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IDEALISM

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Volume II C



REVELATION 7 THE 144,000 FIRSTFRUITS AND THE GREAT MULTITUDE BEFORE THE THRONE



The order of the Book: The 144,000 and the Great Multitude are recapitulations of the tribulation story. They are sealed against the wrath of God and represent Millennial saints who reign for 1000 years as they preach the Gospel. The results are the Great Multitude. It is not until all seven seals are opened that the 144,000 are sealed as those where in the Exodus from Egypt where they put the blood over the door posts. The saying here is that the great day of the Lord has come as they see the impending judgment. The righteous have the Gospel and see their impending redemption and the city as they were told in Matthew 24.

The four winds: The meaning of the four winds is tied in with the four horsemen and the temple that John measures in 11:1, as seen in Zechariah 2:1-6.

Jews and Gentiles: The Gentiles and Jews are now they who inherit the promises of Israel by Abraham, who is the father of all who come to God by faith. Abraham is the father of many nations. (John 8:56, Romans 5,6)

Who are the 144,000? The 144,000 are defined as simply the Bride of Christ according to Gal. 4:26. The 144,000 are also characterized as the Firstfruits of the nation of Israel in Rev. 14:4.

The Firstfruits in the Scriptures: Romans 8:23 *And not only they, (the great multitude to be saved) but ourselves (Jews & Gentiles) also, which have the Firstfruits*

of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1 Corinthians 15:20, 23 *But now is Christ risen from the dead, and become the first fruits of them that slept. ... But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.* Here we see Christ Himself is foremost the Firstfruit, and then also His bride as the Firstfruits.

1 Corinthians 16:15 *I beseech you, brethren, (ye know the house of Stephanas, that it is the Firstfruits of Achaia, and that they have dedicated themselves to the ministry of the saints,)* We see in 1 Corinthians 15 that the Corinthians were to be baptized, that is, to be offered up to God as the Firstfruits to God for the dead, that is, potentially the dead of the nation of Israel. The Gentiles who were provoking the Jews to jealousy could be argued to be going through a spiritual baptism for them.

James 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of Firstfruits of his creatures.* That generation was to be an example for all who would come after.

Revelation 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the Firstfruits unto God and to the Lamb.* See also Jer. 2:2-3,32. They are redeemed from among men, not Israel after the flesh necessarily.

Who is the Great Multitude? The great multitude represents the effort of the 144,000, but also all generations who would walk with Christ in His example.

The meaning of the Second Coming: The meaning of Christ's coming, is wrapped up in His church reaching maturity to become like Christ, and the Firstfruits bringing about the resurrection of all who can be redefined under this new Israel.

Who are the 144,000?

Foremost, those that dwell in the New Jerusalem are seen as the 144,000 sealed just prior to the judgment of Earthly Jerusalem, as understood by Ezekiel 9:4-6: *"And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."*

The 144,000 are those that come out of Earthly Jerusalem (18:4).

The marking refers to the sealing of those in the city, which was the city of the Jewish people and the twelve tribes are understood to be under the apostles, according to Luke 22:28-30.

As a type, the 144,000 represents foremost the Jewish Firstfruits that show the way of salvation in Christ for their nation. The Gentiles take part in the Firstfruits in that they also inherit Israel's blessings as can be seen in chapters 1-3.

In relation to trials, Job lived a hundred and forty years, even four generations, where he passed all of God's trials that were brought upon him. Here we see that Job and those who endured after his example (James 5:11) can be characterized with a number similar to 144,000.

Spiritual Israel Jews and Gentiles are the 144,000. Spiritual Israel is the true people of God and the church of Jesus Christ. National Israel was understood in divisions of twelve. So, too, the new Jerusalem is seen as a people who, following the Lamb of God, inherit the blessings given to the twelve tribes of Israel. They are also understood as a people divided into seven parts in the letter to the seven churches. This becomes more apparent in the letters to the seven churches where it tells of them inheriting the blessings of Israel.

The Great Multitude: The great multitude is a picture of the people of the world brought into the new heavens and new earth by the victory of the 144,000. When Jesus said in Matt. 11:11 *"Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he,"* He meant those in the kingdom to come to which we are now attaining unto today in Jesus Christ.

The Firstfruit church of Jews and Gentiles are seen in Revelation 1-3.

1. Of Ephesus in Rev. 2:7, John says, *"to him that overcometh will I give of the tree of life."* We see in Rev. 22:2 that this tree has twelve kinds of fruit on it. Natural Israel had everything divided into twelve as do the 144,000. Twelve is the number of Israel.
2. Of Smyrna, a crown is promised to those who overcome. In Philadelphia (Rev. 2:10), they are said to already have a crown in 3:11. We see there is a twelve-star crown upon Israel's head in Rev. 12:1. See also Zech. 6:11, Rev 19:12.
3. Of Pergamos in Rev. 2:17, John says, *"He 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 the no man knoweth saving he that receiveth it."* Manna is food from heaven that was eaten by the twelve tribes of Israel in their wilderness journey into the Promised Land. Jesus said that man shall not live by bread alone but by every word of God. Within the ark was the hidden manna.

In Exodus, the Levitical Priests wore breastplates with twelve stones, each having a name on them of one of the tribes of Israel. In this case, the stone has a name that is personal and individual. While believers in the New Covenant enter into heaven by the form of Israel, they differ in that each

member is a son of God and has a personal relationship with God. There is no longer a Levitical priesthood working through an outward national order. Twelve stones were taken out of the river Jordan by the twelve tribes as Joshua crossed into the Promised Land (Joshua 4:20), where John baptized. All of the twelve stones are seen in Rev. 21, giving a different aspect of this same truth and the people of God.

4. Of Thyatira, it says, *"he that overcometh, and keepeth My works unto the end, to him shall I give power over the nations: and he shall rule them with a rod of iron; as vessels of a potter they shall be broken to shivers: even as I received of my father."* In Numbers 17, we see that there are twelve rods, one for each of the tribes of Israel. In the Old Covenant system, only Aaron the Levitical High Priest had the rod that budded. However, in Christ who is our High Priest, after the order of Melchisedec, we are all brothers. Christ has given every believer equal priestly access to God through Himself. (1 Cor. 15:28) Note that it says here that the one who receives this rod gets the rod if he has been faithful *"unto the end,"* which refers to that point mid-trib when the two witnesses are resurrected at the end of the Christian tribulation to judge the heathen. This rod has to do with enforcing the OT judgments.

5. Of Sardis, we see that *"He that overcometh, the same shall be clothed in white raiment and I will not blot his name out of the book of life."* In the Old Covenant system, the singers in Solomon's temple seen in 1 Chronicles 25:6-32 and 2 Chronicles 5:12 were of the house of Asaph, and that were Levites, that they were those who did wear white. These were from 24 orders of Levites, linking them to the 24 elders numerically. White garments are a symbol of the great multitude, the 144,000 and the 24 elders. These are all different forms of classifying the elect as the new Israel.

Daniel 12:1 tells Israel that in the last days they will go through tribulation, and if they are in the book, they will shine as the firmament. Revelation also mentions white robes and a book in the same way. Israel and the Church of Sardis are the same people.

Daniel 12:1 reads, *"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."* Those running to and fro in the last verse of Daniel has to do with the work of the disciples of Christ increasing in the knowledge of God and the book of Daniel.

In Christ His blood can make one's robes white.

6. Of Philadelphia, John says that *"Him that overcometh, will I make a pillar in the*

temple." If we look in the OT, we see that Moses made 12 pillars, each having one of the names of the tribes of Israel on them. (Exodus 24) In the New Covenant, the Firstfruits are now the pillars in the temple. On the pillars in the temple that was in Jerusalem was written in Greek and Roman letters, "*No foreigner should go within the sanctuary.*" This was between the inner and outer court. (Rev. 11:1-2) Josephus (*JW* V:V:2) says there were 14 steps up to these pillars to go past them unto the second court.

7. Of Laodicea, we read, "*To him that overcometh it is granted to sit down on Christ's throne.*" This means that we are reigning with Christ when we overcome and that the Firstfruits are reigning there now in their obedience. In Luke 22:30, it says that there are 12 thrones in heaven for judgment over the 12 tribes in Israel. In Christ, we sit with Him on His throne, and inherit the kingdom of Israel. In the last verses of Revelation, we are invited to rest after we have overcome to share in the blessings of the overcomers. (Rev. 22:17)

The 144,000 is made up of Jews and Gentiles:

The church of Jesus Christ is referred to as the twelve tribes of Israel. See James 1:1 Matthew 19:28 and Luke 22:30.

In Romans, the second chapter, Christians are called the true Jews after their inward circumcision.

In Titus 2:14 and 1 Peter 2:9, the church is called God's peculiar people. This is the same terminology used of Israel in the OT. See Exodus 19:5; Deuteronomy 14:2, 26:18; Ps 135:4.

Galatians 3:29 tells us that Abraham's seed, after the Spirit, are now all those who have faith in Jesus Christ.

In Philippians 3, "the circumcision" are all those who have faith in Jesus Christ.

In Galatians 3 & 6, the "Israel of God" is the church in a benediction over the church.

Rev. 2:9, 3:9 speak of false Jews, the true Jews and true Israel are now the church made up from faith of Gentiles and Jews.

The names of the gates of the city are the twelve apostles and the twelve tribes of Israel. The city is also called the Bride of Christ. The Bride of Christ is spiritual Israel.

In Zechariah 2:11, the Scriptures say that at the time of the destruction of Jerusalem, many nations shall be God's people. Israel by no means is the literal seed only as also seen in Romans 8-9.

The 144,000 are Gentiles and Jews:

Revelation 14:1 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* The church of Philadelphia was to receive the name of God written on them.

Revelation 14:2,3 *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.* Only those redeemed by Christ are of the 144,000 who are the Christians of that generation of that time, Jews and Gentiles. These only were those who can sing a song of thanksgiving to the Savior.

Revelation 14:4 *These are they which were not defiled with women; for they are virgins.* The church of Thyatira had those among them who committed fornication, and this may also be considered a picture of spiritual fornication as well with those who would deny Christ. The 144,000 are of those that kept themselves pure worthy to be called the Bride of Christ.

Revelation 14:4 says: *“These are they which follow the Lamb whither soever he goeth. These were redeemed from among men, Being the first fruits unto God and to the Lamb.”*

These are those who are “redeemed” or elect from mankind, not Jews only.

Another word very similar to “Firstfruits” which may mean the same thing is First Born James 1:18, 1 Corinthians 15:23, Romans 16:5, Romans 8:23. That word pertains to Gentiles and Jews. Hebrews 12:23 says that the church is the firstborn.

Revelation 14:4 says *These were redeemed from among men, being 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.* When we take a close look at Revelation 5:6-11, we see that it is a parallel account of Revelation 14:1-5. This parallel verse that corresponds to Revelation 5:9 says, *“... and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth.”* This gives reason to believe that the 144,000 are from out of every kindred, and tongue, and people, and nation.

What does the term Firstfruits mean?

Firstfruits are of a kind that are picked for the tithe to God: See Ezekiel 44:30, Nehemiah 10:35, Exodus 34:26, Proverbs 3:9.

The Firstfruits are a picture of those believers who established Christianity before the face of God as they freely offered themselves to God.

Why 12 Tribes?: Jesus said that the 12 apostles would be over the twelve tribes of Israel (Matt. 19:28, Luke 22:20), not a church or the churches of Revelation 1-3. Nevertheless, this is the result, therefore the church is the equivalent of Israel today. Christ also was sent not to the Gentiles, but to the 12 tribes of Israel (Matt. 15:24). Now this new Israel, which is characterized by Jews and Gentiles, can be understood to inherit the blessings of the 12 tribes. These blessings are the *“promises unto the fathers,”* that is what was first promised to the elect Jews first after the flesh. (Rom. 11:18,19, 15:8-13) This is why the new Jerusalem is understood as having 12 gates with the names of the twelve

tribes on them. Israel is now understood as those who overcome death victoriously. The nation is only understood through the victories that are ours in Christ by those who overcome the world.

The seal is a seal of protection: These saints are sealed prior to the tribulation as a sign that their salvation is protected by God. God seals us with the Holy Spirit today in the same way, in that the Holy Spirit is the "earnest" of the promised possession. Revelation 9:4 shows that those who are not sealed as the 144,000 are under the wrath of God in the chapters to come. Israel put a mark over the doorway in Egypt at the Passover. And in the OT the Israelites put the law on their foreheads, to keep them safe from falling into sin.

The 144,000 are sealed, today we are sealed with the Holy Spirit. See the following verses:

John 6:27 *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

2 Cor. 1:22 *Who hath also sealed us, and given the earnest of the Spirit in our hearts.*

Eph. 1:13,14 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Eph. 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Sealed with the*

2 Tim. 2:19 *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.*

Sealed as 144,000 is a sign of belonging to Christ, that we are His property: The meaning in the ancient world of a mark, such as described in Revelation, was that of a down payment or the mark of ownership of the King. This is the same thing as being sealed by the Holy Spirit, as the Holy Spirit also represents the "earnest."

Israel was going through transition as a woman in labor pains: Revelation 12:4 says "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." It may be possible to say that the woman represents the 144,000 and the great multitude represents the child.

Why are there missing tribes?

Dan and Ephraim are missing because they were not faithful to the word of God on some occasions. They were first to lead Israel into idolatry and apostasy. Ephraim is missing, but his brother is mentioned. It may be that Ephraim is included through his father, Joseph, who is mentioned in the place of Ephraim. Joseph is mentioned because the blessing is still with the father if it has not been taken from the son. This and other inconsistencies with the physical tribes of Israel are another indication that the 144,000 are not simply Israel after the flesh, but rather a spiritual Israel based on an idea.

The Firstfruits set the example for us to follow, this would be a good reason why Dan may not be mentioned. The tribes are not meant to represent Israel they are meant to represent the firstfruits.

Ephraim: David speaks of Ephraim as apostates, in Psalm 78 and 79.

Psalm 78: 5 *For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: 6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: 7 That they might set their hope in God, and not forget the works of God, but keep his commandments: 8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. 9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. 10 They kept not the covenant of God, and refused to walk in his law; ... 63 The fire consumed their young men; and their maidens were not given to marriage. 64 Their priests fell by the sword; and their widows made no lamentation. 65 Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. 66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach. 67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68 But chose the tribe of Judah, the mount Zion which he loved. 69 And he built his sanctuary like high palaces, like the earth which he hath established for ever. 70 He chose David also his servant, and took him from the sheepfolds: 71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. 72 So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.*

Psalm 79: 1 *O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. 2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. 3 Their blood have they shed like water round about Jerusalem; and there was none to bury them. 4 We are become a reproach to our neighbors, a scorn and derision to them that are round about us. 5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?*

Of Dan, Joseph says from the beginning in Genesis 49:17, "*Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.*"

I heard and saw: John heard of 144,000, a specific number, and then he sees a great multitude, which no man can count. This is the same harvest of which the 144,000 are the Firstfruits. This "saw and heard" is a pattern throughout Revelation. In the description of Christ in chapter 5, John hears of a lion and sees a lamb. They are the same person described in different dispensations or aspects. Rev. 1:10 also says, for example, *"I heard a trumpet behind me and I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks and in the midst of the seven golden candlesticks, one like unto the son of man."* See also Rev. 3:3 4:1, 6:1, 9:16, etc. This is the same with the Firstfruits and the Harvest.

Facts about the New Jerusalem in relationship to the 12 tribes and the 144,000.

The Redeemed in the New Jerusalem are pictured in terms of 12 or 144. So therefore, we can see that the 144,000, or 12 squared times one thousand is just another way of describing spiritual Israel. Twelve is a number that is used to signify Israel:

There are twelve gates with the names of the twelve tribes of Israel on them in the new Jerusalem. (Revelation 21:12) But the names in chapter 7 would be the names above the 12 gates, not the names of the 12 tribes with which we are familiar with from the Old Testament.

In Revelation 21:14, there are twelve foundation stones with the names of the twelve apostles on them.

In Revelation, 21:16 the city is seen as a 12,000-furlong-width cube, which is the distance between Rome and Jerusalem.

In Revelation 21:17, the wall of the city is 144 cubits, or 12 X 12, showing the results of multiplying 12.

There were 70 elders over the 12 tribes of Israel.

What could be the meaning of the 12,000 and the 144,000?

1000 times 12 is 12,000, and 12,000 times 12 is 144,000. There is no place in Scripture where we can see the number 144,000 or 12,000 in relation to God's people clearly other than the temple, symbolized in Rev. 21:16,17, and the altar in Ezekiel 43:13-20. When the angel measures the temple and describes it in terms of 12 gates, 12,000 cubits and 144 cubits, we see that these are just different ways of saying 12 will equal a millennium of saints and an unlimited number that will stretch out into all eternity. The number of saints whom no man can number will enter it. (7:9)

The Bible says God owns the cattle on a thousand hills. (Psalm 50:10) We know God certainly owns the cattle on every hill, but 1000 in the Bible here demonstrates an exact number as of those saved being 144,000. The number 666 also is divided for us in Scripture into one man. Looking at the difference between the 144,000 and 666 in this manner leads us to see that 144,000 can represent one nation under God while 666 represents one nation under man.

A Symbolic number 144,000: The 144,000 is actually a mark that pertained to every saved person, it is ideological because if you did not have the 144,000 mark you had the mark of the Beast. It was one or the other. There was not a different mark for the Great Multitude.

All men have either the mark of the Lamb or the mark of the Beast. In Revelation 13:3, 12:9, we see that the whole (unsaved) world follows after the Beast. So unless you are sealed with 144,000 prior to the four winds coming upon the earth (7:1-3), you will face the Beast and take his mark. In Rev. 3:10 Christ says that He would keep them from the hour of temptation that would come on the whole world. These two groups are directly opposed to one another, one coming out of the earth, and in the next chapter the next group standing on Mount Zion. We see Christ with the 144,000. (Rev. 14) Everyone who is redeemed has a mark on their forehead. (Romans 11:26 “All Israel will be saved.”) They are either subject to the covenant and sonship of Christ or subject to the will of Satan. The end result is that there is 144,000 who stand before the throne.

The children of Asaph may be a type of the 144,000.

Those who sang in Solomon's temple who were priests were clothed in white with harps on the day it was established, and were numbered 120 to represent those entering the New Temple. Each tribe is symbolic of this 120. They were all priests from Asaph from the tribe of Levi and chosen by Solomon to sing. The 144,000 also sing a song that no other men can sing. (Rev. 14:3) They play harps. (Rev. 14:2) They are also likened to the Firstfruits of the tithe offering. At the same time, they are the ones who overcome through their trials.

Matt. 19:28,29 as 144,000.

Matt. 19:28,29 *“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.”*
hhhhh

This verse may have something to do with the number 144. Twelve apostles X 12 tribes X 1000 years = 144,000.

The significance of numbering Israel: The numbering of the 144,000 is a sign that it is at this point where the true Israel is separated from the false Israel and they are being born as a nation. The numbering is also seen in Revelation 11:1 in the two witnesses, with a reed like a rod, in Rev. 21:17 with a golden reed as 144, and in Rev. 21:16 as 12,000 (or 12,000 X 12 = 144,000,

Rev. 7:5-8). This numbering is symbolic of when Israel was called out of Egypt to worship God as one people. God says in Exodus 4:22-23, "*Israel is my son my firstborn.*" It was as Israel was called out of Egypt by Moses their deliver that they miraculously became born as a nation on the other side of the Red Sea. Thereafter they were numbered as the people of God for the promised land.

The 144,000 as the wall, Rev. 21:17.

The numbering of the 144,000 is a sign that God's kingdom is about to be established within His people. Before this can happen, earthly Jerusalem is measured. This happened in Rev. 11 and Zechariah 2:1-4. After this, a wall is removed from around the apostates and placed only around the 144,000 in Rev. 7 and Zechariah 2:5. God says in Zechariah 2:5 that God is our wall. The reason that Israel was defenseless to the Roman armies was because their wall eventually collapsed. As a rod was used to appraise the earthly Jerusalem, so, too, was a rod used to build the heavenly city. The measuring line, however, refers to how level they are in relationship to how they are being built. If the wall leaned, it would need to be torn down and rebuilt, and this is what happened as Jerusalem became a leaning wall. (Rev. 21:17) In the new heavens and earth, 144 is the wall that is around the city in Rev. 21:15, 17. A wall represents our relationship with a holy God separated from sin.

What do the palm branches in Rev. 7 and the Feast of Tabernacles symbolize? Palm trees represent the Christian life. Christians, like palm trees, are to put roots down deep into the soil. If there is a shortage of water, they are then well-rooted into springs that will sustain them. This is why Palm trees do so well in desert conditions. Their branches are connected directly to the stalk, which can be a symbol of Christ. All the branches are still needed because they play an important part in shading the roots, which can be said to be the nation of Israel to which Christ first came. (Romans 11:18)

Palm branches were laid in the road the first time Christ came to Jerusalem, and here this appears to be a picture of Christ the coming king now finally coming into His heavenly Jerusalem made perfect.

Commentary on 7:1-17

Revelation 7:1-4 *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. 2 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, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 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.

The Four Winds: The four winds may have significance with the gates on the four sides of the new Jerusalem and the 12 tribes of Israel. The four winds can be identified with the four horsemen in Zechariah 4, Jeremiah 4:36 and Daniel 11:4. They are symbolic of the destruction of a city and the scattering of its inhabitants. Their power is held back during the time the 144,000 are sealed. After the church has finished preaching the Gospel and the saints have abandoned Jerusalem, the four winds are loosed (Revelation 9:15, 20:8) as Satan is loosed from the bottomless pit to deceive the nations.

The Earth: The earth is the subject here in the first few verses. When we get to later chapters, such as where the earth helps the woman, this refers to earthly Jerusalem.

Sea and Trees: Sea and trees can refer to the people of the world. Trees are tested by the wind. A mature tree has roots which will hold it up. The Sea represents the Gentiles.

Timeline: The saying that these are they who have come out of great tribulation shows that this is now at the end of the Tribulation. There are not two tribulations, yet Christians are not under the wrath of God and Godly tribulation is ordained by God to work patients and sanctification. 1 Thessalonians 3:1-5 *“Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.”*

The four winds: The four winds in Matthew 24:31 gather God's elect into God's presence.

Revelation 7:5-8 *Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 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. 8 Of the tribe of Zabulon were sealed twelve thousand.*

Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

The order : The order of the gates on the new Jerusalem is N.E.S.W. in Ezekiel and E.S.W.N. in Numbers. Ezekiel's account seems to be better for determining which tribe could be on which gate, but again there is no answer to that kind of a question. Judah is mentioned first because Jesus is identified with the promised leader of Judah in Genesis 49:10. See also 1 Chron. 5:1-2; Ezekiel 34:23-25; 37:15-19, 24-25.

The Number: Foremost what is pictured here in the numbers in each tribe is that the NT church symbolized as the Firstfruits numbered out as an army of overcomers. These will pave the way for the great multitude in the verses after. Those not in this army are not sealed and not Christians but are of a false Israel who take the mark of the Beast. The great multitude is a recapitulation of the Firstfruits. The Firstfruits and the Great Multitude could both be said to be one group. They both follow the same path of redemption, one is First and the other is Second.

The Firstfruits could be argued to be limited number (144,000) who operate in limited time (1,000 years), while the great multitude are an innumerable group whose kingdom has no limitations. Yet both are within the same dispensation.

Revelation 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

No Man: No man can number this multitude, but the 144,000 is already numbered. Yet the number is symbolic.

The Great Multitude: The great multitude represents those who are bid to come into the New Jerusalem by the Bride. In Revelation 22:2 it says "*the leaves of the tree were for the healing of the nations.*" And Revelation 21:24 says "*And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*". Revelation is primarily a book that concerns things to shortly to come to pass with the destruction of the temple in Jerusalem. However here there is a prophecy that there will be nations saved, and this is the promise to the seven churches in chapters 1-3.

Galatians 4:26 says that the New Jerusalem is also said to be a mother of "*us all*", we all are saved in the same way, that is the point of Romans 8-9.

Revelation 7:10 *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

Salvation: Our salvation is to be understood as belonging to Christ. We did not have a man made salvation, we did not save ourselves.

The order: Here, men praise God and then angels follow, whereas in chapter 4, men follow in praise after the Beasts.

Revelation 7:11-14 *And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

This question and answer in chapter 7 is similar to the passage in Zechariah 4 concerning the two witnesses.

Zechariah 4:11-14 reads: *"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the LORD of the whole earth."*

The Rod and the two witnesses: Here again, as with the reed or rod, we see a connection between the two witnesses and the 144,000.

Revelation 7:14-15 *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 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.*

The time of the tribulation: In Chapter 11, the two witnesses have been dead 3 1/2 days and Satan is said to be loosed for only a short time. The tribulation almost goes by without being noticed until an angel brings it up here. John never answered the tribulation, as he had trouble identifying the great multitude.

The timing of these who have come out of Great Tribulation: This is the rapture itself and the separation of the church from the earthly Jerusalem. The timing for this is **best understood as at the end of time.** Wrath starts not

until all of the righteous are sealed or counted in heaven. This is the time for judgment. The wicked are not shedding the blood of the righteous throughout the tribulation. That comes to an end mid-tribulation. The tribulation and the “great tribulation” found in Matthew 24 all have to do with the first 3 ½ year period mentioned in chapter 6 of Revelation.

The Blood of the Lamb: They wash their robes in the blood of the Lamb as they come to Christ.

Revelation 7:16 *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

The eternal State: Verse 16 is a picture of the eternal state, as also outlined at the end of the book of Revelation.

No more hunger No more hunger nor thirst also means that these will see God and be satisfied. This can be the case with us today where we have truly given ourselves to Christ and understand all of what He says in His word about us.

Sun or any heat: This sun or heat refers to potential wrath that the trees could suffer under in 7:1, which trees could be argued to be the same kind of trees that are seen in Revelation 22:2. See also Psalm 1. This verse indicates that these are not only in the eternal state but of those in the New Heavens and earth and in the New Jerusalem. At the same time they are a picture of those outside the Gates of Earthly Jerusalem in AD 66.

Revelation 7:17 *For the Lamb which 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.*

God shall wipe away all tears from their eyes:

These tears can be argued to have been OT tears and relate to the tears of Isaiah 25:8 “*He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.*”. Their faces were with tears because they could not keep God's Law. (See Psalm 119:1-8, 145-152 with Acts 15:10)

These tears also pertain to tears the church for its martyrs as seen in 1 Thess. 4:13ff. “*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*”.



REVELATION 8:1 THE SEVENTH SEAL

The Seven Trumpets
The Seven Vials
The Seven Sealed Scroll Is Opened



Joshua's march Joshua's march around the city of Jericho seems to be a picture of the seven trumpets and vials contained in the sixth and seventh seals. Joshua marched around the city seven days, and on the seventh day, he and his army marched around it seven times. There is progression but it is around the same city and the same path. However here this judgment has to do with God dealing with a people who are called after Him Name.

The One Hour Tribulation: The word "hour" is mentioned seven times in conjunction with the length of the tribulation. Rev. 3:3, 3:10, 9:15, 11:13, 14:7, 17:12, 18:10,17.

Do the end of all these types of judgments occur at the same time?

Because we read in Revelation 10:7 that the mystery of God is finished within the seventh trumpet, it cannot be argued that the seven vials take place before or after the seventh trumpet is sounded.

An Earthquake, Mountains, Islands, Thunder and Lightnings: It could be argued that an earthquake is at the end of each of the seals, trumpets and vials. However it is in the 6th Seal where there is an earthquake. The 7th seal has to do with opening scroll and seeing the 7 trumpets. Yet I believe that this argument is irrelevant.

An Example of the above Similarities with trumpets, vials, and seals:

Seals Rev. 6:12-15 *“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;”¹³ 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.¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”*

Trumpets Revelation 11:15, 19 *“And the seventh angel sounded . . . and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”*

Vials Rev. 16:18-20 *“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 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. ¹⁹ 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. ²⁰ And every island fled away, and the mountains were not found."

Silence for half an hour: The seventh seal is portrayed as an end by its silence for a half hour, which Josephus in *JW VII V 6* shows it was the Romans' ancient custom to stay still till somebody brought the news that the general of the enemy was slain in their plays, where in fact at that time the general was literally killed in their play. And in the victory celebrations that followed, those of notability who were defeated in these wars were killed in these plays in this manner.

The half hour of silence is a prelude to 7 loud trumpeters as Christ opens the sealed roll. Israel is counted as defeated the moment the book is opened.

The seventh seal is simply a half hour of silence. There is no exact comparison of this silence with Moses and the plagues of Egypt, except when he stood on the edge of the Red Sea and said "*stand still and see the salvation of the Lord.*" (Exodus 14:13) This saying is similar to the what was said in the fifth seal where they are told to wait a little while.

Trumpets:

Rev. 11:18 says "*Thy wrath has come and the time of the dead that they should be judged and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*" Rev. 11:18 can rightly be argued to be at the very end within the third woe and seventh trumpet.

Vials:

Rev. 15:1 says the "*seven angels having the seven last plagues; for in them is filled up the wrath of God.*"

That this is the end is very clear in the seventh vial by the words "*It is done,*" in 16:17 which is an echo from the cross where Christ started the resurrection of His age to follow Him, to become like Him in every way. Today we too go through the same process.

The trumpets and vials may match by the following similarities:

1st trumpet and vial	On the land.	Egypt had boils.
2nd trumpet and vial	On the sea.	Egypt had waters turn to blood.
3rd trumpet and vial	On the rivers.	Egypt had waters turn to blood.
4th trumpet and vial	On the sun.	Egypt had darkness.
5th trumpet and vial	On "the throne of the beast and his kingdom" 6:10.	
5th trumpet and vial	On "those men which have not the seal" 9:4. <i>Repented not of [their deeds] 9:21 6th trumpet Repented not of their deeds 16:11 5th vial.</i>	Egypt's locusts, Rev. 9:3
6th trumpet and vial	On the Euphrates, <i>earthquake in the end of the 6th trumpet Rev. 11:13 refers to a overlap into the 7th trumpet.</i>	Egypt had frogs.
7th trumpet and vial	As a storm, earthquake, hail.	Egypt had hail.

The beginning for Christianity as a separate nation and the end for the Whore of Babylon:

As the seventh seal is broken and the scroll is rolled open, this is the time where the Christians have been saved from wrath by the Lord and have already left Jerusalem to now see later on the end the last seal and trump and vial, and this is the second coming of the Lord. This is the time of the complete separation of the sheep and the goats, and this is where all things are understood to be finished for Apostate Israel and established for the Bride of Christ. After this point Israel is where only there is wrath upon the apostates, the Dome of the Rock stands as a testimony to this. The reality of these things is evident as the Whore is judged (19:7), and then the Beast is judged (19:21), and then the apostates are judged (21:6) and the true Bride is identified. Yet, the living church still waits for the second coming still and a complete and final end to all sin and Satan.

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

A Sabbath:

This silence could be understood by Romans and Greeks to be the end as in a war as demonstrated in their plays by a period of silence, but by Jews to be a reflection of the Sabbath. The seventh seal is seen as silence for about an half an hour, which is foremost a symbol of the Sabbath, as a day of reflection and prayer (8:4). As the Lord first created the earth in six days and rested on the seventh, so here, too, God has completed His judgments in the seventh seal when He comes to rest, even as the ark came to rest the seventh month the 17th day in Genesis 8:4.

Parallel verses that use the word silent:

1. Isaiah 47 *Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.*
- 2a. Zechariah 1:11, 6:8 about the first horse, we see that there are four kinds of horses paralleling Revelation's four horsemen. We can also see that at the end *"all the earth sitteth still and all is at rest."* in a rest as in a Sabbath.
- 2b. Zechariah 2:13 *Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation. 6:8 [These] have quieted my spirit in the North country.*
3. Lamentations 2:10 *The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.*
4. Habakkuk 2 *But the LORD is in his holy temple: let all the earth keep silence before him. The Beasts are also mentioned here.*
5. Ecclesiastes 5:1-2 *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.*

Joshua's Silence: Joshua marched around the Jericho seven days and on the seventh he and his army marched around it seven times. Up to the very end there was no talking representing the keeping of the Sabbath. (Joshua 6:10) After this point all the people shouted. Here there is silence and then there is the judgments of the trumpets. In Joshua 6:13 it says from the very first day *"And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets ..."*

Silence: Another way of looking at 8:1 and silence is that it is as if a question were asked through much tribulation, where then afterwards there was no answer. This is where the Gospel has been preached over and over and throughout the whole world. Will the wicked now respond to God? They will not respond to God, so then God will respond with judgment, and even at the very end they who are still silent about repentance now go down into silence. Psalm 115:17 *"The dead praise not the Lord, neither any that go down into silence"*



REVELATION 8:2-9: THE ROLL IS OPENED: SEVEN TRUMPS



From The Altar And The Fifth Seal

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

Recapitulation: Arguing that Revelation 8:1 ends the tribulation and 8:2 starts with another recapitulation fits very well. After this silence within the Seventh Seal all hope of repentance is gone. The scroll was read and that for one half hour.

Revelation 8:2-5 *And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 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. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.*

Here in the seventh seal we have a picture of the end of judgment. The saints under the alter in the fifth seal now have their prayers being answered as the angle finds them acceptable by bring the incense to ascend up before the presence of God. All their prayers are answered in these regards and the censer is then used to transport the final answer of these prayers in a final judgment. Indeed, their prayers and their sacrifice are prayers and incense of judgment. This is why the censer is used to carry judgment. It is the end in that this there is “*thunderings, and lightnings, and an earthquake*” as elsewhere showing a final end. Likewise, Revelation’s seventh trumpet reads at the end as follows: 11:19 “*and there were lightnings, and voices, and thunderings, and an earthquake*”

Seven Trumpets

Revelation 8:2-5 *And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 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. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.

The seven trumpet, seven vial format: Why the trumpets and vials are together here: I have included some information about the vials as they relate to the trumps, indeed they are very similar. I believe they relate to similar plagues and similar times and certainly similar circumstances. However, later on in chapter 16 in chapter order I will deal with the vials as separate judgments.

Is this a Recapitulation of the Exodus plagues by Moses?: Moses' first miracle was to change a rod into a serpent and we do not see that here. After this, Moses performs most of the miracles with this rod. The first trumpet most resembles the seventh plague on Egypt in that they both have hail, fire, the trees and the grass burned up.

The first plague on Egypt has the waters turn to blood.

The first vial has no similarity with this plague in that it is only "*a noisome sore*" on the Beast worshipers.

There is some similarity, but the vision departs from Moses and goes into a wider concept of ideas and figures having to do with a white and black picture of apostates and martyrs in relation to God's judgments.

The First Trumpet

Revelation 8:7 *The first angel sounded, and there followed hail and fire mingled 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.*

1st Trump Only One Third: As we shall see ultimately, not all the trees nor all the green grass is burned up from everywhere, but only a third part of the grass and trees are burned. Revelation 9:4 in the fifth trumpet shows there is still literal, green grass.

1st Trump The grass is symbolic of peoples: These who are "*all the green grass*" symbolize those peoples who are now newly sprouted up to kill God's people, His apostles and Prophets. See James 1:10-11, 1 Peter 1:24.

The First Vial

Revelation 16:2 *“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”*

Mark of Leprosy: This plague sounds similar to leprosy.

The Second Trumpet

Revelation 8:8-9 *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 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.*

Recapitulation: These plagues matches very closely with the plague in Exodus 7:14-25, which was the second plague on Egypt. In Exodus, a third of the ships in the sea were not destroyed, nor is there a mountain burning with fire cast into the sea. But actually, it is not on the sea at all, but on the river of Egypt alone where these plagues take place. To Egypt, their river was used like Israel's sea in that it connected them to the ocean and trade throughout the region. This was unlike Israel's plague here, which is on the oceans and the rivers. So when we see rivers here, we may be able to either interpret them as rivers or the sea because they are connected with commerce.

Symbolic: However these passages refer to spiritual changes between God and people and are symbolic regarding these specific terms and events. There is no literal mountain that will be burning with fire that will be cast into the sea so that a third part of the sea will become literal blood.

Mountain: This great mountain here is said to be *“cast into the sea.”* Israel is likened to a great tree in Matthew, where it appeared in the same place as a mountain. Jesus said in Mark 11:23 that if we believe that a mountain will be removed and cast into the sea, believing, it shall be done. This being only apostates in Israel. John is told to climb a great mountain to view the New Jerusalem. And it appears that that mountain is somewhat synonymous with the New Jerusalem itself. The mountain maybe reprehensive of favor being able to approach God as did Moses.

Ships: These ships that are destroyed have to do with the trade that Israel had with Rome. Ezekiel 28:18-19 relates to this and reads, *“Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.”*

Here as elsewhere, Jehovah is concerned with Israel's traffic and its influences upon His nation around her. Trade becomes their primary concern rather than to be a representation for the glory of God. Revelation 18:17 is so dissimilar I will not mention it here.

The Second Vial

Revelation 16:3 *"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."*

Post AD 70: This has been argued to refer to the volcanic eruption of A.D. 79 in Pompeii.

The Sea: The sea and the death of its creatures represents the judgment of the Red Sea on Egypt. In Exodus 15:4, we have the song of Moses that is repeated in Revelation 15:3. Here, the song has in it *"Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also hath He drowned in the Red Sea."* In Revelation 11, we see that Israel is likened to Egypt and so the judgment of Israel comes as it did with Egypt, where the "144,000" crossed into the promised land. This type of comparison is also seen elsewhere in Revelation. In Revelation 21:1, we see an end to this sea of death with the new Jerusalem.

Sea Creators: These creatures in the sea represent all those gentiles who ignored salvation outside of God's revealed plan in Christ.

Conclusion: A strong case can be made here by comparison that the Vials are a later same type of judgment of the Trumps. First some of the creatures are said to die, then all.

The Third Trumpet

Revelation 8:10-11 *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 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.*

Wormwood: Note that wormwood is always something that refers to Jerusalem and not to the heathen.

Deuteronomy 29:18 *"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;"*

This verse is similar to Hebrews 3:12-13 below. See also the following

verses after and below in Jeremiah.

Hebrews 3:12-13 says: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*"

Jeremiah 9:15-16 "*Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.*

Jeremiah 23:14-16 *I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.*

The Third Vial

Revelation 16:4-7 "*And the third angel poured out his vial 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, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*"

Unknown: This plague is difficult to compare with any of the plagues on Egypt. No one in Egypt seems to have died from the second plague on the nation. They did, however, loathe those waters.

Covenant Breakers This plague involves covenant breakers who go back to worship the gods of Egypt. (Deut. 29:14-20)

Blood: And as Revelation mentions blood and drunkenness, we see a similarity with the Whore, who is drunk with the blood of the saints and is given blood to drink as the wrath of God. The third vial makes a direct connection with the blood of saints and prophets.

The Fourth Trumpet

Revelation 8:12-13 *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 as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13*

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!

Judgment in increments: The reason that these judgments are in thirds is that God's judgment does not come all at once, but over a period of time.

The beginning of the last three trumpets is the first of the last three woes: At this point, what is depicted here is that beginning of the three woes is about to start. A connection can be seen between this kind of plague as when there is darkness in Egypt compounded by the following plague. Here we see that the worst of the tribulation with the Trumpets is in the last three trumpets with the last three woes. Depicted here is similar to the time for civil wars and the beginning of the war with Rome for Israel.

The Fourth Vial

Revelation 16:8-9 *“And the fourth angel poured out his vial 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, which hath power over these plagues: and they repented not to give him glory.”*

Explanation: This 4th trump is like the results one would expect from the ninth plague upon Egypt *“And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.”* Exodus 10:21. The fourth vial is the exact opposite, however it involves the same source for the reason for which the wrath comes. This proves that all the vials are a set of judgments, given for the same sins, because of the hardened and unrepentant heart of Israel. The fourth vial explains this. This plague is because they, like Pharaoh, would not repent.

The Sun: Here, not only does Israel cease to shine in the sky, but they even crawl down into holes where they cannot be found. If there is any doubt, as we have already shown, it is easy to see how the stars resemble rulers in Israel who rejected truth.

The Fifth Trumpet

Revelation 9:1 *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. ² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³ 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. ⁴ 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 which have not the seal of God in their foreheads. ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. ⁶ And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷ And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. ⁸ And they had hair as the hair of women, and their teeth were as the teeth of lions. ⁹ And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹ And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ¹² One woe is past; and, behold, there come two woes more hereafter.

The Bottomless Pit:

The Locusts and their King coming out of the bottomless pit here in the Fifth Trump can be paralleled to the Four Evil Angels and the Horsemen coming out of the Euphrates in verse 9:14 in the following Sixth Trump and its parallel Sixth Vial in 16:12. This sixth Vial tells of the kings crossing the Euphrates. There is similarity within the Fifth and Sixth Trumpets here.

If we wish to parallel the Fifth trumpet here with the Fifth Vial in 16:10-11 it has nothing about a pit or the Euphrates. It is only that "...his kingdom was full of darkness; and they gnawed their tongues for pain."

This bottomless pit can be ultimately understood as being symbolic of the great deep of the Red Sea as mentioned in Isaiah 51:10: "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

The key of the bottomless pit:

Christ was given the "keys of hell and of death" in 1:18. But here Satan has "the key of the bottomless pit."

Hell This bottomless pit is also seen as Hell in such places as Luke 8:31; Rev. 20:1-3; 2 Peter 2:4; Rom. 10:7 and Jude 6. Jude 6 says of these devils: "And the angels which kept not their first estate, but left their own habitation, be hath reserved in everlasting chains under darkness unto the judgment of the great day."

The Locusts: Here, locusts come out of hell. This plague most resembles the sixth plague upon Egypt. As with Egypt in Exodus 10:15, the land was darkened by many locusts. These locusts foremost represent the army of Simon, who were transvestites.

It may be argued that these armies can only represent Rome, as they appear to come from the Euphrates as the Roman armies did as symbolized in the next trumpet and parallel sixth vial.

However, these locusts appear to primarily represent demonic angels more than the literal armies. The devils were more important than the armies themselves. I say this because during this time, Vespasian felt that these antiestablishment Jews were doing so much harm to themselves, he knew it was a mistake to attack Jerusalem as long as there was so much infighting and demonic activity among the Jews themselves. See the quotes below:

JW IV:V1:2-3 *And now all the rest of the commanders of the Romans deemed this sedition among their enemies to be of great advantage to them, and were very earnest to march to the city, and they urged Vespasian, as their lord and general in all cases, to make haste, and said to him, that "the providence of God is on our side, by setting our enemies at variance against one another; that still the change in such cases may be sudden, and the Jews may quickly be at one again, either because they may be tired out with their civil miseries, or repent them of such doings." But Vespasian replied, that they were greatly mistaken in what they thought fit to be done, as those that, upon the theater, love to make a show of their hands, and of their weapons, but do it at their own hazard, without considering, what was for their advantage, and for their security; for that if they now go and attack the city immediately, they shall but occasion their enemies to unite together, and shall convert their force, now it is in its height, against themselves. But if they stay a while, they shall have fewer enemies, because they will be consumed in this sedition: that God acts as a general of the Romans better than he can do, and is giving the Jews up to them without any pains of their own, and granting their army a victory without any danger; that therefore it is their best way, while their enemies are destroying each other with their own hands, and falling into the greatest of misfortunes, which is that of sedition, to sit still as spectators of the dangers they run into, rather than to fight hand to hand with men that love murdering, and are mad one against another. But if any one imagines that the glory of victory, when it is gotten without fighting, will be more insipid, let him know this much, that a glorious success, quietly obtained, is more profitable than the dangers of a battle; for we ought to esteem these that do what is agreeable to temperance and prudence no less glorious than those that have gained great reputation by their actions in war: that he shall lead on his army with greater force when their enemies are diminished, and his own army refreshed after the continual labours they had undergone. However, that this is not a proper time to propose to ourselves the glory of victory; for that the Jews are not now employed in making of armour or building of walls, nor indeed in getting together auxiliaries, while the advantage will be on their side who give them such opportunity of delay; but that the Jews are vexed to pieces every day by their civil wars and dissensions, and are under greater miseries than, if they were once taken, could be inflicted on them by us. Whether therefore any one hath regard to what is for our safety, he ought to suffer these Jews to destroy one another; or whether he hath regard to the greater glory of the action, we ought by no means to meddle with those men, now they are afflicted with a distemper at home; for should we now conquer them, it would be said the conquest was not*

owing to our bravery, but to their sedition." (10) par 3. And now the commanders joined in their approbation of what Vespasian had said, and it was soon discovered how wise an opinion he had given. And indeed many there were of the Jews that deserted every day, and fled away from the zealots, although their flight was very difficult, since they had guarded every passage out of the city, and slew every one that was caught at them, as taking it for granted they were going over to the Romans; yet did he who gave them money get clear off, while he only that gave them none was voted a traitor. So the upshot was this, that the rich purchased their flight by money, while none but the poor were slain. Along all the roads also vast numbers of dead bodies lay in heaps, and even many of those that were so zealous in deserting at length chose rather to perish within the city; for the hopes of burial made death in their own city appear of the two less terrible to them.

Josephus Wars IV:IX:7 & 10 Thence did Simon make his progress over all Idumen, and did not only ravage the cities and villages, but lay waste the whole country; for, besides those that were completely armed, he had forty thousand men that followed him, in so much that he had not provisions enough to suffice such a multitude. Now, besides this want of provisions that he was in, he was of a barbarous disposition, and bore great anger at this nation, by which means it came to pass that Idumea was greatly depopulated; and as one may see all the woods behind despoiled of their leaves by locusts, after they have been there, so was there nothing left behind Simon's army but a desert. Some places they burnt down, some they utterly demolished, and whatsoever grew in the country, they either trod it down or fed upon it, and by their marches they made the ground that was cultivated harder and more untractable than that which was barren. In short, there was no sign remaining of those places that had been laid waste, that ever they had had a being. 10. And now, as soon as Simon had set his wife free, and recovered her from the zealots, he returned back to the remainders of Idumea, and driving the nation all before him from all quarters, he compelled a great number of them to retire to Jerusalem; he followed them himself also to the city, and encompassed the wall all round again; and when he lighted upon any labours that were coming thither out of the country, he slew them. Now this Simon, who was without the wall, was a greater terror to the people than the Romans themselves, as were the zealots who were within it more heavy upon them than both of the other; and during this time did the mischievous contrivances and courage [of John] corrupt the body of the Galileans; for these Galileans had advanced this John, and made him very potent, who made them suitable requital from the authority he had obtained by their means; for he permitted them to do all things that any of them desired to do, while their inclination to plunder was insatiable, as was their zeal in searching the houses of the rich; and for the murdering of the men, and abusing of the women, it was sport to them. They also devoured what spoils they had taken, together with their blood, and indulged themselves in feminine wantonness, without any disturbance, till they were satiated therewith; while they decked their hair, and put on women's garments, and were besmeared over with ointments; and that they might appear very comely, they had paints under their eyes, and imitated not only the ornaments, but also the lusts of women, and were guilty of such intolerable uncleanness, that they invented unlawful pleasures of that sort. And thus did they roll themselves up and down the city, as in a brothel-house, and defiled it entirely with their

impure actions; nay, while their faces looked like the faces of women, they killed with their right hands; and when their gait was effeminate, they presently attacked men, and became warriors, and drew their swords from under their finely dyed cloaks, and ran every body through whom they alighted upon. However, Simon waited for such as ran away from John, and was the more bloody of the two; and he who had escaped the tyrant within the wall was destroyed by the other that lay before the gates, so that all attempts of flying and deserting to the Romans were cut off, as to those that had a mind so to do.

Josephus Wars VI:III:4. *There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethesob, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labours were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own*

eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

JW VI:IX:3, 4 *So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten (33) belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy ... Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world; for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made a search for under ground, and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine.*

Jerusalem being surrounded: As the Old Jerusalem surrounded the new Jerusalem and was destroyed, here the Old Jerusalem is herself surrounded by these devils and destroyed as did happen in history foretold in Luke 21.

Revelation 9:2 *And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*

Smoke: Out of this pit comes that which brings smoke of a great furnace. This smoke represents the wrath as that which came upon Sodom and Gomorrah, this is the smoke of destruction of Genesis 19:28, "*the smoke of the country went up as the smoke of a furnace.*"

However, this smoke shows that the sun and the air are darkened by reason of the pit where these devils bring great distress on men, even as the darkness signifies the great numbers of them. The smoke is primarily symbolic of the spirit of the locust devils, who work through the mouths of false prophets and false elders. The bottomless pit is actually then Jerusalem itself. Jerusalem is the source of her own problems. This is where the prophets and "horrible" men come from who speak lies (Revelation 9:14,15, Jeremiah 23:14-16). This is seen in Isaiah 7:2-9, 9:12-21, 19:14-15. The smoke, therefore, is symbolic of the great blindness as these men follow the strong delusion of 2 Thess. 2:11 and Romans 1:18-2:16, who then turn into beasts, devouring one another.

Darkness: Throughout the Bible, darkness is symbolic of blindness to spiritual truth because of rebellion, and apostasy is exchanging good for evil and looking to the earth instead of to God. (Isaiah 5:20, 8:21, 22, 9:2, 19-21, 29:15, 42:16) This darkness was to cover the whole land as it was in Isaiah's time, where he says in Isaiah 9:19, "*Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.*"

Locusts: God let these devils loose, that they may exercise wrath to punish those deserving of their company. But just now, Jerusalem is actually a fit place for these to dwell. (18:2 "Babylon ... is become the habitation of devils ...") The wickedness of this generation justifies the cause of the release of devils who are less wicked than this generation. Here, Hell pours into Jerusalem. Holy angels do not live here, even as the voice said on Pentecost, "*Let us remove hence.*" according to Josephus. Joel 2:10 says, "*The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.*"

Today as well, devils are confined and let loose for a season, who bring down the wrath of God on the wicked, to bring the wicked down to Hell with them.

Revelation 9:3 *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.*

Scorpions: Scorpions have localized effects that are common to nearly all scorpion stings regardless of the toxicity of the venom. These symptoms are restricted to the site of sting and include intense pain, minor swelling, redness or irritation, numbness, tenderness and tingling. Intense pain normally subsides within one hour, giving way to numbness, tenderness and tingling at the site of the sting. This normally results in the favoring of an affected limb. These symptoms normally fade after 24 hours. The pain of most scorpion stings can be compared to hitting oneself on the thumb with a hammer: while excruciatingly painful, the sting does little or no visible tissue damage. Furthermore, the actual entry wound is not normally visible. Only in rare cases will scorpions cause death. These rare cases are found mostly in children. The more dangerous results from some scorpion stings can produce premature births in the first trimester and the sloughing off of large amounts of skin. See www.arachnodata.ch/projects.htm.

Revelation 9:4 *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 which have not the seal of God in their foreheads.*

Locusts: Here, the locusts do not to do any harm to that literal green grass of earth, as this was also the case in Revelation 8:7. They are not the typical locusts in that they do not attack trees, but men only. These hurt only those men who do not have the mark of God in their forehead. This points to the fact that the 144,000 are those rescued from this plague. It also indicates that there is no literal mark. Rather, the marks are also symbolic as the locusts themselves.

Organized Devils: Unlike the men in Jerusalem, these devils are organized, they have one leader. Nor do they do anything that the Lord intends for them not to do. James 2:19 says, "*Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*" They do not touch the 144,000. When fire is coming down from heaven, this refers to the retribution that comes to apostate Jerusalem. (2 Thess. 2:8, Rev. 20:9)

Revelation 9:5 *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.*

Five Months: This torment for five months probably refers more to a kind of sickness that those in Jerusalem suffered during the Jewish civil war from their food. In addition, these five months refers to the summers, when locusts are a threat to the harvest. It may refer to the five-month summers of the Jewish civil wars starting in the Jewish Calendar after A.D. 8/10/68.

Tails: This power that is in their tails also relates to not being able to see ahead to the problems Jerusalem is in or will face. The pain that these scorpions inflict blinds their enemies by constant pain. The pain caused by scorpions only lasts about 24 hours, but in cases where there are continuous stings it can produce death.

Signs: This torment was also to show who are and who are not the people of God, in that all could see that Christians had escaped this fate by escaping Jerusalem.

Revelation 9:6 *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

Men seek death, and shall not find it. This became a common saying for the people in that city and is found often in the book of Josephus as seen below.

Josephus JW. VI:III:4-5: *"She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to bear or to see such miseries. 5. This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation. But for Caesar, he excused himself before God as to this matter, and said that he had proposed peace and liberty to the Jews, as well as an oblivion of all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and before satiety and abundance, a famine. That they had begun with their own hands to burn down that temple which we have preserved hitherto; and that therefore they deserved to eat such food as this was. That, however, this horrid action of eating an own child ought to be covered with the overthrow of their very country itself, and men ought not to leave such a city upon the habitable earth to be seen by the sun, wherein mothers are thus fed, although such food be fitter for the fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these. And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to sobriety of mind, after they had endured those very sufferings, for the avoiding whereof it only was probable they might have repented.*

Revelation 9:7 *And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.*

Locusts: These who forsake the Lord will instead have wicked angels who rule over them. No one will be his own god in Hell. These who deal out the retribution of the Lord are described with the same symbolism as the four Beasts of chapter four. And like the white horse rider, there is only one way to interpret their identity, which we have already explained.

Nahum 3:7 ff. says in regard to these devils, *Nineveh is laid waste ... Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick kiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.*

Exodus 10:4 *Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:* Joel 1:4 *That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.*

Revelation 9:8 *And they had hair as the hair of women, and their teeth were as the teeth of lions.*

Joel 1:6 *"For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion."*

They are deceptive, from the back they appear as women, but from the front they have large teeth, they are surprising and horrific.

Revelation 9:9 *And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.*

Joel 2:4 *The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.*

The Sounds: Since men do not really die in this seal, as a rule, it would seem that this sound of chariots running to battle refers more to the fear and expectation of what is to happen in the next seal rather than anything else. They are also merely running to battle here, and not in battle. Most of Jerusalem's demise was due to alarm and disorder as they waited for Rome to come against them. This is part of the meaning behind 9:6 and the waiting for the death that continued to flee from them. The reason why there is so much written here of these locusts and then the horses is that this is what preoccupied the minds of those inside the city as they waited for Rome to come, so that these things would be over, supposing that things would then go back to the way they were before or become better. When Rome did come, they could see the armies over the wall, every day growing yet stronger even as the reinforcements came from the river Euphrates even as they grew to two hundred thousand thousand.

Revelation 9:10 *And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.*

Their Power: Here, the Devils have power in their tails alone. However, in the next trump their power is in their tails and in their mouths (9:20-21). In the sixth trump, they not only torment the wicked, but we can conclude that they ultimately eat them like grass is eaten by locusts.

This is the second time that five months is indicated (9:5).

Revelation 9:11 *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

The Destroyer: The angel here who opens the bottomless pit is identified as the destroyer, who is the Devil, as would seem to be the case according to 1 Peter 5:8, which says, "*Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.*" The reason he is given a name in two tongues is that he represents the king of the apostates (Jew and Gentile), and he is the king who will reign over them in death instead because they refused Christ. He comes not from heaven but hell! Christ also is named a king in Hebrew and Greek while He was on the cross, where he did away with death and went to hell to redeem mankind from Sheol.

This king represents the spirits that caused civil wars which brought Titus to crush Jerusalem. It was not so much Titus who is the destroyer, but rather it is the sins of the people in Jerusalem themselves described in 9:20-21.

The Bottomless Pit: The description here is also of the Whore, as also is a bottomless pit, as there are no ends to the depths of the sorrows connected with her. (Proverbs 5:5 "*Her feet go down to death; her steps take hold on hell.*")

The Swarms: Here, these devils have a king over them in this pit as those did in Dante's Inferno. Here, Satan is given authority over this pit and angels who can fly out of it like smoke, which resembles many swarms of locusts, as when locusts come in great numbers to cover every living thing. If there are many locusts upon the land, such as the numbers indicated here by this great smoke, there will be other plagues that also result from them. This was the case in Libya, Cyrene and Egypt in 125 B.C.

Locusts: However, these locusts want to eat men only as seen later in the next seal. Here they use their teeth, which are as the teeth of lions (9:8,17) for eating men, where their power is then in their mouths and in their tails (9:19).

The Destroyer: The name Apollyon or Abaddon signify death or destruction to Greeks and Jews. Although these devils only bring the germ of torment (Rev. 9:5), the end result will be death (Rev. 9:17).

Revelation 9:12 *One woe is past; and, behold, there come two woes more hereafter.*

Woes: Since there are three woes here which are more severe than the previous four trumpets, we must understand that 9:6 (*“And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.”*) has to do with those judgments brought primarily through the anticipation of the second woe. The second woe, then, would be in regard to Jerusalem and her battle with Rome. And the third woe, then, would be having to do with the time of Jerusalem's defeat from Rome, rather than their victory. Where they lose all hope and stubbornly realize the truth.

The indication here, by this saying, is that careful interpretation is necessary here in the order of these things. Yet, I do not believe that John is so much concerned with trying to be historically accurate, rather he is trying to convey a spiritual idea in the revelation of God's judgments.

The Fifth Vial

Revelation 16:10-11 *“And the fifth angel poured out his vial upon the seat 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.”*

Locusts-Sores: The locusts, which have the power of scorpions, are explained above in the fifth trump. In the fifth vial, these torments and sores continue.

Devils of Confusion: 1 Corinthians 2:5-8 says, *“your faith should not rest in the wisdom of men but in the power of God ... which none of the princes of this world knew: for had they known it they would not have crucified the Lord of Glory.”* 1 Kings 22:20-23 shows that the Devil ultimately works for God. Men who have Satan's mark that follow in the ways of Satan do not know what Christ came to do, and inevitably do God's will. And we can see this in the crucifixion of Christ. Acts 2:23 *“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”*

The Sixth Trumpet

Revelation 9:13-21 *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 which had the*

trumpet, Loose the four angels which are bound in the great river Euphrates. ¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. ¹⁶ And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. ¹⁷ 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 as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ¹⁸ 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. ¹⁹ For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. ²⁰ And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: ²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Four Angles: Here, these four angels in 9:14 avenge the misuse of the altar on earth and the priesthood on earth, which now lacks any identification with the altar in heaven. As the apostate Jews continue in their sacrifices, God's wrath burns hotter. This is because God has already provided a sacrifice that is suitable and which the ungrateful and unholy refuse to recognize and substitute an Anti-High Priest in Christ's place. They continue to offer in the sight of all Israel, that which is an abomination in the sight of God, for which they are now responsible. They have redefined the sacrifice of the lamb from pointing to the Messiah. Now the sacrifice of the lamb points to a perfect man, the Anti-Christ, since now there is no more recognition for a perfect Messiah.

These four angels are sent to deal out the three woes in 9:18, fire, smoke, and brimstone, which are contained in the 7 vials.

Four Horns: The four horns here parallel the four beasts, which go in four directions as the four winds and the four horsemen.

Parallel: There is a strong parallel here by the numbers 14 and 12 between the altar in Ezekiel 43:13-20 and the temple in Revelation 21:16,17. The Temple in Revelation resembles the Most Holy Place in that all its measurements are equal in measurements of 20 by height, length and breadth. (1 Kings 6:20) However, the whole of the image of the temple better resembles the altar first.

Revelation 9:13 *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,*

Four Horns: God is represented as one or three persons. He is also three

persons in relation to the Seven Spirits of God. (Rev. 1:4) The four Beasts around the throne representing the righteousness of God are here also depicted as four horns, as it says they are "before God" and also the 24 elders in 11:16.

The four horsemen could be said to be in 9:7 and 9:17 as horses with riders. The horsemen are also defined in Zechariah 6:8 could be argued to bring a complete fulfillment to the book of Revelation.

Furniture: Here we come to find that God uses another one of the furnishings of the second sanctuary to demonstrate His wrath. In 8:2 we see the censer and that altar; in 11:9 we see the ark of His testimony; in 2:17 there is the manna; and 11:1 we see the rod that may have a parallel to Aaron's rod which budded.

Revelation 9:14 *Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*

9:1 See comment on 9:1

Egypt's Armies: These four angels that are loosed represent those armies defeated by Moses, which God promised He would resurrect upon Israel if they apostatized. (Exodus 15:26) And this would happen if they became like Egypt, which they did. (Rev. 11:8) It is notable that the redeemed sing the song of Moses as if they had crossed over the Red Sea. (Rev. 15:3)

The 10th Legion: As we said before, Josephus records that Titus had kept his 10th legion in Jerusalem after the war when they had previously come from the Euphrates. Revelation 9:14 and 16:12 predicted that those who came against Israel in the sixth trumpet and sixth vial would come from there. However, the locust-horses represent demonic angels more than literal armies.

Josephus VII:I:3 *And when he had stayed three days among the principal commanders, and so long feasted with them, he sent away the rest of his army to the several places where they would be every one best situated; but permitted the tenth legion to stay, as a guard at Jerusalem, and did not send them away beyond Euphrates, where they had been before. And as he remembered that the twelfth legion had given way to the Jews, under Cestius their General.*

Loosing devils: Here just four angels are loosed by an angel from heaven, whereas prior to this Satan loosed the two million devils. Ultimately, this loosing represents the sins of this people that have loosed these plagues upon themselves. And they are punished in the deception of their own ways and overcome. This kind of losing here, as well as in Revelation 9:1, 14-15 and 8:10-11 is in fact characteristic of the end time of the tribulation.

Revelation 9:15 *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*

The Great Day: This day is the "great day" and is the time for this hour of judgment found in Zephaniah 1:4; Jude 1:6; Rev. 6:17; 16:14. This may have similarity with the time of Pentecost, this was when God showed great signs and wonders a year before these commotions, (Josephus *JW*, *V1:V:2*). On Passover 1/70 the Jews were forever trapped in the city by Titus.

Passover: Passover is to be a great celebration for the deliverance of the people of God. John 7:37-39 says *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified).*

Revelation 9:16 *And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*

The 200,000,000 and the Devil "I heard the number (200,000,000) of them" is also to be paralleled to 7:4 referring to the 144,000. These are not in opposition to the 144,000 (9:4), but rather war for them to judge Israel. It is not the 144,000 nor the angels of heaven depicted here in chapter 9, but rather the Devil himself who begins to deceive and punish those most rebellious, vile creatures in Jerusalem during this time.

Slay: These "slay" a third part of men, and by this indication a sword is used. (Rev. 19:15) However, it does not say a sword comes out of their mouth, but rather fire. And this was the case with the two witnesses, it is said to be with fire. This is the wrath from the death of the two witnesses.

Revelation 9:17 *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 as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*

"I heard . . . I saw" Here, as in other places, there is an "I heard . . . I saw" pattern in verses 16 and 17.

The Vision: John says here for the only time in referring to the book of Revelation that it is a vision. The first place it says the word "vision" in the Bible is in relation to Abraham in Genesis 15:1. God says there, "After these

things the word of the LORD came unto Abram in a vision, saying, Fear not, I am thy shield and thy exceedingly great reward."

The vision in Genesis 15:1 is fulfilled in Abrahams life. And it is seen again here when God sends an army of 200 million (or two hundred thousand thousand) to defend Abrahams seed. This army is the flood that swallows up false Jerusalem in Rev. 12:16.

The Number of Angles involved: In relation to numbers of men, devils, or armies, Revelation 5:11 says there were ten thousand times ten thousand and thousand of thousands of angels. That is that there was 100-million-plus angels around God's throne. See also Ps. 68:17 referring to the chariots of God as twenty thousand even thousands of angels in comparison.

Fire: These devils are given a great fire, which is the dealing out of God's great wrath. God's anger is very great, and these devils appease His wrath. These devils that come out of the bottomless pit of misappropriated hate are directed for a righteous cause to deal out God's intense anger on reprobates. As these devils cover the land, they punish the wicked worthy of the fire, smoke, and brimstone. And this is given to them to spew out of their mouths.

Jacinth and smoke. Lucifer in Ezekiel 28 had beautiful stones to describe him. However, he does not have jacinth, which is only mentioned twice in the Bible. Jacinth has a deep blue color. Jacinth could be used to describe the smoke here, being so thick that it is seen to be a deep blue, and would cause one close to it to choke.

The stone and the breastplate. Now there is first mention of three plagues, as it says that the breastplates on the riders had *breastplates of fire, and of jacinth, and brimstone*. Jacinth is a stone of the breast plate and tells of the smoke here perhaps, but the fire and brimstone do not talk about colors typical for an Israel breastplate. Jacinth is also seen as the eleventh foundation stone in 21:20, although it is not exactly the same word here. The stone and the breastplate together signify the priests of Israel in that the priests wore an ephod that had 12 stones on it (representing the twelve tribes of Israel) attached to a breastplate. (Exodus 25:7) Since there is one stone, this seems to indicate that the desire of true Israel is the subject here, even if there is only one stone mentioned. This symbolism could be said to indicate that there was a desire for one stone and one tribe to have preeminence among the other stones. If Godly men will not rule, the devils will rule over them and become the mediators of God's wrath.

The Roman Legion: As it turned out the Roman legion that came from the Euphrates stayed on and removed the apostates of Israel forever. They took

control over the desolated temple grounds after Israel was shipped off to the Egyptian mines and elsewhere. Many of them fled to Africa, and as can be seen from early Christian art that Jews had curly hair and were dark colored peoples, possibly Negroes.

Moses: Before this time, Moses had foretold and promised in Deut. 28:68 (See also Hosea 9:3) that there would be judgment when Israel rebelled against the Scriptures.

Their Mouths: In these three plagues wrath comes out of the mouths of those on the horses, and they are represented by what they wear. Likewise this typifies the work of the three: of the Dragon, of the Beast and of the False Prophet. Out of their mouths come unclean spirits like frogs. This is seen in the sixth vial. They also come out of water, the great river Euphrates, and it says they represent the kings of the east.

A mouth is represented right from the start. This plague was caused by inaccurate information throughout Israel. This was the reason for their downfall. They could not properly relate to the truth.

James said in James 3:5-11, *“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.”*

These devils used the tongues of apostates to create Armageddon.

The origin of devilish forces in the trumpets and vials.

1. From a falling star (9:1).
2. Then out of the mouth of the bottomless pit (9:1).
3. Then come the horses of the fifth trumpet.
4. Then out of the mouth of the four angels (9:15) representing lesser angels, who may represent a four-fold destruction on the basis of worship of one's own ideas, the work of their hands (9:20,21): (a) devils, (b) idols of gold, (c) idols of silver, (d) idols of brass. Or their sins of (a) murders, (b) sorceries, (c) fornication, (d) thefts.
5. Out of the four angels come the horses of the sixth trumpet.
6. Then out of the mouth of three frogs (16:14). The three frogs may represent what will be for the retribution for those who worship of the

Dragon, Beast and False Prophet. The frogs also may represent the fire, smoke and brimstone plagues that come out of the riders on the horses. 7. Then representing unclean spirits and many kings, 16:14.

Revelation 9:18 *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.*

Three plagues: Fire, smoke and brimstone here are mentioned a second and third time, showing how worthy these are of this plague, whereas now in verse 18, the smoke, fire and brimstone are said to issue out of their mouths, and ultimately this would be to cleanse the land. In Ephesians Christians are told to put on breastplates of righteousness.

Revelation 9:19 *For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.*

Mouths Tails These tails, as opposed to those in 9:5 the fifth trumpet, are less merciful. The mouths of the wicked are what draw the apostates into their deaths.

Revelation 9:20-21 *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

The Rest of the Men: Here it first says in 9:20 "the rest of the dead that were not killed," indicating that the situation with people of "those days" in 9:6 ("in those days shall men seek death, and shall not find it") had passed away. They would be able to die if they continued in unrepentance.

The Rest Of: This term "the rest of the dead" is also seen in chapter 20, seemingly to show that it may pertain to the same group, there in chapter 20 as to the righteous. But it does not in chapter 20, those are two separate groups.

Death shall flee: In 9:6 fifth trump it says "In those days shall men seek death and shall not find it and shall desire to die, and death shall flee from them." Now from what we have here, we could determine that, as a rule those who graduated from the fifth trumpet to the sixth trumpet lived only because they were more wicked. They refuse to repent and therefore receive further wrath, and continue on to the seventh trumpet. Those who lived longer did so because they murdered or stole from others and did not wish to give up their own miserable lives in the place of those more righteous than they. They continued in their sins

regardless of what sins they were, whether fornication, false gods, or murder. Here, the last state of these group of men is far worse than at the first. Instead of making their lives easier, instead they made their lives harder, as there would be no escape from greater tribulation. In fact they made others suffer for their sins by their unwillingness to repent.

The Sixth Vial

Revelation 16:12-16 *“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13] 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. [14] For they are the spirits of devils, working miracles, which 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. [15] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.*

Three Frogs: The three unclean spirits like frogs are devils that work to bring the Gentile kings to surround Jerusalem and to totally overcome the apostate Jews for Satan, as Pharaoh tried to do with the true Israel but failed. These three unclean spirits like frogs who come out of the dragon and out of the Beast and out of the False Prophet represent the spirits who performed those miracles in those armies that were ultimately imprisoned under the waves of the Red Sea by Moses.

Egypt: As Egypt was defeated in Exodus 14:27, Israel was under God's care and blessing from the Red Sea to the promised land. On the other side of the coin, false Israel turns back from the road to the promised land of the Lord to go back to Egypt and their false gods. (Rev. 9:20-21) Egypt appears to be as the men of those who were left behind by Moses on the other side of the Red Sea (or the Euphrates, for those who would go back to Babylon), who now rise and come into the land of Israel of the apostate Jews. It is the apostate Jews who came against the heavenly Jerusalem and are now to be destroyed, as it says in Rev. 20:9.

Three Frogs: These frog spirits come from the Euphrates River that is dried up, for the kings of the east to cross over. The kings also can represent the armies of Rome, who waited under Vespasian until Jerusalem was done with its civil wars, as they actually did come from the Euphrates. The kings in 16:14 are the ten heads of the Beast.

Armageddon: Armageddon means Mount Megiddon, and can be identified as Jerusalem, as there is no such place as Armageddon.

Similarities between the devils in the fifth trumpet and the devils in the sixth trumpet.

They both have breast plates, 9:9.

They both have the appearance of horses, 9:7, 9:19.

They are both said to have lion-like heads, 9:8, 9:17.

They both have power in their tails, 9:5, 9:19.

They both have power in their mouths, 9:8, 9:19.

They are both associated with smoke 9:2, 17.

They both are associated with brimstone, 9:2. "Great furnace" here can be exchanged with the word "brimstone" in Genesis 19:24 concerning the destruction of Sodom and Gomorrah. See Revelation 9:17.

They are both under the direction of God, 9:5, 9:13.

They are both under advanced demonic leadership, 9:1, 9:14.

They are both appointed to a time. Days (9:6) and a day and hour (9:15) which indicates waiting for battle and being in the actual battle.

Both groups represent a very large number, 9:2, 9:16.

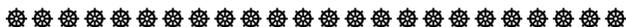
They both come out of a symbolic pit, 9:2, 9:14.

They both have the ability to kill men, 9:5, 9:18.

The Seventh Trumpet
The Seventh Vial The End of Revelation chapter 16
SEE REVELATION 11:15-19 BELOW



REVELATION 10–11:14
THE MESSAGE, THE MESSENGERS AND
THE RESULTS OF THE LITTLE BOOK



Revelation 10 is taken from Daniel 12:1-13. The seven thunders concern a recapitulation of the story of Daniel 12 and a recapitulation of the story of Ezekiel 2 concerning the watchman. Basically, John is simply pointing the reader to the book of Daniel and the book of Ezekiel so that the reader may unseal these things by reading them there and applying them to his day and age. These things that are sealed are now unsealed if one reads Ezekiel and Daniel.

Commentary

Revelation 10:1 *And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:*

Christ. The other mighty angel here is Jesus Christ. He is clothed in a cloud with descriptions identifying that He is the Lord Jesus who sits on the throne in Revelation 4. The basic message here is that Christ has secured an entrance into His kingdom for His people to enter into His Father's house, the new heavens and earth.

Rainbow This rainbow upon His head is also seen in Rev. 4, where Christ sits on a covenantal throne after the flood.

Sun His face as the sun is also seen in 1:16 and 21:23, which shows at this point that He has risen upon the earth, having completed His promises to His people.

His Feet and A Cloud His feet as pillars of fire can be seen to be paralleled in Rev. 1:15, where it says His feet are like fine brass as if they burned in a furnace. Here, He has treaded down the nations in His wrath, and stands upon or is clothed with a solid foundation of souls that He has redeemed, thoroughly separating the sheep from the goats. The enemies that are now under His feet (1 Cor. 15:25-27) were all those who were apostate or were Jews

only in the flesh who could not bear death. In the end here, there are only the martyrs for Christ.

Revelation 10:2a *And he had in his hand a little book open:*

Same Book? The little book opened in the hand of our Lord must be the same book that was sealed in Revelation 5:1 but through victory opening the book was then granted! This is understood from Ezekiel 2:10 and Ezekiel 3:3 in that Ezekiel finds a book which has writing on both sides, which is like the book described in Rev. 5:1. Ezekiel eats a book as John does here in Revelation 10:9. The little book of Revelation foremost concerns those things that are about to happen. (Rev. 1:1-3, 19) The little book is seen in the book of Daniel and the book of Isaiah and is unsealed by understanding their message of judgment upon the wicked and the righteous in light of what Christ has done to make good His promises.

His right hand: In that the angel lifts his right hand, this also signifies that God will not forget His people in tribulation (Ezekiel 20:5-6) through which they, when they go through tribulation with Christ, are sanctified to become the Bride.

Revelation 10:2b *and he set his right foot upon the sea, and his left foot on the earth,*

What does the little book and thunders pertain to? The little Book of 2a as well as the seven thunders of verse 4 have something to do with the Jews and the Gentiles making up one people of God, the earth and the sea. The thunders are representative of Christ coming in judgments that have been established in this coming as lightning. (Matt. 24:27, Luke 17:24. Thunder is a result of lightning that loses the skies for rain. (Job 28:26, 37:3, 38:25)

Why the sealing of thunders, which pertain to the earth and the sea? Revelation 10:11 reads "*Thou must prophesy again before many peoples, and nations, and tongues, and kings.*" The style of the book does not lend itself to reach outside of itself, therefore the 7 thunders must pertain approximately what they did before having to do with Daniel and Ezekiel and not some new doctrine.

His right foot: His right foot upon the sea pertains to Israel who is to be cut off as a nation by Rome from across the sea.

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

Lion Lamb In Revelation 5, we see that John heard of a Lion and saw a Lamb. Here he describes that Lion's roar, who is Christ pictured as the overcoming one. The seven exhortations to the seven Churches are a warning of what can happen as defined by the seven thunders. God will separate the wicked from among the righteous.

The seven thunders and Christ, Seven Spirits, the Four Beasts:

The seven Spirits are mentioned after the threefold description of Christ in 1:4, as identified through understanding 1:8 and 1:11.

The seven thunders has something to do with the message from of the seven Spirits of God seen also in Rev. 5:6, mentioned immediately after the Lion of Rev. 5:5 as in Rev. 10:3.

It can be seen that the four beasts are in unison with the seven thunders, in that when Christ opens the seven seals, the four beasts travel out to do the Lord's work and come back as thunder and lightning understanding how Revelation has to do with the book of Ezekiel's account.

Revelation 10:4 *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.*

Prophecy again: This seal is merely pointing the reader to the book of Daniel. The book is unsealed: Rev. 10:11 says "*Thou must prophesy again before many peoples, and nations, and tongues, and kings*"

Revelation 10:5-7 *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 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.*

A Complete End. Here, there is seen an absolute end, and it is a defined end not left to speculation. Rev. 15:4 says "...for thy judgments are made manifest."

Identification of a style: It is the nature in the book of Revelation for there to be a prelude to each section. Sometimes the prelude is just prior to the end of any section. For example, Revelation 11:18 "*And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*" precedes the vials and indicates that the great white throne judgment parallels the vials in

chapters 15 & 16. Just as there seems to be an end another version of the same judgment is proclaimed, which is typical.

The style for lightning and thundering: Lightnings and thunderings are only seen together at the end and beginning of the trumpets. As for the vials, the thunders alone are only seen at the end, paralleling a similar end as the seventh trumpet.

Overcoming or Judgment.

Though earthly OT Jerusalem has been replaced here, today it can be used as an example, there is still ongoing judgment. God will bring His people to maturity to judge wicked nations and apostate Christians. Christ still comes as a thief to those who call themselves Christians but who will not watch for Him or seek God's ways. If the church is not doing its job, then we can expect that God will judge His church as He judged the seven churches of Revelation. Judgment will prevail and His judgments will continue as the smoke of Babylon goes up forever and ever.

God will use tribulation to sanctify His children in the same way that gold is refined by fire. God will throw the world systems into chaos in order to bring His children into submission to Him and separate His sheep from the goats. This is clearly seen in 2 Sam. 7:14, understanding that this is speaking of Christ's body, the church. (*I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: [15] But my mercy shall not depart away from him, ...*)

Revelation 10:6-7 *And smare by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

Forever separated from the world: This would be the rapture in 1 Cor. 15:52 and 1 Thess. 4:16. This is the mystery spoken of in 1 Cor. 15:51. The way is now established, and there will be no other lamb other than Christ. What is pictured here is the very end of the world.

The "*mystery*" here (Eph. 1:9-10) also has to do with Jews being saved as the Gentiles and the kingdom coming to maturity in the Firstfruits.

Often a mystery in the Bible is actually something that has already been revealed.

Revelation 10:8-11 *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me*

the little book. 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. 10 And I took the little book 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. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Eating the book: When we eat the message and then speak this message, we unseal the seven thunders. The book is the Bible and we are to eat it like manna every day. Yesterday's manna is no good for today, it become bad.

Ezekiel further expounds this concept in the same chapter as he eats the Book that brings him to the work of witnessing as outlined below. Prior to this, Ezekiel hears the noise of a great rushing. This is symbolic of the coming storm that contain the seven thunders.

Ezekiel 3:16-21 *And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore bear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.*

Ezekiel 34:1-31 is a shadow of Revelation 1-3. The introduction to chapter 34 reads, *"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock."*

Overcoming and works salvation. We are not saved by our works, but by His work and His faith alone. Christ works through us to bring about good works; we are predestined unto good works. Christ alone is the one who has overcome in Revelation 5:5, yet at the same time in Revelation, there is much emphasis on overcoming. Christ commissions us to overcome because He has made it possible through His death to bring about His coming into the world through the Holy Spirit. (John 14:5-6, 2 Peter 3:12)

Revelation 11:1 *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

Measuring:

The fact that John speaks in this way shows that there is at this time a temple, an altar, and them that worship therein, otherwise there can be no metaphor. If there is no temple at this point, at the time John writes the Book of Revelation, there is a problem with God's use of a disjointed metaphor.

Metaphorically, it is in "measuring" the temple of God that the apostles will rule over the twelve tribes of Israel, as Ezekiel does in chapters 40-43. By measuring the temple, God is identifying His church with boundaries between the holy and the profane, judging "*them that worship therein*".

What is the measuring of the temple? As the 144,000 are numbered, God is separating the sheep from the goats, this is the same as John measuring the temple. (Ezekiel 9, Matthew 25:31-33) John's measuring of the saints signifies whether they are truly worshiping in the true temple. The 144,000 is the exact number. Those that measure 666 are of the Beast and are outside the temple and who do not worship in true temple worship. These are they who are destined for the wrath of God within only a literal earthly temple (or actually the courts of God mentioned here in Rev. 11:2) to be dissolved.

The Temple is the people of God: The literal temple in Jerusalem was to be dissolved. It is referred to here and connected to "*the court, which is without the temple .. and the holy city.*". The temple is a picture of the Church and Christ, while the outer court and holy city is here symbolic of the world, Psalm 74 "*Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.*".

The Bride is the Temple: It is as we are surrounded by an outer court of sorts where Christ prepares a place for us, as told in John 14:2-6. There is no building in heaven that Christ sanctifies, but rather He does His sanctifying work among us here to make us a fit Bride for Himself AND as a fit witness to the world that is perfected. Yet the Bride of Christ is also said to be a building in Revelation 21:9,10, among whom the apostles themselves are the foundation. This numbering (or measuring) is also understood to be a part of the work which Christ does in and among His people.

The outer court. Since God is referring to believers as those measured like one would measure a literal temple, this leads us to believe that in order for John to use this symbolic language, the earthly temple must still be standing as

John writes Revelation. However, more exactly John goes out of his way not to use the literal temple in Jerusalem as a picture for us today by only calling it the "outer court." God ultimately no longer wishes to recognize the earthly temple after the cross when the temple curtain is ripped, and this is why it is called rather the "*court which is without the temple*," which is not to be measured. Concerning how long the actual temple was to stand, Daniel said in Daniel 9:26-27, "*And the people (the Jews) of the prince that shall come [To say that Daniel 9 refers to the Antichrist is to affirm a complete misunderstanding of the book.] (Christ) shall destroy the city and the sanctuary" ... "And he (Christ) 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 over spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."* See also Daniel 8:24, 12:7. However 2 Thessalonians 2:4, proves there must be an earthly "*temple*" in Jerusalem in order for there to be any kind of a second coming idea. See Mark 13:14, 14:58, Matthew 24:15,16.

The abomination of desolation: The abomination of desolation is also in Daniel 9:26. See also Daniel 7:25, 11:31-39. Daniel 7 and 11 refers first to Antiochus Epiphanes and then after that these Scriptures refer to Nero being represented by his armies standing in the Holy place with their Roman icons in the "outer court". Those 2,300 days that were fulfilled in BC times point to the seven-year tribulation to come on which the temple was destroyed on the very same day as the destruction of that temple BC. The abomination of desolation more exactly refers to the falling away of antichrist Christians who betrayed the church of Christ, going out from among them. It is the mindset of the people. This is at the same time when Rome desecrated the temple by laying their shields against it.

Confirms a covenant with the many: Christ is the one who "*confirms a covenant with the many*" in this transition period. Note that the word is "*confirm*," not "*make*" or "*cut a covenant*." Christ rather keeps the old covenant in place, enforcing its judgments till the end of the temple in Jerusalem, where the new temple is established in that world apart from the "outer court" of that age.

Revelation 11:2 *But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.*

The outer court: Obviously the literal outer court and the literal holy city Jerusalem must be tread under foot with the literal temple. There must be a metaphorical temple and people of God in heaven that is not included with this passage.

The court outside the temple is in principle the present world we are now in, until we take up permanent residence in the real temple (Revelation 3:12), even as the Firstfruits already have as our example. Here, the word "Gentiles" in this context refers to any Jews or Gentiles who are not of the true Jews of Israel, those not under the blood of Christ, and not saved. They are paralleled to those of Sodom. The Jews themselves defiled this temple. This treading under foot of the holy city refers not to that beloved NC city in Revelation 20:9 surrounded by Gog, but to OT Jerusalem with its temple. God must separate the wheat from the tares. That temple and holy city was tread under foot and had fire rain down on it like Sodom and Gomorrah for three and one half years during the apostates' tribulation. Revelation 11:7-12 refers to this time as three days and one half as these in Jerusalem must go through a death and resurrection with Christ as "His body" went through death. However, the 3 ½ days also refers to the 3 ½ years. The temple is considered holy up until the sacrifice and oblation are to cease in A.D. 33, yet still to be recognized by God for ignorance until the end of Leviticus sacrifices prior to A.D. 66. This ultimate end of the sacrifice is at the beginning of the Jewish tribulation, as stated in Daniel 9:27 where Christ no longer recognizes their sacrifices and casts the censer to earth in the midst of the seven-year tribulation when the two witnesses finish warning Israel. This is similar to when Noah preached during the time he built the ark, till it was completed. The flood of Gentiles that tread it down can be said to be Rome.

In that the outer court is not to be measured, this signifies that God is not going to recognize nor restore that part of the temple that deals with separation between the holy and the profane. That it will be dissolved even with those who cling to it rather than to Christ and the true holy Temple. In its place, God at its destruction intends to extend His new temple out into the whole earth. (Zechariah 1:17, 2:4)

The outer court today The outer court today, which is without the temple refer to strongholds of the enemies of the church, who support a false Christianity, they are principally hiding within the church itself, as Jezebel or Balaam.

Revelation 11:3-6 *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*

The wedding is seen at the end of the tribulation, but you have to escape the wrath that comes upon Jerusalem to get there?

Matt. 25:1-13 says in verse 10 *“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.”*, telling of a second coming prior to tribulation.

Matthew 25:46 tells of the white throne judgment mid-tribulation separating the sheep from the goats for tribulation while the previous chapter tells of the soon to come judgments to come upon Jerusalem where Christ comes as a thief in the night before tribulation, 24:43.

Daniel 2:44 says *“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.”* The first kingdom smashes the other. First there is the establishment of the New Jerusalem, then there is the time when the old kingdom is destroyed and there is tribulation.

Jesus comes as a thief in Revelation 16:15-16 *“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.”* After He comes there is tribulation.

The wedding is conceivably post-trib, after wrath comes upon Jerusalem?:

Luke 12:36 says *“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.”*

Luke 13:35 *“Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.”*

The wedding is inconclusively post-trib or Pre-trib, it can be either before or after wrath comes upon Jerusalem?:

Revelation 19:2-7 says *“For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. ... 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 the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”* Here in chapter 19 the marriage could be before or after the tribulation.

Revelation 21:1,2 *“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ... 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 he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,”* In that the New Jerusalem is descending down from heaven to earth these verses seem to speak of progression. It is hard to determine the timing of these results because chapter

21 is a recapitulation. Yet the first heaven and earth had passed away for the church already in AD 66 if not before and then the judgment began.

Therefore, the timing of the wedding here is inconclusive.

Here in Rev. 11 the two witnesses can be said to show that the kingdom had arrived mid-tribulation. However, at the same time Rev. 11:3 shows that the kingdom had not yet arrived, as there was still more wars yet to come to pass in the tribulation. They had "prophesied," and these prophecies came to pass in the second half of the seven-year tribulation when they breath out "fire" at the end of the Millennial tribulation, according to Revelation 20:9 "*and fire came down from God out of heaven, and devoured them.*"

The wedding is inconclusively post-trib or Pre-trib, it can be either before or after wrath comes upon Jerusalem?:

The following Scriptures point to the second coming being immediately at AD 66 at the escape out of Jerusalem. Yet at the same time the second coming is shown to be after the wrath of God 3 ½ years later at the same time. I believe this method is pointing to the second coming mid-trib with emphasis on the wrath to come by outlining the tribulation as only being in one day in the following Scriptures.

Revelation 18:8 says: *"Therefore shall her plagues come in one day"*

Revelation 18:17 says: *"For in one hour so great riches is come to nought"*

Revelation 18:19 says: *"for in one hour is she made desolate."*

Revelation 11:11-13 says: *"And they heard a great voice from heaven saying unto them, Come up hither. 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 affrighted, and gave glory to the God of heaven."*

2 Thessalonians 2:7-8 *"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"*

Conclusion: When is the wedding?: Clearly the second coming had various effects and events defined as the second coming as was happening in Ptolemais, Caesarea, Joppa, Sepphoris, Antipatris, Ludda, Beth-Horon around Jerusalem as well as in Jerusalem. It also had different effects in places around Rome as well, where were the 7 churches. The point of the second coming has to do with a separation from false teachers, and the foes of Christianity after the church had preached over 40 years, or a generation. How Jesus came in judgment can be seen in various ways depending on what His church was doing or where they were at the time.

The deciding point of things is around AD 66 not AD 70. The Scriptures stress AD 66 as what will be the guaranteed results of AD 70 and beyond or

before for that matter. If you are one who not watching and waiting for the Jesus AD 66 would determine your fate. This would explain why the destruction of Jerusalem is only spoken of as one hour or one day. There is destruction all along the way up to and after the end of the temple in Jerusalem anyway.

AD 66-70 Historical Perceptions: The pattern is that first there is martyrdom within the church, then there is notable testimony, then there is judgment. But living during this time and knowing the Scriptures meant you were waiting and perceiving for the following things to take place:

1.) Armies to surround Jerusalem where you were to flee, some abomination in the temple defying Christ.

2.) Jerusalem-Babylon would be destroyed either immediately or in 3 1/2 years later, probably 3 1/3 years later because a famine does not happen in one day or one hour.

3.) You would understand the church to be in a Spiritual Temple outside Jerusalem.

4.) There would be confusion over Christ coming at the end of the war if you escaped Jerusalem reading Revelation 12:14 *“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.”*. Or, you would be able to understand these things, that they should be the same as they were before spiritually. If we say that the second coming is at the end of the tribulation we see that there is nothing so glorious worth mentioning. Only escaping Jerusalem and the wrath of God in AD 66 has significance.

If you were an Antichrist, then AD 70 would be the date you would remember disbelieving Christ every step of the way. If you were a Christian, you would have already abandoned the OT temple before AD 66. However, there would be some change in the way the Gospel is viewed by the world. OT Israel would no longer be able to accuse Christians of not following after the sacrifices and way of Jehovah being that Jesus had taken away all their authority and say in the world.

The binding and loosing of Satan. The loosing of Satan at the end of the Millennium has to do with a deception that men should reject Christ and go back to the OT Jewish ways to be saved by the law, that Jesus is not from Jehovah. As Jews reject Christ, the Jews and Romans persecute Christians to remove their message from the earth and as a result there is a separation of the sheep and the goats. Those Christians who are in Jerusalem and those in Asia are pictured as martyred here mid-tribulation.

So too, before Satan is bound prior to the millennium, there was deception so that the way of truth was not known. While Satan is bound, truth is being

revealed, and there eventually comes persecution unto martyrdom from former Jerusalem Christians, as well as from among the nations.

The reason for the deception is because men hate the truth. As we can see from our understanding the identity of Gog, the "*nations*" in Revelation 20:3,7 refer first to apostate Jerusalem. As Satan is loosed he beheds the 144,000. After this is accomplished, Satan turns his wrath upon those who are left in Jerusalem. Satan does not seem to know that the 144,000 have saved every soul while he was bound, and now Jerusalem is only a fit place for the damned. In making war with the remnant, Satan is actually doing more harm than good if it is his wish to further his own cause for deception.

The millennial reign starts in Rev. 4 & 5? John says in Revelation 1:9 that he is our companion in the kingdom of Jesus Christ, showing that John was in the millennium because Revelation 20 says of the millennium "*and they lived and reigned with Christ*". The Holy Beasts speaking for the saints at Christ's ascension in 5:10 say, "*we shall reign upon the earth,*" meaning they are to reign at that time because of Christ's ascension. (Matthew 28:18) Therefore, the millennium starts from Christ's ascension, when thereafter the 144,000 reign on earth. Revelation 20:4 says, "*And I saw thrones, and they sat upon them, and judgment 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 which 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.*" We understand life pictured during the millennium to literally be as in the past, because they had lived and reigned with Christ on earth as martyrs, before any of them were literal martyrs. Being a martyr means nothing if you have not lived the life of a martyr for 1000 figurative years. The point that John is making here in Rev. 11 and 20 is that these in the millennium had life in Christ for them to ever be martyrs in the first place. This thought is also seen in Eph 2 or Colossians 3:3,4, which says, "*For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.*" And there are other verses as well. The thrones of the millennium are clearly seen to be set up in Revelation 4:2 and Daniel 7:14,15.

If we say they "*lived*" from the midpoint of the tribulation according to Revelation 11, where they are martyred literally from there onward, the millennium only has to do with literal martyrdom. A mid-trib millennial resurrection throws everything out of order. When we read 20:4, we must see that John is saying here that he saw that these martyred saints had already lived and reigned a thousand years as martyrs before they were actually martyred in the midst of the seven-year tribulation, for Revelation 20 to fit in with the rest of Revelation regarding what is defined as death and life. The martyrdom is symbolic of a spiritual reality within the Christian where he loves holiness and hates sin and crucifies the flesh again painfully whenever necessary.

The millennium foremost marks a period of time from the ascension of Christ up until the one-day event of the death of the two witnesses as seen in Revelation 11:7, in the midst of the seven-year tribulation. The end of the millennium more clearly defines the reason why those in the millennium were martyred for retribution, in Revelation 20:4 and 11:7.

The church is symbolically seen resurrected 3 ½ days later like Christ 3 days later; they even die in the same city. They are said to lie in the street because this is and was and will be the spiritual truth of the matter with Christ and the witness of Jesus Christ. Jesus said in Luke 13:33 *“Nevertheless I must walk to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.”* Their blood was upon this people, as the blood of Abel cried unto God for justice. At this point, we see that the church has at this point become like Christ, and their witness is recognized as complete as God judges their enemies.

Is the Beast loosed too during the millennium?, why not?, it looks like a recapitulation: Jerusalem Christians are martyred as this Beast rises out of the pit, as also seen clearly at the end of the millennium in 11:7 which in fact says *“the beast that ascendeth out of the bottomless pit”*. This is of Satan who shall be 20:7 *“loosed out of his prison”*. The Beast can be argued to go through the selfsame processes as Satan himself in Revelation 20 understanding the recapitulation of Rev. 19. Revelation 17:8 says: *“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition:”* Revelation 17:7 goes as far as to say *“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.”*; which would put the Beast in operation again at the end with Satan.

Therefore, the point at which the two witnesses are martyred, when the Beast ascends out of the pit, is at the conclusion of the Millennium when Satan is loosed. This is at the middle of the tribulation where Satan brings the deception to follow with the Antichrist or the False Prophet who may not be in the Lake of fire until the end 19:20. A problem arises with this view in that chapter 20:10 says that Satan is alone and separated from the Beast & Antichrist because they are in the lake of fire before 19:20. The Bible says Satan alone is loosed at the end of the millennium. [20:3 *“and after that he must be loosed a little season”* or 12:12 *“for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”* or 2 Thess. 2:7-10 *“For the mystery of lawlessness is already at work, except that there is the one who is currently doing the restraining until he emerges from the arena. ⁸And then the lawless one will be revealed, whom the Lord will destroy with the breath of his mouth, and will annihilate, at the manifestation of his coming, ⁹him whose coming is with Satanic energizing, with all kinds of power and signs and lying miracles, ...”* or Revelation 6:10, 11: *“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? ¹¹ 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 fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”]

Therefore, we need to ask, why does the Vision indicate that the Beast and the Antichrist are in the Lake of fire in 20 where only Satan is loosed at the end of the millennium? It is the same scenario, and for all practical reasons speaking of the same time. The answer must be that it is a revelation, the millennium is not another period in time it is another recapitulation of life in Christ set apart from the world, just at the New Heavens and Earth are a recapitulation.

The same problem we might have explaining to “literalists” why the Beast and the Antichrist are absent from the earth is the same problem we would have in explaining why that saints are absent from the earth because it says they are beheaded. The answer we are looking for has to do with a spiritual truth.

The time is equally short. John shows here in chapter 11 that as soon as the Beast is risen, the witnesses disappear from the scene, after which the Beast turns on the Whore and consumes her instead, in that there is not much time, the time for Satan at the end of the millennium is similar.

The victory of the Martyrs: The martyrs’ victory over the Beast is primarily seen by the fact that death cannot harm them, as they already had resurrected life. The fact that God avenges their death is a witness to this.

A second coming without a point to it. If we say that the second coming is at the end of the tribulation and wrath we see that a post-trib Advent that appears seemingly almost without a reason for it, everything is already accomplished in one sense or another.

However, it is at this point where it appears that there is the resurrection from the dead in 1 Cor. 15 and 1 Thess. 4. The literal second coming is not mid-trib because the true church was to remain and not have their candle stand removed. That is the thief coming which the elect would need to pass through to get to the Parousia.

Who are the Two Witnesses? The two witnesses are seen as a symbol of God's people in the midst of apostate Jerusalem, testifying to its sin during the first half of the seven-year tribulation. They are alive in the life of Christ in Revelation 11:3 *“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.”* The saints are seen as dead martyrs with Christ (John 11:25,26, Galatians 2:20, Colossians 3:3,4) in the first half of the three- and one-half year tribulation (11:9,12), and at the end of the second half of the tribulation. Those in the harvest who are also pictured as the "remnant" (Revelation 11:13, Ezekiel 6:8) are found to be saved

with them as well. The remnant represents the two witnesses in the second half of the tribulation as they breath fire out of their mouths by a testimony that Christ is true, are rejected, and then subsequently the wicked are judged for rejecting the Gospel. The testimony of the two witnesses does not disappear with their deaths, but rather lives on as it is fulfilled in the second 3 1/2-year tribulation.

The two witnesses are seen as resurrected and seated with Christ in heavenly places in the first half of the tribulation, as the two witnesses symbolize Moses and Elijah, who witness of the law and the prophets, as saints who have successfully reached the end of their course, God preserving their bodies.

The Scenario: The Two Witness are seen to be resurrected in the beginning of the second half of the tribulation three- and one-half days into it, to then reign as examples and as resurrected saints from a heavenly kingdom through this second half of the tribulation to those on earth (11:11). Satan has surrounded their camp at the end of the first half of the tribulation, and in the second half his host is being destroyed.

Old Israel is completely displaced from the world at the end of the second tribulation. This destruction can be seen in a type symbolic death without Christ as we see the three- and one-half days (11:9,11) as actually symbolic of the last three and one half years.

OT Remnant Ezekiel 6:8

The time when the saints witness as martyrs represents: (1.) A period from the death of Abel up until the and last martyrs and final destruction of the outer court (Matthew 23:35). This outer court can also be symbolic of an end to which the church today looks to corporately and individually in the same way as the Firstfruits did. (2.) A period from the death of John the Baptist to the death of the last martyr at the end of Christian tribulation. (3.) A period from the death of Christ to the death of the last martyr, ushering in the beginning of the last three- and one-half year tribulation. (4.) A period from the death of the last martyr to our present day, in actually a recapitulation of the Firstfruits, which defines the life of the great multitude or the harvest of all Israel. 5. All time as a idealistic representation for all martyrs.

After the Gospel is preached then is the end: After the Gospel is preached in all the nations, then the end shall come when they that are of Christ have endured, when God saves the last soul of that generation. (2 Peter 3:9) The tribulation starts after the last witness against apostate Israel have been martyred, then Christ is said to come in judgment. (Revelation 6:9-11)

The first witness is important: The 144,000 represent a greater death for the glory of God than those of the "remnant" or the "harvest" who are martyred after their example, yet before the second half of the tribulation. Or yet from another perspective, all who endure to the end are saved, whose candlestick and uncompromising testimony should remain among the Gentiles until Christ literally comes again. The word of God stress that God is very concerned about His witness to those not saved through us who are saved.

Is there salvation in the second half of the tribulation? Foremost, all Christianity is seen to run its course within the first half of the tribulation, after this time there is no more need to witness because the judgment has come. Yet there are places we can identify which show salvation in the second half of the seven-year tribulation, such as Isaiah 65:8, Joel 2:32, 1 Kings 9:21, Nehemiah 1:3, Isaiah 40:2. These verses teach that God is merciful even in the most severe of His judgments.

Yet the second half of the tribulation is a difficult time to get saved. On earth during the tribulation, the night comes where it says no man will be able to work. (John 9:4) When the woman flees into the wilderness, she is not there to give her testimony, but to escape away as God's wrath covers the land because the testimony of Christ was rejected for so long (See Rev. 12:6, 13-17.) This time is compared to Noah's flood and to Lot as he escapes Sodom and Gomorrah. The non-elect are spewed out of the land and cut off. (See Rev. 22:11, 2 Corinthians 6:2; Hebrew 10:26.)

Who and how is the "All Israel" to be saved? All Israel is to be saved when the "fullness" of the Gentiles comes in. The fullness of the Gentiles of Romans 11:24-26 comes in after the Gospel is preached in all the world as a witness to the nations. (Revelation 11:13, 12:17) After Jerusalem had killed the saints (Rev. 6:10), the end of the world comes upon Jerusalem where she cannot escape. In the resurrection "*all Israel shall be saved*" (Romans 11:26) has to do with an Israel made up of a new Israel represented by both Jews and Gentiles.

Now "the nations" also refer to Jews and Gentiles who are not saved.

It was the Gospel being sowed that restrained Satan in 2 Thessalonians 2:7 until all were saved. "All were saved" when the two witnesses are killed by the Beast, having fulfilled their witness unto martyrdom. After their persecution it would only be for a "*short season*" till they would be vindicated, see Revelation 6:10.

Their three- and one-half year testimony could be said to be a pillar (Exodus 14:19,20 with Acts 2:19) that stood between the saints and Satan until the Gospel was preached to all the world. (Matt. 24:16) The Gospel that was preached also had its effect on Israel during the tribulation. Revelation 11:13 "*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 affrighted, and gave*

glory to the God of heaven.”

This Torment: This *"torment"* in 11:10, that these wicked are gladly free from until the next verse, is not the torment of the scorpions from which death flees from them. (See Revelation 9:5.) Rather, this torment is when the two witnesses refuse to die. In a sense, the Revelation 9:5 torment of the scorpions may be a parody of Revelation 11:10 and 11:11 with the death of the saints, when the wicked who wish to die as saints cannot do it. Hell is Jerusalem in the great tribulation, and this Hell is foremost that they cannot die to partake of life and die spiritually to be with Christ either in this life or the life to come.

The millennium parallels measuring in Revelation 11:1,2. The millennium parallels Revelation 11:1,2 where at this point thrones are set up and judgment is given to the saints to measure out the new Jerusalem to then execute judgment between the holy and the profane in the apostates' tribulation. The two witnesses proclaim their testimony, which is the testimony of Jesus Christ (Revelation 1:2), for an uninterrupted period of time during the millennium where the wicked will be judged by what they have done with the Gospel.

When is the kingdom? Acts 1:5-8 says: *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* Here Jesus says that the kingdom had times and seasons, seemingly referring to recapitulations of the kingdom rather than one grand completion of the kingdom. It appears that in effect they were asking the wrong question. And this would be the same as to ask what would be the day or the hour. The implications of the kingdom were to depend on something greater than what those asking supposed it to be. A better question would be how does one die with Christ and crucify the flesh and live a sanctified and holy life with Christ.

What is the "come up hither" significant of? Revelation 11:11-12 says *"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."* This refers to when Christians left Jerusalem or when God finished dealing with people who will not repent. It also refers to when Christians have finished their witness in the world.

I do not think that this refers to the rapture of the church except in an ideological sense.

What is the "3 1/2 days" significant of? When we read of a resurrection as understood in Matt. 24 and 1 Thess. 4 pictured merely 3 1/2 days later, this is only because this last 3 1/2 year tribulation is ignored in this place because it is already rendered as completed before it even starts. This is also seen the same way in the Millennium.

Similarities between the two witnesses and the millennial saints.

- 1 They are both martyred by the Beast.
2. Fire comes out of their mouths, which is symbolic of Elisha, who called fire down from heaven on those fifties that surrounded him on the mountain. Fire also comes down to devour these enemies out of heaven in the millennium. In Revelation 11, the witnesses have power to have fire proceed out of their mouths that devoureth their enemies. In Revelation 20:9, fire comes down and devours their enemies. Jeremiah 5:14 also says "*Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.*"
3. They both have a time period when Satan is bound from interfering with them.
4. They both have a time period when Satan is loosed upon them.
5. They both have a time of testimony as dead. (See Revelation 11:7-9 & 20:4.)
6. They both are pictured as reigning as resurrected saints killed by the Beast.
7. They both allude to two resurrections. This is seen in Revelation 11 in that three and one half days can also be seen to be the former three and one half years.
8. They both can be characterized as having been witnesses. See Revelation 11:3 & 20:4.
9. Their opposition comes at the end, and comes out of the same place, the bottomless pit.
10. The word "*whenever*" meaning "whenever," used about five times in the New Testament, is used in relation to the end of the millennium, as well as the end of the testimony of the two witnesses.
11. They both allude to John the Baptist. Revelation 11 says the two witnesses were dressed in sackcloth, also alluding to Elijah and John the Baptist. Revelation 20 says that the millennial saints are beheaded, as was John the Baptist, who also witnessed against Israel and foretold of the coming Messiah. (Matthew 3:7)

Other than John the Baptist, symbolic of all the prophets, what other characteristics do the two witness have?

1. They are portrayed according to the model of Moses and Elijah in

Malachi 4:4-5 concerning the last days. Many of the explanations in Revelation are found in the judgments of Moses and Elijah upon Egypt, Sodom and Israel. John the Baptist came in the Spirit of Elijah. John and Elijah both dressed in sackcloth. Matthew 17:3 mentions Moses and Elijah in the mount of transfiguration, which is a picture of the kingdom in that at the end, *"they saw no man but Jesus only."* (John 17:8) They represent the law and the prophets. Luke 4:25 clearly pictures Elijah in the tribulation and says *"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land."*

2. They are likened unto a host by the language rendered *"make war"* in Revelation 11:7, as this pertains elsewhere only to an entire host as it does in Daniel 7:21.

3. Their words are like fire, as in Jeremiah 5:14, and like fire that comes down from heaven by Elijah in 2 Kings, but more so like the fire within this seal itself that comes out of the mouths of the horses in chapter 9. Hosea 6:5-7 says, *"Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me."*

4. In Revelation 11:8, *"their dead bodies shall lie in the street"* is language used as to say *"one carcass"* in the Greek. The meaning then would be that the two witnesses must stand for one people.

5. Two witnesses are like the two spies sent to Jericho who were delivered by Rahab the harlot and subsequently delivered her.

6. The two witnesses are like the host in Ezekiel 38, where the Spirit of life comes back into them.

7. The two witnesses are the two olive trees that stand before the Lord in Zechariah 4. The two olive trees is a reference to the Holy Ghost rebuilding the temple. In Zechariah, the two olive trees are Joshua the high priest and Zerubbabel.

8. They can represent the Jews and the Gentiles as two groups which work together to bring about the resurrection of the whole nation of what is Israel. These two groups to be resurrected are also seen in Revelation 6:11 as fellow servants and brethren, and in Revelation 9:11, Greeks and Hebrews, as also in Revelation 10:2 the sea and the earth. Within Romans 9-11, there is a distinction made between the Jews and the Gentiles. So too, here we have two separate witnesses who are united as one body.

9. They can represent two resurrections. One is signified by the declaration of Christ's death for us to salvation. The other is by our witness that we become as martyrs when we align ourselves to Christ's death, overcoming the world, the flesh and the Devil, as in Revelation 11:11.

10. They are clothed in sackcloth, showing a parallel symbolic meaning with that of the 144,000 who sigh and cry over the abominations in Jerusalem as

seen in Ezekiel 9:4-6. The marking is to begin at the sanctuary of God, as here when it begins with the measuring of God's sanctuary.

11. These two witnesses can also be said to be the Old and New Testament, Moses and Christ. Both point to the same way of salvation.

12. The two witnesses can be said to point to the Priest and King aspects of Zechariah 4:14, which in turn point to Christ alone.

Other than John the Baptist, symbolic of all the prophets, what else could the two witnesses allude to?

God's people are seen in two groups. They are Jews and Gentiles made one, identifying whom the two witnesses could be argued to by the following Scriptures:

Genesis 17:5 *Neither shall they name be any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee.*

Ezekiel 35:10 *Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:*

Ezekiel 37:19 *Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

Ezekiel 37:20-22 *And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.*

Isaiah 56:6-8 *"... mine house shall be called an house of prayer for all people. The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him [Christ], beside those that are gathered unto him [Christ]."*

John 10:16 *"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."*

Acts 13:46-48 *"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."*

Ephesians 2:12-14 *"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;..."*

See also Romans 3:9, 3:29, 9:24; 1 Corinthians 10:32, 12:13; Galatians 2:14,15.

The Gentiles were to be a witness in that they were to provoke the Jews to jealousy.

The millennium reign is also the time of the witness of the Gentiles, after the apostles are rejected by Israel in Acts 13:46, which says, *"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."* The testimony of the Gentiles to Israel ends as the judgment comes near. The Gentiles would be a witness in that they would provoke the Jews to jealousy. (Romans 11:11-14) And this was for a reason, even so that the Jews who were to make up all Israel might repent. So, there are two different witnesses. Yet Ezekiel 37:22 says *"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."* The first witness has only Jews and the next is the Gentiles. The Christian Gentiles provoked the Jews to Jealousy by becoming one with the Christian Jews in Jerusalem in Romans 15:26. It is when there is a total rejection of Christianity in Jerusalem that James is martyred and that Jerusalem is set in a course that ends in judgment. And this was the opinion of Josephus as to the point when the troubles started for Jerusalem. Christians were able to point out the many O'T Scriptures that supported the church of Jesus Christ in Christ's rapidly expanding non-ethnic kingdom based on faith. (Galatians 4:13) The Jews are moved with such jealousy that at the end, all which are left of the Jews is the Whore who is the system that is set out to annihilate the true church of Jehovah. In the end, only those who are of the elect of Israel are rewarded. True Israel, however, escapes the terrible judgment of God on Jerusalem.

They are *"the two olive branches"* of Zechariah 4:12. Romans 11:24-25 says, *"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."* All of Israel (Jew and Gentile) are saved at the resurrection at the end of the millennium and tribulation, when the whole nation is resurrected.

1 Timothy 3:16 says, *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."* It is interesting to note the order here where Christ is said to be received up into glory after being preached to the Gentiles. This receiving up into glory could also refer to the two witnesses at the completion of their testimony through Christ to the world. Here, all Israel is resurrected with Christ.

How could Moses and Elijah be argued to be of the two witnesses? Moses is symbolic of the witness of the disciples who witness to a generation who wandered in a wilderness and whose generations perished (Deuteronomy 18:15-18), while Elijah (in this sense in which we are speaking) is symbolic of those who did not have the same kind of testimony of God and relied more so on the Spirit alone. Moses perished with that generation whereas Elijah was in the promised land and was caught up into heaven. In both cases Israel had fallen into a state of apostasy. Here, they are worshipping other gods and killing the prophets. One represents problems from without the city while the other represents problems from within. These three OT generations under the preaching of Moses, Elijah and Christ all ended with judgment.

Revelation 11:7-10 *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 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.*

The scenario of the three- and one-half day death of the two witnesses. The 3 ½ day death of the two witnesses is a recapitulation of the first three- and one-half years, when now judgment must break forth from heaven. (Ps. 35:8, Luke 21:34) Although the actual resurrection can be argued to take place at the end of the last 3 ½ years, it is seen here mid-tribulation to show where these who have rejected Christ's message stand, and as a witness to point to the tribulation to come now forever. Here is where the fate of the wicked is sealed. At the end of the first three- and one-half years, the two witnesses have aligned themselves fully with Christ in His death, and not merely through a verbal witness. The death of Christ is mentioned in the same breath as the death of the two witnesses, verse 8. Christ's witnesses are pictured as having been overcome (Rev. 13:7 "*And it was given unto him to make war with the saints, and to overcome them*"), but this is only temporary until there is judgment on the Beast and his kingdom. (Rev. 17:14) After the Beast rises out of the pit and kills Christ's saints, he then overcomes and kills those who have no root in themselves. (Matt. 13:6)

Daniel 7:25-27 shows that the remnant saints die not only three and one half days but also three and one half years.. Daniel 7:25-27 says, "*And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*" This three and one half years that "*shall be*" refers to the

last 3 ½ years and the life of the saints who live in Jerusalem. It refers to Christian persecution by the Jews in the first 3 ½ years and those saints who served Christ, that this kingdom of the Beast might be destroyed in the end. (Daniel 7:26)

Daniel 7:21,22 reads, *"I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."* The new Jerusalem appears when that kingdom is in sight to physically appear. How this happens literally is by martyrdom where the church becomes equal with the testimony of Christ against the heathen. What is clear is that the Bride has come down (Rev. 21:2) and has appeared.

The rapture of the two witnesses is pictured in the life of Steven in Acts 7:54ff., which reads, *"... When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit..."* The Firstfruits mentioned in Revelation 20:7 are seen as dead mid-tribulation when Christ comes and will judge Israel for their rejection of His witnesses. Hereafter, Christ comes in judgment upon apostate Israel with the 144,000 as judgment is given to the saints to execute wrath during this time, as seen in Rev. 19:11-14, Daniel 7:22 (*"Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."*).

When Satan is loosed from the bottomless pit (9:1) at the beginning of the second 3 ½ years, there is seen here the end of the Firstfruit saints who are ruling and reigning with Christ (Revelation 6:11, 11:7, 2 Thessalonians. 2:3), when afterward the Beast turns his attention to the Whore (17:16).

After the two witnesses rise they reign: After the two witnesses rise in Revelation 11:11, this time is when their testimony of the Firstfruits will reign as judges. They are as judges who have heard the evidence and will now pass sentence based on their warnings to the unrepentant. This period (the second 3 ½ years) here resembles the great white throne judgment when God is separating the wheat from the tares on earth and is now passing judgment. (Matt. 13:30) Judgment starts at the same time the 144,000 of Rev. 6:11 are martyred.

Revelation 12:7-17 says: *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, which deceiveth the whole world: he was cast out into the*

earth, and his angels were cast out with him. 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, which accused them before our God day and night. 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. 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. And when the dragon saw that he was cast unto the earth, he persecuted the woman which 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. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of 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. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The witness ends at the time the world surrounds the two witnesses and kills them and then rejoices at the death of the two saints, as they give gifts to one another in their rejoicing. (Revelation 20:3, 11:9) This three- and one-half day period is seen to be at the end of the millennium when Satan is loosed to kill Christ's witnesses first. Here after, the souls under the altar have their prayers answered. (Rev. 9:13) Before this same time, the souls under the altar ask how long until the wicked are judged, when they appear as being overcome by the apostates. (Revelation 11:7, Daniel 7:17,18,21,22,25-27) Yet rather this is precisely how they will overcome, in their being aligned with Christ by their martyrdoms by becoming like Him. This is a period when there is war in heaven, as seen in Revelation 11:7, 12:7-12. The time of the millennium is before a time of judgment upon the apostates.

After the Christian persecution in Jerusalem and with the martyr of James, the great tribulation starts. It was in this tribulation of retribution when their dead that were slain by the Lord were likewise not buried, and they stunk up the city. At that time, they did not make merry over the righteous in the sense of Revelation 11:10. Rather, they took the food and belongings of the dead for themselves and fought with one another in morbid temporal satisfaction before their own deaths. In the end, those left of the remnant of Jerusalem wore clothing as good as sackcloth. (Ezekiel 7:18)

Revelation 11:8 *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

This Egypt and Sodom refers only to that city where our Lord was crucified, which is Jerusalem.

Amos 4:10-17 says: "I have sent among you the pestilence after the manner of Egypt:

your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name."

The following Scriptures show Israel to also be named Sodom: Jeremiah 23:24, Isaiah 1:10; 3:9, Deuteronomy. 32:32, 29:23-25, Matthew 10:15.

The following Scriptures show Israel to also be named Egypt: Isaiah 36:6, Jeremiah 46:13.

Revelation 11:11-12 *And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.*

The Separations Here, "Jerusalem" is not likened to a people set apart for God but to strangers of the covenants of God. Although they were, in fact, partakers of the covenant, they are now rather enemies of God and subject only to the curses of the covenant. Jesus said in John 5:46 "For had ye believed Moses, ye would have believed me: for he wrote of me." The two witnesses represent the church being separated from the unrighteous; here at this same time, the church flees into the mountains. (Matt. 24) For those in Jerusalem, they are left with only each other. This separation or rapture is seen again at the end of the Christian tribulation, when the church remains to shine as bright as the sun as the wicked are removed. As the tribulation starts, it is evident in Jerusalem that Christ and His church have overcome death and are united with Him in heaven. It is at this point when the church comes into their inheritance and it is at this point when these who died in the midst of the tribulation are "raptured" in 1 Thess. 4 and Revelation 7:14.

Seeing the resurrection of the saints. The enemies of God did not see Christ's resurrection as seen in 1 Corinthians 15:6. He only showed Himself to His brethren. Here, however, the enemies of God see these ascend after they kill them, and they are soon in great persecutions similar to those they persecuted. The resurrection that they witness is the understanding that they are doomed without Christ, whose church (the future witness on earth to remain forever) has escaped this tribulation by heeding Christ's warnings in Matthew 24, where they flee Jerusalem.

Likewise, Jesus said to the High Priest that he would see His coming, and John said that every eye would see Him. But this seeing for the unbeliever cannot be with a true understanding.

The witness of a spiritual and physical resurrection. But more than that, they have escaped by a resurrection into a new life with Christ by dying with Him and entering the fullness of Christ's New Covenant. (Romans 6:4) And this is testified by their physical as well as their spiritual death to the world with Christ.

They stand on their feet. As the two witnesses are seen to stand on their feet, John is likening them to the resurrected host in Ezekiel 37:10, where the spirit comes back into them, which host parallels the 144,000. (*"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceedingly great army."*)

Revelation 11:13 *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 affrighted, and gave glory to the God of heaven.*

The result was wrath or salvation. This section refers to the A.D. 67 conflict. In the tribulation of Revelation 11:13, salvation or destruction is the fruit of the torment in Revelation 11:10 *"they that dwell upon the earth shall rejoice over them,"*. It is important to ask ourselves if our witness brings torment. If not, then we need to make sure we are declaring the truth. We, too, will be persecuted when we declare the whole council of God according to John 16:33, 2 Timothy 3:12 and Revelation 19:10. Jesus said, *"take up your cross and follow me,"* this being an inescapable picture of testimony and torment for the Christian as regards to the physical world. These things were understood by their enemies as it was by those who persecuted Christ in Matthew 27:54: *"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."*

Hereafter, the sacrifice and oblation cease. (Daniel 9:27) Then judgment is given to the saints of God, for which they had patiently waited. (Revelation 6:11)

This three- and one-half days parallels the time the Lord was on the cross: This three and one half days these two witnesses are dead can parallel the time the Lord separated from the Father. This time was more dreadful than any words that could ever be uttered by man. During this time Christians suffered all sorts of trials and persecutions.

Revelation 22:11 shows that the second half of the tribulation is not a time

of witness but of war and removal of the non-elect:

Daniel 7:17,18 *These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

Daniel 7:21,22 *I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

Daniel 7:25-27 *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 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.*

The Martyrdom of the two Witnesses: The end of the millennium for the two witness is when the Beast rises out of the bottomless pit to kill them. However, in killing the two witnesses the Beast has guaranteed that he too, will be killed. But in truth, the two witnesses are not killed by the Beast, rather the Beast is killed when he comes against the camp of the saints. Through persecution, the new heavens and earth are established.

The life of the two witnesses: The resurrection of these saints is foremost symbolic of their union with Christ, and that they have lived and reigned with Christ a thousand years in the "*beloved City*" 20:9. They lived as their camp and beloved city was surrounded by Satan until all the wicked that came against them were destroyed. (Jesus said His kingdom is not of this world in John 18:36)

One Tenth: This tenth part of the city falling is best understood as referring to the temple grounds falling in Jerusalem, because that area made up about one-tenth of the city.

The Remnant: This remnant "*giving glory*" may refer to the very last of the elect within and without the city who call on the name of the Lord and are saved. Those of the non-elect only blaspheme. (See Revelation 16:9,11,21.) However, in the very end, that is a different story. Revelation 3:9 says, "*Behold, I will make them of the synagogue of Satan, which 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.*" Revelation 13:8 says, "*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*" Therefore, however, we can assume that if there are any who do

worship God with the saints, who have taken the mark, it is too late for them. See Revelation 14:9-12.

Two Remnants: This remnant here in Revelation 11:13 may not be the same remnant as found in 19:21 of the non-elect, but they are not the remnant of Revelation 12:17 who had fled into the wilderness. Revelation 12:17 reads *“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”*

There are two remnants seen here, the elect (12:17) and the non-elect of 19:21. which reads: *“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.”*

It is hard to say if these may have a second chance, Proverbs 1:23-33 indicates that for those who harden their hart after much reproof it is too late.

Revelation 11:14 *The second woe is past; and, behold, the third woe cometh quickly.*

Background for the seventh seal: This marks the end of the sixth seal. The early parts of Revelation 11 are used to set up a background for the reason for this tribulation and the second woe. Chapter 4 can also be seen to use the same kind of format where we have overlapping.



REVELATION 11:15-19 THE SEVENTH TRUMPET



The Seventh Trumpet

Revelation 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The Trinity: Note that "Our Lord and of His Christ" in 11:15 and 11:17 point to the trinity.

The mystery of God is finished: Rev. 10:6, 7, this mystery of God is finished revealing the work Christ did on the cross and His power over the nations. Thereby this is a key in determining that the Vials basically repeat what was done in the Trumpets.

The Second Coming: Historically, Christ has made the down payment which is a guarantee by His Holy Spirit. Historically, Christ and His church have overcome the world the flesh and the Devil and have been victorious! Historically, the seventh trump has sounded at the last judgment on the apostates is guaranteed. Idealistically, this is an ongoing reality at the last Trump and Vial on Jerusalem---and in the cross we can see Christ's ongoing triumphed kingdom. Futuristically, until the rapture the church is still at battle with sin and Satan; until the overcomers will indeed overcome; where indeed the last martyr we will sing "*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*"!!!

Parallels: Of Psalm 2 (“*The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying...*”) we see that they parallel verses 11:17 & 11:18.

Parallels: Rev. 11:15 “*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*” parallels Daniel 2:44,45 “*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. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*”

Parallels: “*The kingdom of this world are become the kingdom of our God.*” This is a very significant verse wherein the promises of God to man are fulfilled. This is a rough outline of the promises made:

1. God promised Abraham in Genesis 22:17 that his seed would possess the gates of his enemies. See Romans 4 and Galatians 3:7 for scripture that the church is Abraham’s seed.
2. God promised Moses in Numbers 14:21 that all the glory of God would fill the earth. See also Jeremiah 31:31-34, Psalm 2 & 110:1-3, Isaiah 11:9, 49:6, 54:1-3, 66:10-21, Ezekiel 14:1-5, Habakkuk 2:14, Revelation 22.
3. God promised David in Psalm 22:27&29 and Psalm 86:8-10 that the ends of the earth would worship before Him.
4. God promised David in Psalm 47, Dan. 2:34-35, 7:13, 21-22 that under us, the nations would be subdued.
5. God promised His people in Isaiah 2:2-4 that the world would have universal peace. This peace can come only through Christ. Isaiah 9:6-7, 2:9 says the zeal of the Lord shall do this.

Revelation 11:16-17 *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

Christ hast reigned: This time, John does not tell us that they cast their crowns down, and it says that Christ hast reigned, not will reign. By verse 17, we understand that Christ “*hast reigned,*” showing that the time of the millennium and the tribulation has passed, and that Christ is now victorious.

Revelation 11:18 *And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants*

the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Psalm 2: This verse concerning the angry nations is also reminiscent of Psalm 2, and also Acts 4:26, 27: *“The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. ²⁷ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ...”*. At the cross we can also see absolute victory.

Recapitulation: Great White Throne Judgment: By the language here, it becomes obvious that these verses are referring to the time of the great white throne judgment, as seen in Revelation 20:11-15. This is at the end of the millennium and the tribulation.

These that "destroy the earth": These that "destroy the earth" refer to those who make the earth an unfit place for sound doctrine, and therefore bring on confusion bringing on persecutions from devils. So to is it with men as it is within the church. Those kinds of days became as the days of Noah before the flood.

Revelation 11:19 *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The Ark is seen: God is calling Israel to remember the Ark of His testament as He brings down *“lightnings, and voices, and thunderings, and an earthquake, and great hail.”* Daniel 9:27 says *“And he shall confirm the covenant with many for one week”*

The Ark is seen: In the center of it all is the law which we have before us today, the word of God. Likewise, now the temple is opened and the full representation God is seen in His church the Bride of Christ. Therefore we enter the New City in all its fullness at the end of our testimony that Jesus is Lord of all!

The Seventh Vial

Revelation 16:17-21 *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. ¹⁸ 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. ¹⁹ 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. ²⁰ *And every island fled away, and the mountains were not found.* ²¹ *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 thereof was exceeding great.*

Here the seventh trumpet of 11:15-19 parallel chapters 21-22: We see here that “*Every valley [has been] exalted, and every mountain and hill [has been] made low : and the crooked shall be made straight, and the rough places plain:*” .

The End: The time of the dead to be judged has come as in the end of the millennium. (20:11) This is the end of the world, and of all opposition against the Gospel forever. The Ark is seen in heaven paralleling Rev. 22 John seeing the New Jerusalem. Now the plagues will be doubled in the vials, and at the end of the vials we read that God will remember Babylon again “*to give unto her the cup of the wine of the fierceness of his wrath.*” 16:19. There is no happy ending for Babylon, and God will continue to remember her throughout eternity “*to give unto her the cup of the wine of the fierceness of his wrath.*” .



REVELATION 12:1-6 THE FIRST VISON OF THE WOMAN



Commentary

Revelation 12:1,2 *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: 2 And she being with child cried, travailing in birth, and pained to be delivered.*

Her Crown: Here the woman is introduced not apart from her children, but with a crown of twelve stars as well as in travail. From Old Testament Israel was to come a true representation of Jehovah. This was seen first in Jesus Christ, however the plan and purpose of God was that Israel herself was to be a true representation of Jehovah. This meant not only for great trials and change in Israel, but for a separation of true Israel from false Israel.

The Woman: This woman represents Jerusalem and the covenant people of God by faith. Galatians 4:26 *“But Jerusalem which is above is free, which is the mother of us all.”* In that there are twelve tribes symbolized as a crown of stars upon her head, the woman must represent true OT Israel from where Christ has come as also outlined in Matthew chapter 1. Here the woman in 12:6 is described as follows: *“the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. ... 14 from the face of the serpent.”* The Woman has to do with the story of the end of the Millennium.

Her Seed: The child "her seed" first represents Christ, but it also represents Christians. Her seed in 12:17 is described as follows: *“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”* Her seed is the people coming into the New Jerusalem who are the elect.

The way *“her child was caught up unto God, and to his throne”* is the same case as it was for Christ as it was for the two witness back in 11:12 *“they ascended up to heaven in a cloud; and their enemies beheld them”*. And this is likewise the case where *“the dragon was wroth ...and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”*, where these are likewise Christians.

Her Labor: This woman is pictured as a type of Sarah who labors and travails until she brings forth Christ in the fullness of time. Then is a strong testimony of Christ in the world brought forth in labor, in the 144,000 (12:17) for the rebirth of Israel.

Agar: Prior to this, they struggled as with Agar until Isaac was brought forth through Sarah. (Gal. 4:25, Isaiah 5:4) Those who were brought forth of that age became part of His body as a mature Church. (John 16:20-22; Isaiah 54:1ff, 66:1ff, Rev. 12:5)

Mary: Chapter 12 can also represent Mary, who gave birth to Jesus, where more specifically verse 1 refers directly to Mary at the time when the sign of the Virgin was in the sky with the moon positioned under her feet and the sun over her signifying the day Christ was born, 3 BC, Sept. 11, between 6.15 to 7:45 p.m. This is the only day in the year that this could have taken place. (See Ernest L. Martin and David Chilton.) These "signs in heaven" can refer to the Zodiac in a time before it was corrupted by fortune tellers, which can be made to resemble the story of the Bible by signs in the heavens. Henry Morris, one of the founders of creationism, has written on this topic in one of his books.

This would put the thief coming to Jerusalem and Cestius at around 69 years after Jesus was born.

Revelation 12:3-4 *And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

Ideological: If we say that Revelation 12:4 refers simply to Mary and the person of Christ, this does not fit in chronological order because the murder of Rachel's children by Herod (verse 3-4) (See Matt. 2:18 & Jeremiah 31:15 about Rachel's children.) was after the birth of Christ.

Historically the time of Mary's fleeing into Egypt is not what John is driving at here. John's writings in Revelation are explaining things of Christ.

The Child as The Elect: The fullness of the kingdom of God is in the child who is being birthed. Therefore, these falling stars (Jude) are certainly not of the elect. This 1/3 of the stars are apostates that are cast to the ground. They represent that 1/3 of Israel as spoken of throughout as those under judgment in the first half of the tribulation who will enter apostate Jerusalem for protection from Rome. These stars are at war with the stars around the women's head. Israel is going through a process of judgment, sanctification, as

a nation and make them truly holy, Daniel 8:10, 11:35, 12:3, 10.

Jeremiah 31: Rev. 12:4 seems to reference Jeremiah 31, showing that this rather refers to the death and resurrection of the nation.

Jeremiah 31: "At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; (See Rev 12:6.) even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, (They will come into the new Jerusalem) and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. "Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for

him; I will surely have mercy upon him, saith the LORD. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

The Red Dragon: This Red Dragon represents Satan, who secondly represents seven Caesars of Rome with a total of ten Caesars altogether.

He Drew: The word "drew" or "dragged along" here would imply deception and this was the case for all those who would reject the message of the Christ and His kingdom and follow Old Testament Israel to become worldly minded being cast down to the earth. They wished to become like Rome calling Caesar their only King.

His Tail: The Devil here casts a third of the stars down to the ground, and then as we come to Daniel 8:10-14 we see that he tramples upon them. In that they are cast down also refers to them having crucified their Christ and blaspheming their Holy Spirit. Hebrews 10:26ff

Scorpions: This tail is also seen among the scorpion devils among the apostates in the fifth and sixth seals, where they also could be said to kill a third of apostate Israel in 9:18 which reads *"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."*

Daniel 8: The casting down of these stars also shows their resemblance to the stars that will be cast down spoken of in Daniel 8:10-12 as follows: *"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." See also Daniel 12:7. In that they were cast to the earth, this means that they were forced to deal with their self-inflicted blindness when they were then trampled upon, as in Daniel 8:7.*

Fallen Angels: In Rev. 12:3-4, stars here can also refer to the fallen angels. However, angels by themselves really have nothing to do with the primary thrust of the message in chapter 12. Rather, what is in view is the people of Jerusalem who these angels represent.

The Zodiac: The third of the stars can refer to a third of the Zodiacal stars which are at the serpent's tail: four out of the twelve signs come after him.

Beast Crowns: This Beast here has seven crowns, whereas the Beast in the beginning of the next chapter has ten crowns. This is indicating that this Beast is symbolic of seven of the kings while the next chapter is symbolic of all of them, including the three Caesars during the civil wars.

Revelation 12:5-6 *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. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

The Reign of Christ: Note here that Christ is spoken of as on the throne, where He rules immediately after His ascension. The conquering in Rev. 6:1 pertains to the plan of God being worked out in the earth till Christ has put all His enemies under His feet with the help of His people until the destruction of the OT temple in Jerusalem AD 70. Those that opposed the ruling "holy child" in Acts 4:27 (explaining Psalm 2) are said to be Pontius Pilate with the Gentiles, or Rome (Rome is also referred to as the Gentiles in Rev. 11:9), and the people of Israel.

The Reign of the 144,000. The true church is seen to reign at the end of each exhortation to the seven churches in the beginning of Revelation 1-3. The child and His reign here therefore not only pertains to Christ but to His church. In that her "*child was caught up unto God, and to his throne*" this refers to the rapture at this time in an idealistic sense. We know this because in the next verse the women is seen fleeing from Jerusalem into Petra, the church is still on earth. Today we can understand that the rapture will be literal as we wait for the coming of the Lord. The child also refers to that part of the church that was martyred while the women refers to that part of the church that remained. In the future the rapture must refer to all the church, but this means that all the church will be martyred, 1 Thess. 4, 1 Cor. 15. As the church becomes sanctified and holy hating sin they preach the Gospel until every soul is saved, and the wicked at the apostates become tormented as with those under the Gospel of the two witnesses. At that time there is this kind of everlasting end of the age looking at the rapture through the eyes of John. **For the church to be truly glorified it must be through martyrdom and not a simple change in which there is no glory given to Jesus Christ.**

Birth of The Child: The birth and being caught up refers to life in the New Jerusalem. The New Jerusalem is the *already* reality of our atonement with Jesus Christ, while the *not yet* refers to becoming martyred. John 16:21-23 says "*Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing.*"

"[C]aught up unto God and to His throne." This being caught up refers to overcoming the Devil even unto martyrdom and being made like Christ. But it also refers to the church position in Christ being made perfect by trials. 1 Thess. 4:16 and 1 Cor. 15:53 also speak of being caught up. This has also something to do with martyrdom as well, but likewise also has to do with the church being made like Christ. And this is despite those who believed earthly Jerusalem needed to be defended from Rome in AD 66 and would persecute Christianity for abandoning her.

We read here that the child is caught up unto God, but not everyone is caught up as can be seen here. The woman and the remnant flee into the wilderness, where she hath a place prepared of God, that they should feed her there through the second half of the tribulation, 12:6. So being caught up as is the perfect type of representation for the seed does not always mean there has to be literal martyrdom. If they did not flee into the wilderness they would have been martyred, so they are in the same place as was the child or the two witness who were caught up regardless. Idealistically they are as martyrs because they are a people who have the cross in their life and serve sin no more. Jesus is Lord of all in the way they live their life. Here the church must continue while wicked must be rooted out of the world. 1 Corinthians 1:18 says: *"For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."* This reading is the same as KJV-TR-MT.

Revelation 12:6 *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*

Similar to the time of Elias The 3 1/2 year period of after the woman flees seen here closely parallels the life of Elias as told in Luke 4:25 *"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land,"* found in 1 Kings 17:3-6. After Elias was fed by ravens during the famine, he killed all the prophets of Baal in Israel, all at one time.

"Flee" in context as used elsewhere in apocalyptic sections

Matthew 10:23 *But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*

Matthew 24:16 *Then let them which be in Judaea flee into the mountains:*

Mark 13:15 *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:*

Luke 21:21 *Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.*

Revelation 18:4 *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*



REVELATION 12:7-17 THE SECOND VISION OF THE WOMAN



Revelation 12:7 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*

Recapitulation: What we have here now is a recapitulation of verses 1-6.

War in Heaven: This starting with a war in heaven has to do with the Gospel and our spiritual warfare with the dragon. Ephesians 6:12 says: *“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.”* This war can be said to begin as the Gospel goes forth.

Recapitulation: This war starts back in verse 4. Verse 7 starts over again from another perspective using another example. In the first version Christ and Mary are the example for which a prophecy is built. In this second version the fall of Satan and his angels from heaven is the example that is used. Just as the time of the birth of Christ can be derived from the women so to we could conclude that 1/3 of the angels literally fell from heaven. Therefore, we can conclude that the change-war of the church is just as momentous as these signs. Indeed, the war Christians wage are not against men so much, but rather foremost against these powers in heavenly places, Eph 6.:11, 12. This war has been going on since Adam.

The angles represent powers: The angels at war here concern those powers, either of the dragon, or the powers at the command of Christ, Daniel 10:21, 12:1. Although angels are involved in influencing both sides behind the scenes, the war is really fought on earth among men by prayer or if they do not pray it is lost by deception. Revelation 12:11 says *“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.”*

The War in Heaven: The end result of this war is that the elect come forth into the kingdom of the Father and the tares are cast into the furnace. The fight is for who will rule the world and with what authority.

Time Mark: Satan is cast to the earth as seen in verse 14 which shows us that it was the beginning of the 3 ½ years for the second half of the seven-year tribulation when the Whore is thrown off the Beast.

Gog and Maygog: The opposition here is recapitulated again in Revelation 20:7-9, where Gog and Magog (which is apostate Israel) go to battle against the camp of the saints.

Is this a war between true and false Israel? This war is a spiritual battle between the true and the false Israel and can be verified by verses 8, 9 and 10 below.

In verse 8, Satan is cast out of heaven where Jewish deception, when it is cast down, becomes Roman persecution in Jerusalem. The stars cast down in Daniel refer to the fall of Israel for its rebirth.

In verse 9, the deceivers of the whole world are cast down, here not referring to Rome but the synagogue of Satan (Rev. 2:9,3:9), which at this point is apostate by Israel's own standards.

In verse 10, the accuser of the brethren is cast down. This unmistakably refers to the spirit of the Antichrist within false Israel, as they are the false accusers of the brethren who must be cast down if true Israel is to be known in the world as true. Rome is not the accuser of the brethren.

War From True Israel: True Israel must overcome by the blood of the martyrs and by their testimony in the face of execution by those that are opposing the Gospel. This persecution is thrust upon them by the Jews before she is cast down off the Beast.

Revelation 12:8 *And prevailed not; neither was their place found any more in heaven.*

Cast Out: Satan is cast out of heaven as he is no longer the prince of the power of the air in respect to holding a position of any Scriptural authority, especially in regard to salvation. This is false Israel being cast out of the temple in heaven, where likewise they are persecuted by Rome, being also cast out of their earthly temple so they can no longer deceive the world.

Revelation 12:9 *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

When are they Cast Out? The time that these stars or these angles are cast down to the earth is when they reject the Christ and the Gospel. After they are cast out they jealously persecute true Israel. Finally, in the end in chapter 12 the woman flees into the wilderness or martyred.

Cast out equals Bound for 1000 years: Revelation 20:3 says regarding the dragon, that old serpent, which is the Devil, and Satan “*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.*” And Revelation 20:8 says “*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.*” In Revelation 12:9 Satan is cast to the earth, but he no longer has authority to deceive with a false Gospel. As the thief coming approaches Jerusalem in AD 66 there is the deception where Satan can give a false message with his alternative High Priest and promises to become independent from Rome as a heavenly authority in the earth. Those who have no faith in Christ will believe him.

Why is Jerusalem under Wrath? The reason for this war is that the Devil has his seed united with the world to produce a deception which would overturn world thinking to become as it was before the flood. That is ultimately that might makes right. These must be overthrown by God so that redemption and the true Gospel and the true people of God will be clearly seen in heaven and on earth. That truth and judgment be made manifest and the whole word be made accountable to God.

Revelation 12:10 *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, which accused them before our God day and night.*

Satan is in the Lake of Fire: When Satan is loosed, as we can see from 12:12 Satan “*knoweth that he hath but a short time.*”. At this point the salvation in verse 10 has to do with the Gospel now having superior authority in the earth. Jesus said that He saw Satan fall from heaven (Luke 10:18) and this was when the Gospel had Scriptural successes among God’s people. The point where Satan is in the Lake of fire ideologically is when there is no more temple for him to deceive the world and say that his Messiah is now coming into the temple of God in earthly Jerusalem.

Revelation 12:11 *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.*

These are among the most important words in Scripture!

Overcoming: Christ was to be wounded in the heel (Genesis 3:15) but the Devil was to be wounded in his head. Satan is defeated before the cross in Christ’s ministry, and further along they continue to overcome him by the fact

that Israel not only receives the good news of the Gospel in Luke 10 but that the church will become like Christ in the earth. Most importantly Satan was overcome in the cross.

Revelation 12:12 *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.*

They will now flee. How can heaven rejoice as wrath comes down and they must flee? Because here there is coming an absolute separation between the sheep and the goats where the true new Jerusalem is now being made clearly visible. This is when the Christians fled from Jerusalem to Petra.

Earth and Sea: The earth and the sea refer to those areas in the next chapters controlled by the sea and land Beasts.

Revelation 12:14 *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.*

Two Wings: These two wings (as with the flood) likely refer to the two legions that came against Jerusalem, one under Florus to raid the upper market and one under Cephass, giving the Christians ample warning to flee from Jerusalem to the mountains and to the wilderness. Wings can refer to flanks in an army, while a great eagle is the sign for Rome. The place where they are to fly, into the wilderness, is repeated in the Gospels. In 2:17 they are promised hidden manna and the rod to rule the nations with (Rev. 2:26).

Revelation 12:15 *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

A Flood: Satan casts out a flood, which refers to the sea which refers to the Roman army after the woman, that she might be carried out of the world by this flood. This flood is also seen in Daniel 9:26: *“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 thereof shall be with a flood, and unto the end of the war desolations are determined.”*

Revelation 12:16 *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.*

The Earth: The earth here is Jerusalem who has Rome’s full attention.

Revelation 12:17 *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

As the red sea flood swallowed up the enemies of God and provided an escape, so to the same is true here.

