age (Num. 4: 1-3). Precisely in His 30th year, according to Lk. 3: 23, the Son of man began His ministry.

How can Christ and the antichrist be exchanged and the same verse applied to both of them? Which covenant has Christ made and broken, if the first three and a half years should apply to Him? He neither had a covenant with Rome, which He could have broken, nor did He have any with Israel. On the contrary: He established the New Covenant by the blood of the covenant (Mt. 26: 26-28 a. o.), and the New Covenant is an eternal one. Think of it! Is it not blasphemous to use the same Bible verse for both, Christ and the antichrist?

The LORD also did not do away with the different sacrifices. Everything in the temple continued until the year 70 A.D. **Dan. 9: 27 absolutely does not refer to Christ at all, but totally to the antichrist.** Even a hundred contrary quotes cannot an-

nul one verse of God's Word. Whoever is of God will say yes to His Word and then see the connection thereafter. Whether the ministry of Jesus Christ was three or three and a half years is not important, but it is essential to know that His total ministry fell into the time space at the end of the 62nd week. That is **THUS SAITH THE LORD** in His Word.

For Israel remain the first 3 1/2 years as time of grace under the ministry of the two witnesses. *"And I will give power unto my two witnesses, and they shall prophesy **a thousand two hundred and threescore days**, clothed in sackcloth."* (Rev. 11: 3). During their ministry the temple will be rebuilt.

The Jews expect their Messiah to come to the temple, for it is written, *"... and the LORD, whom ye seek, shall suddenly **come to his temple**, even the **Angel of the covenant**, whom ye delight in; behold, he shall come, saith the LORD of hosts."* (Mal. 3: 1b). According to their understanding, the Messiah is a special man, like a prince (Ezek. 46), from the tribe of David (2 Sam. 7 a. o.). Therefore they will fall for the adversary who acts like a prince at special occasions with his reigning sceptre when he appears in public. The Jews know what was promised in reference to the Messiah, namely that He should reign with His sceptre from Zion which is the Temple Mountain in Jerusalem, *"The LORD shall send the rod (sceptre) of thy strength out of Zion; rule thou in the midst of thine enemies."* (Ps. 110: 2).

As the Bible clearly states, the Messiah has a heavenly and a humanly origin. In Mt. 1 and Lk. 3 we find the human origin, *"... the genealogy of Jesus Christ, the son of David ..."* In Jn. 1 we are told about His heavenly origin. The Word which was God Himself became man. In the Old Testament we find the description of the two realms, in the New Testament we do have the fulfilment and the confirmation thereof. In Rom. 1: 3 we read about Jesus Christ, our LORD, *"... who was made of the seed of David according to the flesh."* In Rom. 9: 5, we are informed about His earthly origin from the fathers and His heavenly pointing to God, *"... and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."* In 1 Cor. 15: 47 we are told that Christ is *"the LORD from heaven"*. The reference in

Malachi describes Him as the *Angel of the covenant*, as is confirmed in Revelation 10. See also Acts 7: 38.

In the Books of Nehemiah and Daniel we find no mention about the building of the temple, but rather are informed about the rebuilding of Jerusalem with walls and streets. This decree was given in the year 445 B.C. by Artaxerxes. Since then until the death of the Messiah should be 7 weeks which equal 49 years, and 62 weeks which equal 434 years, and make altogether 483 years. If we take into consideration that in Bible prophecy the year has 360 days, we arrive precisely in the year of the crucifixion of our LORD. Therefore, the $7 + 62 = 69$ weeks of years are already fulfilled. The commencing of the last “week of years” will be about the same time of the taking away of the Bride Church. Then the new spiritual beginning with Israel breaks forth.

The first world ruler who subdued Israel was Nebuchadnezzar. With him the gentile powers, the four world kingdoms commenced (Dan. 2 and 7). As the first world ruler received the heart of a beast, so will it be with the last one: “*Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let **seven times** pass over him.*” (Dan. 4: 16). Three more times we find the **seven times** mentioned in this chapter — that means **seven years** —, during which this first ruler was a beast. The same applies to the last world ruler. In the last seven years, in the seventieth week, when Satan is cast down (Rev. 12: 9) and enters into him, he will be like a beast and Satan will give him his «seat» (Rev. 13: 2). In the first 3 1/2 years he will not be able to execute his absolute world power, because during that time the two prophets have their ministry with God-given authority of the Word (Rev. 11). In the last 3 1/2 years he will manifest a beastly-satanic nature during the great tribulation and persecution.

According to the testimony of the Scripture there remains **one “week of years”**, 3 1/2 years of grace with Israel and 3 1/2 years of the great tribulation, that means seven years. These last seven years start about the time the Bride Church from the nations will be taken up. A “peace treaty” with Rome — more precisely between the Vatican State, Israel, the PLO and

the neighbouring Arab countries — about Jerusalem is now in the making. “*And he (the antichrist) shall confirm the covenant with **many for one week**; and in **the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the **consummation**, and that determined shall be poured upon the **desolate**.*” (Dan. 9: 27).

As the Scripture passage declares, this peace treaty will be made between **one** and **many**. It will not be like the usual agreement between nations but rather exclusively involve Jerusalem. Diplomatic relations are established between two nations; this peace accord is made with **many** in the region. It includes Israel, the PLO, Jordan and the rest of the adjacent Arab states. This aspect was overlooked by Bible scholars and not considered. They only saw Rome and Israel. Actually, it is the most important fact that is necessary for the right understanding and placing of the now materialising end time prophecy.

In Daniel 9 we read about “*thy people*” and “*thy holy city*”. In Israel, especially in Jerusalem, we find places holy to the Jews, Christians and Muslims. The diplomatic relation established between Israel and the Vatican in 1994 was necessary, so that further negotiations about **Jerusalem** can be facilitated. The covenant according to Dan. 9: 27 is an agreement with **one** and **many**, it is not bilateral but rather multilateral. This fact is being expressed by the plural text. In this scriptural knowledge lies the key — the revelation — and the right understanding for the negotiations going on right now in the Middle East and the Vatican State.

The exchange of ambassadors with Israel shows the statehood character of the Vatican, but it is not the predicted covenant. Such a recognition is well-known and practised between the countries of the world and has no time limit. The seven-year-covenant will not deal with ambassadors and the establishing of embassies, but rather with the rights and the conditions for the three world religions residing in Jerusalem, for the Jews the Temple Mount.

Until this day Jerusalem was only the capital of Israel, never the capital of another nation. For the other world religions, Catholicism and Islam, this city was until recently rather of subordinated significance. Now they are facing a very peculiar direction. They forget their places of pilgrimage Mecca and Medina, Lourdes and Fatima, and concentrate with all might upon the capital city of Israel, Jerusalem.

There is only one man on earth to whom the Jews and the Muslims look up with greatest respect — that is the pope, who is recognised by all religions and respected as the central figure. Also his relation with the PLO and the Arab world is excellent. So the Vatican will play a big role in the negotiations with the Arabs to reach an agreement for Israel to rebuild the temple. He will use “high diplomacy” and speak about human rights, and equal rights of the three monotheistic religions etc. All this will happen that the Scripture might be fulfilled.

After the agreement on Jerusalem, the pope who will be in office at that time with all his splendour will come to Jerusalem and visit the erected temple as already predicted about 2,000 years ago, “... so that he, as God, sitteth in the temple of God, showing himself that he is God.” (2 Th. 2: 4b).

God became man in the Son and was made a servant. The *man of sin* as *son of perdition* exalts himself as God who claims infallibility and receives worship. At first the Jews will fall for the false Messiah whose help they obtain through the Jerusalem accord. Until that moment the veil of Moses will be upon them. Then he will introduce to the Jewish people, with the sceptre in his hand, his version of Christianity, that is the catholic version. Then the “time bomb” will explode and the LORD will reveal Himself as the *Angel of the covenant* (Rev. 10), and smite the adversary with the breath of His mouth (Isa 11: 4; 2 Th. 2: 8); the covenant will be broken, and the two prophets — the spiritual leaders in Israel — will be killed. At that time, the first half of the last week is over, and three and a half years of terrible judgements and the persecution time will set in (Dan. 7: 25b; Rev. 13: 5b a. o.).

In Dan. 12, in reference to that period, the question is, how long the time would be until those wondrous things come to an end. In verse 7, the Angel swears and gives the allotted time of three and a half years to be from that moment. In Rev. 10: 5-6, we see a similar event. There we are told that there will be no more time or delay. The answer in Dan. 12 is as follows, “*And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him who liveth for ever that it shall be for **a time, times, and an half**; and when he shall have accomplished the breaking up of the power of the holy people, all these things shall be finished.*” (v. 7).

Right towards the final end, God becomes very precise in His Word, putting the allotted time even into regular days. The ministry of the two prophets will be 1260 days (Rev. 11: 3), that is exactly **3 1/2 years**. During that time the temple is rebuilt. After the building of the temple and the measuring thereof, we are told that the holy city will be trodden under foot by the Gentiles for exactly 42 months. These are precisely the following 3 1/2 years, as stated in Rev. 11: 2: “... *for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months.***”

“... *and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.*” (Lk. 21: 24b).

The second half will receive two prolongations. “*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be **a thousand two hundred and ninety days.***” (Dan. 12: 11). We find that the time given here is 30 days more to accomplish the terrible destruction. Then we are told about a third number of days, namely 1335. Apparently there are other 45 days necessary for the last events to happen, for instance, the judgement of the nations (Isa. 2: 4; Mic. 4: 3; Mt. 25: 32; Rev. 11: 18; Rev. 20: 4 a. o.). Thereafter, the Millennial Reign commences. Everything then must be restored into a beautiful state. The whole creation is waiting for the moment when all are to be redeemed from corruption. Now the creatures are suffering; they all are waiting to participate in the liberty of the children of God (Rom. 8: 19-21).

In reference to the last time measurement we are told, "*Blessed is he that waiteth (endures), and cometh to the thousand three hundred and five and thirty days.*" (Dan. 12: 12). With this last phase, everything is brought back and prepared for the Kingdom of God on earth. Blessed are those who endure to the very end, for all who will then live and remain on earth will automatically go into the Millennial Reign. The whole creation will then be placed back into a world as it was in paradise. According to the testimony of the Holy Scriptures, there will be no total end of the world with a complete destruction and burning up of all people, as some wrongly teach, but there will be a cleansing, a purifying process by fire and a glorious new beginning. The whole universe waits for that moment. During the Millennial Reign, peace will be on earth; the wolf and the lamb, the cow and the bear will feed together (Isa. 11: 6-9 etc.), Satan is bound and thrown into the bottomless pit during that period (Rev. 20).

Concerning the religious and political developments of this end time, the man of God, William Branham, predicted in his sermon on 19th March, 1962, in Tifton, Georgia, USA, at the peak of the "cold war", only a few months after the Berlin Wall was built, when Western and Eastern block tanks faced each other, **"There's been a teaching rain gone forth. There's been a national teaching rain — communism sown amongst the people, every nation. There's been a Roman revival. Do you know what happens? If they give the ... eastern part of Berlin back, that puts ... the Roman empire just exactly into the old circle it was in the time of Jesus Christ. Certainly, it does. Perfect."**

World communism does not exist any more. It is no more a threat to the Roman Catholic Church. On the contrary, she now experiences a great boom in the former communist countries. Whoever knows the background, can tell about the part and the role the Vatican played in bringing world communism down. The "cold war" came to its end, the Berlin Wall vanished. Almost after 50 years the last Russian soldiers left German territory on the 31st August, 1994. Germany is united, and Europe finds itself in the uniting process. At the same time, world Catholicism is coming up before our very eyes and with it the Roman Empire.

On the 25th March, 1957, the Treaty of Rome was signed. It is the basis for the European Community. This treaty could not have been signed in any other city on earth. World politics are done in the world capital city. We are dealing with the Roman Empire, which is the last one to exist right to the end. In the days of Jesus Christ, Israel was under Roman rulership. Since 63 B.C. the Jewish land was a part of the Roman Empire. The Kingdom of the Maccabees came to an end by force. At the time of the birth of Jesus Christ, the Roman Caesar Augustus had the people counted in all of the Roman Empire, to which Judæa belonged (Lk. 2: 1-5). Paul was a Jew, but he was born a Roman citizen (Acts 22: 25-29). The Roman General Titus who besieged Jerusalem and destroyed it in the year 70 A.D. was the mean prince (Dan. 9: 26b), executing the judgement over the Jews (Mt. 24: 15-22; Mk. 13: 14-20; Lk. 21: 20-24). Strange but true, since 1964 Israel is by a special status associated to the European Union.

Those residing in a country belonging to the European Union find that on their new passports the first line does not indicate their respective countries, but rather the “European Community”. Henceforth it is called the “European Union”. Already European rights are placed before and above national rights. National courts must send their disputed sentence to be proven at the European Court of Justice at Luxembourg. The Council of Europe, the European Central Bank — the eleven most important institutions have already found their places. The European Union is also the basis for the world government in connection with the spiritual world capital, Rome, where the power will be executed. All nations are put under yoke by the political power of Rome, and all persecution against Bible believing Christians and Jews comes from the religious Rome.

The negotiations between the Vatican State, Israel, the PLO and the Arab countries will continue in spite of difficulties. On 30th December, 1993, the signing of the documents between the Vatican and Israel took place. Only one day later, on the 31st December, 1993, the same Vatican delegation negotiated with the PLO. We can count on it that the predicted eschatological events are now going to happen, one after another. Time and

again we are informed about the goal and significance of “**peace and safety**” in that region, about “historical” events, “historical” treaties, even of the “historical” handshake on the 21st September, 1993, between Pope John Paul II and the High Rabbi of Jerusalem, Mr. Meir Lau, on Castel Gandolfo, and also about the handshake between Mr. Arafat and Mr. Rabin in Washington.

According to the treaty signed on 13th September, 1993, in Washington, within three years the negotiations about the “final status” of Jerusalem must commence and have to be closed within the following years. The well-known U.S.-politician, the Jew Mr. Henry Kissinger, who was born near Nuremberg, Germany, said immediately after the signing of the treaty, “Peres walked into a trap.” The word “peres” signifies according to Daniel 5: 28, “to divide”, and so Peres is dividing his own land. Of the 120 delegates of the Knesset in Jerusalem 61 voted for the agreement. *One* voice decided the future of Israel!

Looking at things from the biblical point of view, the borders of the Promised Land should find the place ordained by God. The two-and-a-half tribes, Reuben, Gad, and Manasseh, had their parts on the eastern side of the River Jordan (Josh. 1: 12-15 a. o.). Israel should have received more land, but not given it up, if they wish to be placed geographically in God’s order. Surely, this will soon be by divine intervention.

It is not the Gaza Strip, Jericho, the West Bank, or the Golan Heights, but Jerusalem that will be the burdensome stone for all nations right to the last battle. All who try to “*burden themselves with it shall be cut to pieces*” (Zech. 12: 2-3). By the Gaza-Jericho-agreement, the nations round about are placed at the doorstep of Jerusalem. Now all nations are in the UN and for Arafat, and therefore, against Israel. It was this man, who in 1974 introduced his stepwise plan as follows: “In the first phase we shall put up strategic pillars in Gaza and Jericho, so that from there we can take Jerusalem. Because he that has Jerusalem has all Israel.” Six days after the signing of the treaty in Washington, on 19th September, 1993, Arafat repeated this announcement before 19 foreign ministers of the League of Arab States in Cairo. He read from the PLO constitution the old and

well known thesis, ending with the words, "Our goal is the destruction of Israel." Already in the past wars, Mr. Arafat fought in each of them from the first one in 1948; the Arab world tried each time, as they say, to "throw Israel into the sea".

The motto of the PLO is: first Gaza and the West Bank, then Jerusalem and all Israel. For this reason Mr. Arafat has imprinted in his "state coat of arms", all of Israel from Eilat at the Red Sea to Jerusalem, Tel Aviv and Haifa. To him and his understanding, that is the State of Palestine, which never existed with such borders. The name Palestine is derived from the Greek/Roman wording "Palaistine" and was only applicable to the land of the Philistines. That is the Gaza Strip of today and no more. The Arab states who are 640 times larger than Israel could have easily settled their "brethren in faith and arms", the Palestinians, within their territory.

The Holy Scripture does not say that real peace would come through political and religious negotiations. Therein we find expressed what will happen in reality: There is talk about peace, there are negotiations, land is being given for peace, in every way compromise is made, until that specific regional peace treaty is signed. All this happens, so that the Scripture might be fulfilled. But the warning remains: ***"For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."*** (1 Th. 5: 1-3).

It was on 29th/30th September, 1938, when the British Prime Minister Chamberlain, after the signature at the Munich Agreement with Hitler proclaimed, "Peace in our days." Only a few weeks later, on the 9th/10th November, 1938, the synagogues in Hitler's Germany went up in flames. In that one night, 91 Jews were murdered by the Nazis, more than 26,000 were taken into concentration camps, and uncounted Jewish stores were destroyed. On the 13th September, 1993, the slogan in Washington was similar, "Peace in our time". Although the Israeli Prime Minister, Mr. Rabin, emphasised peace, especially as he repeated the words of Eccl. 3: 8, *"A time to love, and a time to hate; a time of war, and a time of peace"*, for Israel and the city

of Jerusalem very bad times are still ahead, because God has said so in His holy Word.

The time of grace for the nations will last until God starts with Israel by His grace again. This time period with view to Israel and the Church is spoken of with the prophetic utterance “*the last days*” (Acts 2: 17; Heb. 1: 2 a. o.).

In his second sermon after Pentecost, Peter referred to the promise given in Dt. 18: 15-18 and shows forth that Jesus Christ, the Messiah, was the prophet of whom Moses had prophesied. “... *every soul, who will not hear that prophet, shall be destroyed from among the people.*” All the prophets from Samuel “*have likewise foretold of **these days.***” (Acts 3: 22-24). These **last two days** now surely are going to end soon.

The Prophet Hosea also spoke about these **last days** in reference to the scattering of Israel. “*Come, and let us return unto the LORD; for ... he hath smitten, and he will bind us up.*”

*After **two days** will he revive us; in the **third day** he will raise us up, and we shall live in his sight.*” (6: 1-2). These **two days** mentioned here are the past two thousand years in which Israel was scattered. Now, at the end of these days, they are gathered as many Bible references testify and as we have witnessed in our generation.

The gathering **after two days** does not mean that they have already received life from God. That will only happen when they receive the Messiah, in Whom alone is eternal life for all men. For only in Jesus Christ has God personally revealed Himself, bringing salvation to mankind. In view of Israel, Hosea states, “... *in the **third day** he will raise us up ...*” — this means: after the time for the nations, in the time of grace for Israel, which already falls into the beginning of the Day of the LORD, they will receive their life from God. “*For if the casting away of them be the reconciling of the world, what shall the receiving of them be, **but life from the dead?***” (Rom. 11: 15).

Until then, they are still in darkness and the veil of Moses is upon them, in spite of their gathering and national existence.

Thus Paul writes to the Corinthians, *“But even unto this day, when Moses is read, the veil is upon their heart.*

Nevertheless, when it shall turn to the LORD, the veil shall be taken away.” (2 Cor. 3: 15-16).

God’s plan of salvation runs smoothly as was already planned before time commenced. Now we are in the midst of the fulfilment and realisation of Bible end-time prophecy. At any moment, the time of grace for the nations could end and the perfection of the Bride Church realised and then she will be taken away. After that, God will make a new spiritual start with Israel, the covenant with the antichrist will be made and the temple rebuilt.

The following example should show how deeply convinced the Jews expect the promises to come true now. Under the auspices of the Ministry of Religion in Israel and the High Rabbinate, already 93 vessels for the temple are finished. They can be seen in the Misgav Ladach Street 24, in Jerusalem. Next will be the work of the 1.80 meters high candlestick according to Ex. 25: 31-40. 43 kg of gold are needed for it and it will be done from one lump only. An exception is with the ark of the covenant, because the Jews who seem to know their Scripture believe that the ark of the covenant was not carried away as were all the vessels of the temple. They are convinced that the ark of the covenant is still intact under the ruins of the temple.

Those believing Jews speak freely that they are counting on those things to take place in the immediate future. They are convinced that God, with the rebirth of the country of Israel since 1948, when the nation was founded, has brought His people back into the original rhythm of the year of jubilee. They believe that after 49 years there will be a great jubilee (Lev. 25: 8-12), as Moses then declared to Israel. As they count time, it should have been in 1998. We surely know that the events cannot be placed and calculated within a certain year, but we also know that the realisation of all outstanding events are just before us. The returning of Israel into the Land of Promise, of necessity has to bring back all that is predestined for them. For the Bride Church, all these things which are taking place in Israel, should now be sounding the highest alarm. Before God deals in grace

with Israel, His plan of salvation with the Church from the nations must be complete (Rom. 11: 25-32). The beginning of the 70th week of years is within reach, and therefore, the return of the heavenly Bridegroom to take home the earthly Bride is just at hand.

Because we see and understand and can place all these things properly, we may lift up our heads knowing — not guessing **but knowing** upon the basis of what happens — that our redemption is near (Mt. 24: 33). The events laid out in Bible prophecy speak of the near Return of the LORD and of the redemption of our bodies and the taking away of the Bride Church to be with the LORD.

Of course, nobody knows the time or the hour. That is not even necessary, but we should work out our salvation with fear and trembling and must remain sober in all things and live on a normal life. Every one of us should plan as though the whole life is before us. Whoever plans to build a house, should do so; whoever plans to learn a certain trade or do a certain job, should do it. Whoever would like to get married, should do so. Whatever we do, we should remain sober and sensible, because we do not know the moment the LORD might come. The earthly things must continue with us as they are, but at all times we should watch, be found in the will of God and be ready for that day.

The condition prevailing among God's children and the Church at the present time will not last that way up to the end. God has promised to do great things. He said that He would shake heaven and earth (Heb. 12: 26-28). God has promised the former and the latter rain (Joel 2: 23) which will come in the time of harvest (Jas. 5: 7). The Spirit of God will move at the end of the time of grace as at the very beginning and will come down upon the dry land as mighty floods (Isa. 44: 3). We can expect a short and mighty move and working of the Holy Spirit which will lead right into the resurrection, the changing of our bodies and the taking away to meet the LORD in the air. The finale will be a mighty revival within the Bride Church. They are those who have their lamps burning and oil (Holy Spirit) in their vessels. In that short period, great things will be done which will astonish all, and strengthen the faith of the true believers. Then the pressure

will come upon them, and the call will be heard by those who are ready to meet the heavenly Bridegroom, “Come soon, LORD JESUS!” The Spirit and the Bride will say, “Come!” And finally the words are heard, “Yes. Even so, come, LORD JESUS! AMEN.”

EPILOGUE

In the over forty years of my preaching ministry and labouring in the vineyard of the LORD, I have experienced the wonderful leading of the Holy Spirit innumerable times. While writing about these difficult and significant subjects, I have as never before experienced repeatedly in a direct and practical way, what it means, “*the Spirit searcheth all things ...*” and “*the Spirit ... will guide you into all the truth ... and he will show you things to come*” etc. Over and again it happened that the Spirit of God gave light and showed connections which I had never seen or known before.

With deep gratitude and satisfaction I experienced the completion of this manuscript. It is as though the Spirit of God came to His rest within me and a great burden was taken from me after I had completed this God-given commission. I therefore dedicate this exposition of God’s revealed prophetic Word for the beneficial use of God’s people. To prepare this exposition was one of the biggest tasks and challenges which I had to face in my ministry for the LORD. Now I do have the impression that God is pleased looking down upon it. At the end of this seventh church age it was the will of the LORD, the glorified Head of His Church, to make known His whole counsel as it was revealed to the apostles and prophets. This exposition is faithful and true.

If someone rebukes me for being hard and without love, this judgement is human. Surely, God would love to see, and myself also, that all spiritual things would be pure sunshine,

but this is regrettably not the case. I beg all to see me just as a tool, a mouthpiece of God and leave me out of the picture, and rather address God directly Who only is fully responsible for His Work. A messenger cannot be blamed for a message. He must just convey the same. The LORD Himself has condemned certain things by His Word because they do not originate with Him and therefore cannot stand in His presence. Who can dispute with Him? Divine truth can be very sharp and might hurt, but then it has a healing effect.

In the book “Traditional Christianity ...” I have set forth the fundamental truth of the proclamation of the Gospel and also the basic teachings of the New Testament Church, even showing forth the historical background and the development in church history. In this publication the concern was to set forth in clear biblical language the hidden text of the Book of Revelation. From the beginning, it was the principle of our LORD to use symbolic speech in parables. Addressing His disciples, He said, “... *it is given unto you to know the mysteries of the kingdom of heaven.*”

Whatever comes from God, we do receive by revelation of the Spirit. Also our understanding is opened to know the Scripture and see the fulfilment and realisation thereof. This is the time of the complete and final revelation of all mysteries hidden in His Word.

In the course of church history, since early Christianity, there was no breakthrough to the full revelation of Jesus Christ in any revival. The Redeemer remained the stone of stumbling and the rock of offence, Whom the spiritual builders could not place correctly. They could not also see clearly the antichrist as the Scripture shows him. In reference to him, there are two main schools of thought; one teaches that he already appeared in the days of the apostles, and the other believe that he will come some day. Some search for him among the Jews, others look for him in the Arab world etc.

The Apostle John wrote very clearly that the antichrist will come, he also stated that many antichrists were already in the

world (1 Jn. 2: 18). Both is right. The church of the antichrist has existed since the first Christian generation alongside the true Church. But during the final space, when Satan enters the *man of sin*, the antichrist will not only act as the “false prophet” but also as the “beast”. The revealing of the marks of this institution and the one presiding over it is now, at the end-time, of the greatest significance. Therefore the Holy Spirit, as I experienced while writing, has put such great emphasis on it and shown forth the light from all directions.

In regards to the manner of this exposition, I have taken the attitude of the Apostle Paul, not to come forth “*with excellency of speech or of wisdom*“, and also the motto of the esteemed reformer and Bible translator, Martin Luther, “The grammar must not reign over the revelation, but rather must serve the same.”

As God watches over His Word, may He watch over these writings of His Word. This short exposition is dedicated to our Lord and Redeemer Jesus Christ. May He bless the contents and those who read them. To the eternal and faithful God be the glory, now and for ever. “The Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him.” (Eph. 1: 17b). Amen!

