

# The Book Of Revelation

(**Bold type** and underlining of scripture text have been added for emphasis)

(Your questions and comments are welcome)

**Note: It is most important to understand that the book of Revelation does not list the scenes and events in the same order in which they will actually occur.**

**Outline for this study of the book of Revelation**-pages 1, 2, and top of page 3.

**Chapter one provides an introduction to the book.**

**The Revelation is given by God: V-1**

- To Jesus Christ. V-1
- To show to his servants. V-1
- Things present and future. Vs.1, 19
- Communicated by his angel. V.1
- To his servant John. V. 1
- John records this word from God and this testimony of the Lord Jesus and all things that he saw, and sends it to the 7 churches that are in Asia. Vs. 2,4,9,11

**John saw seven candlesticks, and in the midst of the candlesticks he saw the Son of man, who had seven stars in his right hand.**

- The seven candlesticks are the seven churches. V. 20
- The seven stars are the angels of the seven churches. V. 20
- The Son of man is “The first and last”; the one who lives, was dead, lives forever, and has the keys of hell. Vs. 17,18 (On pages 3 and 4 of this study.)

**Chapters two and three describe:**

- **The spiritual condition that prevails in each of the seven churches of Asia.** (Bottom of page 4 through top of page 10 of this study.)
- **Who inherits in the kingdom of God and of Christ.** (Middle of page 17 through the middle of page 24 of this study.) (*An excerpted passage*)

**A brief consideration of the church, its foundation, and its future is inserted.** (Page 10 through the middle of page 17 of this study.) (*An excerpted passage*)

**Chapter four introduces “*Things that must be hereafter.*” V. 1**

- Chapter four presents the twenty-four elders and the four beasts around the throne in Heaven worshipping and praising God. Reference is made to them in subsequent chapters as they serve God in relation to scenes and events occurring at the end of the present age.
- All scenes and events in chapters four through twenty-two, except for those referenced in verses seven through ten of chapter twenty, occur near the time of the Lord’s return. (Middle of page 24 to top of page 25 of this study.)

**Chapter five introduces the book sealed with seven seals, which contains the judgments that will occur on earth *during the time of the***

**“great tribulation”, and the “day of the Lamb’s wrath.”** (Top of page 26 to bottom of page 26 of this study)

**Chapter six describes the events and scenes *when seals one through six are opened by the Lord Jesus, the Lamb who had been slain.***

- **Seals one through four describe the judgments that occur during the “great tribulation”.**
- **The fifth seal identifies those who are killed during the “great tribulation” as being those who are faithful to keep the word of God. They enquire of the Lord as to when **their blood** will be avenged on “**them that dwell on the earth.**”**
- **When the sixth seal is opened, the sun will become black, the moon will become as blood and the stars of Heaven will fall to the earth. *These celestial happenings announce that the day of the Lamb’s wrath has come*-Rev. 6:12 through 17. *Also, these celestial events occur immediately after the tribulation and they signify that the coming of the Lord is near.* See Matt 24:29-31. (Bottom of page 28 through top of page 29 of this study.)**

**Chapter eleven, verses 2 through 13, and chapters twelve and thirteen describe scenes and events *immediately prior to, and during the “great tribulation”.*** The things in these three chapters *correspond in time to the scenes and events of seals one through five in chapter six.* (Middle of page 29 to the middle of page 37 of this study.)

**Chapters seven and fourteen describe the interim between the “great tribulation” and the “Lamb’s wrath”.** (Middle of page 37 to top of page 41 of this study.)

**Chapters eight, nine, fifteen (Vs. 15 through 18.) and sixteen (Vs. 1 through 16.) describe the *Lamb’s wrath being poured out upon the earth and its inhabitants.*** (Top of page 41 to middle of page 45 of this study.)

**Chapter eleven (Vs. 15 through 18.) and chapter sixteen (V.17) announce *the end of the Lamb’s wrath upon the earth, and also that the kingdoms of this world have become the Lord’s, who will reign forever.*** And, that the time has come *for judgment of the dead and reward of the Lord’s servants, and the saints that fear His name.*

**Chapters sixteen (Vs.18 through 21.), seventeen, and eighteen describe Babylon and announce and explain Babylon’s fall.** (Middle of page 45 to top of page 53 of this study.) (*An excerpted passage*)

**Chapter nineteen (Vs. 1 through 6.) corresponds with chapter eleven (Vs.15 through 17.) and chapter fifteen (Vs. 2 through 4.) in that these three passages are scenes in which the Lord’s people are rejoicing and praising the Lord *because he has destroyed all opposition in the earth, both His and theirs, and has begun to reign.***

**Chapter nineteen (Vs. 7 through 21.), chapter twenty (Vs.1 through 5.), chapter fourteen (Vs. 14, 15) and chapters 21 and 22 describe the**

**coming of the Lord, and events and circumstances related to it.** (Page 53 to bottom of page 61 of this study.) (*An excerpted passage*)

**Chapters 21 and 22 provide particular detail concerning *the New Jerusalem*.** (Page 72 through top of page 73 of this study.)

**A brief consideration of *judgment* and *reward*.** (Bottom of page 61 to bottom of page 65 of this study.)

**Can the Lord's children come under punitive judgment for sin, and if so, what is the penalty?** (Bottom of page 65 through page 71) (*Excerpted passage*)

**Chapter 20 (Vs. 6 through 10) refers to *reigning with Christ* during the 1000 years, and *the final judgment of Satan* and *of those who are deceived by him*.**

***God's ultimate purpose with man is realized.*** (Top of page 72 through page 73 of this study.)

**We will now consider the subject matter of the Book of Revelation.**

### **The Book of Revelation is: Revelation 1**

<sup>1</sup> The **Revelation of Jesus Christ**, which God gave unto him, to shew unto **his servants** things which must shortly come to pass; and he sent and **signified it by his angel** unto **his servant John**:

<sup>2</sup> Who bare record **of the word of God**, and of **the testimony of Jesus Christ**, and of all **things that he saw**.

### **It is written to: Revelation 1**

<sup>4</sup> **John to the seven churches which are in Asia**: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; ...

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last: and, **What thou seest, write in a book, and send it unto the seven churches** which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea

### **Revelation 22**

<sup>16</sup> I Jesus have sent mine angel to testify unto you these things **in the churches**. I am the root and the offspring of David, and the bright and morning star.

**It is significant to note that *the book of Revelation is addressing (in particular), the “seven churches which are in Asia”* (chapter 1, vs. 4 and 11), and more generally, the “churches”** (chapter 22, v 16). ***And of equal significance, we are told at: Revelation 1***

<sup>3</sup> Blessed is he that readeth, and they that hear the words **of this prophecy**, and **keep** those things which **are written therein**: for the time is at hand.

### **Revelation 22**

<sup>7</sup> Behold, I come quickly: blessed is he that **keepeth** the sayings of the prophecy of **this book**.

<sup>12</sup> And, behold, I come quickly; and my reward is with me, to give **every** man according as his work shall be

While a major portion of the book is explaining events and circumstances *closely related, in time, to the return of the Lord Jesus*, chapters one, two, and three are describing *conditions that exist in each of the seven churches of Asia*. Also, we learn of the benefits of **inheriting in the kingdom of Jesus Christ (1:9), and of God (12:10)**. **The inheritance will be received at a time *in close proximity to the coming of Christ*.**

**John, who saw and heard, and accordingly, recorded the things that are the subject matter of the book of Revelation, heard a voice and we read at:**

#### **Revelation 1**

<sup>12</sup> And I turned to see the voice that spake with me. And being turned, I saw **seven golden candlesticks;**

<sup>13</sup> And **in the midst of** the seven candlesticks **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

<sup>14</sup> His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

<sup>15</sup> And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

<sup>16</sup> And he had in his right hand **seven stars**: and out of his mouth went a **sharp twoedged sword**: and his countenance was as the sun shineth in his strength.

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

<sup>18</sup> I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

<sup>19</sup> Write the things which thou hast seen, and the **things which are**, and the **things which shall be hereafter**;

<sup>20</sup> The **mystery of the seven stars** which thou sawest in my right hand, and **the seven golden candlesticks**. The **seven stars** are **the angels** of the seven churches: and the seven **candlesticks** which thou sawest **are the seven churches**.

**John saw the Lord Jesus (“one like unto the Son of man”; “the first and the last”; “he that liveth, and was dead”; “alive for evermore”; and has “the keys of hell and of death”), in the midst of seven golden candlesticks. He had in his right hand seven stars, and out of his mouth went a sharp two edged sword. *Further, we are told that the stars in his right hand are the angels of the seven churches, and the candlesticks are the seven churches.***

**The conditions prevailing in each of the seven churches.**

**What did the Lord see when He looked upon:**

***The church at Ephesus?***

#### **Revelation 2**

<sup>1</sup> Unto the angel of the church of Ephesus write; These things saith he that holdeth the

seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

<sup>2</sup> I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

<sup>3</sup> And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

<sup>4</sup> Nevertheless I have somewhat against thee, **because thou hast left thy first love.**

<sup>5</sup> Remember therefore from whence **thou art fallen**, and **repent**, and do the first works; or else I will come unto thee quickly, and will **remove thy candlestick** out of his place, **except thou repent.**

<sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

- **They patiently labored for the sake of His name.**
- **They recognized and exposed those who, falsely, claimed to be apostles.**
- **They, as also did the Lord, detested the deeds of the Nicolaitanes** (those who sought to exercise dominion over other people, see 1 Peter 5:3 and 3 John 9).
- **They had left or deserted the Lord as their first love.** (*It is important that we realize that we can vigorously pursue “the Lord’s work” while, at the same time, our love and devotion has shifted to someone or some thing other than Him. It could be the “Lord’s work”*).

**Jesus said to His disciples at: John 14**

<sup>21</sup> He that **hath my commandments, and keepeth them**, he it is **that loveth me**: and he **that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.**

(It has been said that to keep the commandments of God is Old Testament. See 1 John 2:3-6 and Rev. 22:14)

**The Lord calls on the brethren at Ephesus** to repent, and if they do not repent He will “remove thy candlestick out of his place”. It is significant that, as we read at verse 20 in chapter 1, the candlestick is the church. The candlestick is that which gives forth light. At Rev. 11:4, the two witnesses who will prophesy for 3 1/2 years are referred to as “the two candlesticks standing before the God of the earth”. **Light is addressed: Luke 11**

<sup>33</sup> No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

<sup>34</sup> The light of the body is the eye: therefore when thine eye is **single**, thy whole body also is **full of light**; but when thine eye is **evil**, thy body also is **full of darkness**.

<sup>35</sup> Take heed therefore that the light which is in thee be not darkness.

**Also, we read at:**

**John 1**

<sup>4</sup> In him was life; and the life was the light of men.

**And at: John 8**

<sup>12</sup> Then spake Jesus again unto them, saying, I am the light of the world: he that **followeth me shall not walk in darkness**, but shall have the **light of life**.

- What happens to a body of “believers” when the Lord removes their candlestick?

### *The church in Smyrna.*

#### **Revelation 2**

<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

<sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art rich) and I know the **blasphemy of them which say they are Jews, and are not**, but are the synagogue of Satan.

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: **be thou faithful unto death, and I will give thee a crown of life.**

- **He saw their works, and clearly, He was pleased.**
- **They were enduring intense trial that will include imprisonment and death.**
- **They were experiencing material poverty, but they were spiritually rich.**
- **He saw a people with whom He had satisfaction, and who would be worthy of reward because of their faithfulness, even unto death. (2**

#### **Timothy 3**

<sup>12</sup> Yea, and all that will live godly in Christ Jesus shall suffer persecution).

- **He saw the vilification of His name by those who say they are circumcised of heart when, in fact, they are not. (Romans 2**

<sup>28</sup> **For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:**

<sup>29</sup> **But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.)**

### *The church in Pergamos.*

#### **Revelation 2**

<sup>12</sup> And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

<sup>13</sup> I know thy works, and where thou dwellest, even where Satan's seat is: and **thou holdest fast my name, and hast not denied my faith**, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup> But I have a few things against thee, because thou hast there them that hold the **doctrine of Balaam**, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

<sup>16</sup> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

- **They had not denied the faith, even when confronted with death. However, Satan has ground in some of them.**
- **Some “hold the doctrine of Balaam”, which is a lack of separation from defilement. It is significant that the doctrine that caused Israel to stumble has application to the church.** (Above we read that the church at Smyrna had

those who said they were Jews and were not, but were of the synagogue of Satan. There will be other references related to the Old Testament and to Israel that we will briefly consider further into this study.)

- **There were some in the church that held the doctrine of the Nicolaitanes, which doctrine was briefly explained above.**

**The church bears responsibility** to not allow these false doctrines that have detrimental and leavening affect on the body as a whole. Thus, the church is called on to repent, and correct the situation, or else, the Lord will intervene with the sword of his mouth. (In reference to the “sword”, we read at:

#### **Hebrews 4**

<sup>12</sup> For **the word of God** is quick, and powerful, and sharper than any **twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a **discerner of the thoughts and intents of the heart**.

#### **Ephesians 6**

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

**This suggests** that the Lord will deal with the church, in a firm manner, with and according to His word.

#### ***The church in Thyatira.***

#### **Revelation 2**

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

<sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

<sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce **my servants** to commit fornication, and to eat things sacrificed unto idols.

<sup>21</sup> And I gave her space to repent of her fornication; and she repented not.

<sup>22</sup> Behold, I will cast her into a bed, and **them** that commit adultery with her into great tribulation, **except they repent** of their deeds.

<sup>23</sup> And I will kill her children with death; and **all the churches** shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

<sup>24</sup> But unto you I say, and unto the rest in Thyatira, **as many as have not this doctrine**, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

<sup>25</sup> But that which ye have already hold fast till I come.

- **There were those brethren at Thyatira who were increasing in spiritual attributes: works, charity, faith, and patience. But also, there were those of God’s servants who were being seduced or led astray from the way of the Lord by “that woman Jezebel”. (In the Old Testament, Jezebel caused false accusations to be brought against Naboth, an Israelite, resulting in Naboth’s death. King Ahab, Jezebel’s husband participated in her wickedness by receiving personal benefit from Naboth’s death.) **Here the Lord’s servants are allowing****

themselves to be drawn into the wickedness propagated by “that woman Jezebel”. While the Lord called for repentance by the church at Pergamos, here He says that Jezebel was given opportunity to repent and she would not. Therefore, He will “cast her into a bed”, which suggests that she will not be restrained, and those servants who commit “adultery” with her will be cast into great tribulation, unless they repent.

- While the Lord expresses some displeasure with the church, He is not dealing with the church, collectively, but instead, He is holding before them individual accountability and encouraging those who “have not this doctrine” to hold fast until He comes.

### *The church in Sardis.*

#### **Revelation 3**

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that **thou hast a name that thou livest, and art dead.**

<sup>2</sup> **Be watchful**, and strengthen the things **which remain**, that are **ready to die**: for I have not found thy works perfect before God.

<sup>3</sup> Remember therefore how **thou hast received** and heard, and **hold fast**, and **repent**. If therefore thou shalt not **watch**, I will come on thee **as a thief**, and thou shalt not know **what hour** I will come upon thee.

<sup>4</sup> Thou hast a **few names** even in Sardis **which have not defiled their garments**; and **they shall walk with me in white**: for **they are worthy**.

- **The church, generally, while it claims a name, has become so defiled that it is spiritually dead. This condition is addressed at: Ephesians 5**

<sup>8</sup> For **ye were** sometimes darkness, but **now** are ye light in the Lord: **walk** as children of light:

<sup>9</sup> (For the fruit of the Spirit is in all goodness and righteousness and truth;)

<sup>10</sup> Proving what is **acceptable** unto the Lord.

<sup>11</sup> And have **no fellowship** with the unfruitful works of darkness, but rather reprove them.

<sup>12</sup> For it is a shame even to speak of those things which are done of them in secret.

<sup>13</sup> But all things that are reprov'd are made manifest **by the light**: for whatsoever doth make manifest **is light**.

<sup>14</sup> Wherefore he saith, **Awake** thou that sleepest, and arise from the dead, and **Christ shall give thee light**.

<sup>15</sup> See then that ye **walk** circumspectly, not as fools, but as wise,

<sup>16</sup> Redeeming the time, because the days are evil.

<sup>17</sup> Wherefore be ye not unwise, but **understanding what the will of the Lord is**.

<sup>18</sup> And be not drunk with wine, wherein is excess; but be **filled with the Spirit**;

- **The church is exhorted to strengthen those things that remain, but are ready to die.**
- **There are a few individuals, “even in Sardis”, who have not defiled themselves, and only they are worthy to walk with the Lord in the inheritance described in Rev. 3:5.** (There will be further consideration of this point when we discuss inheritance.)

### *The church in Philadelphia.*

#### **Revelation 3**

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

<sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

<sup>9</sup> 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.

<sup>10</sup> **Because thou hast kept the word of my patience, I also will keep thee** from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

<sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

- **The church had some strength, kept God’s word, and had not denied His name. The Lord finds satisfaction with this church, whereas, with the exception of the church in Smyrna, in the other churches that have been considered, His pleasure was only with individuals who were faithful.**
- **Because “they kept the word of my patience” (faithfulness), they would be kept from the “hour of temptation” that is to come upon them that dwell on the earth.** (This particular time of judgment will be considered later.)
- **They are encouraged, in view of the Lords coming, to hold fast what they have, “that no man take thy crown”.**

### *The church of the Laodiceans.*

#### **Revelation 3**

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

<sup>15</sup> I know thy works, that **thou art neither cold nor hot: I would thou wert cold or hot.**

<sup>16</sup> So then **because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.**

<sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest not** that thou art wretched, and miserable, and poor, and blind, and naked:

<sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

<sup>19</sup> **As many as I love, I rebuke and chasten: be zealous therefore, and repent.**

<sup>20</sup> Behold, **I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.**

- **They viewed themselves, because of their abundant material possessions, as not having need. They were blinded to their spiritual needs, by depending on and being occupied with their material things, thus, they had turned from their devotion and commitment to the Lord.**
- **They were “lukewarm” which the Lord equates with the taste of lukewarm water. The Lord’s advise to them was to procure from Him the true riches; white raiment that their nakedness might not appear. We read at Rev.19:8 that it was granted that the Lamb’s wife be arrayed in fine linen, clean and**

white, which is the righteousness of the saints; and, an anointing of their eyes that they might receive their sight. Also, the Lord said that “As many as I love, I rebuke and chasten”, and this to the end that they might repent. If any man would invite Him in, He would enter, that He and they might dine together. It should be noted that the Lord’s appeal is to individuals, and not to the church, collectively.

**The church, its foundation and its future will be briefly considered.**

*It is not uncommon that when the seven churches are discussed they are explained in the context of what we see scattered throughout America.*

The local church is described as a group of people who commonly gather together on one or more occasions during the week, in a particular location. *The group is often said to consist of “true believers” (those who are born again), and “mere professors” (those who are not born again).*

While this may well be true in reference to what we observe about us today, *when the scripture refers to churches, it has in view the Lords people* (those who have come to Christ, or are saved by grace, through faith—Eph. 2:8), and live in a particular location, such as a city or other community. *We must adhere to the scriptures definition of the church or churches. In this regard, we read at: Ephesians 1*

<sup>22</sup> And hath put all things under his feet, and gave him to be **the head** over all things to **the church**,

<sup>23</sup> Which is **his body**, the fulness of him that filleth all in all.

**1 Corinthians 12**

<sup>13</sup> For **by one Spirit** are we all baptized into **one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been **all made to drink** into **one Spirit**.

*This is the church referred to in scripture*, whether of God’s children in the universal or the local context. That is not to say that those who do not believe do not come into the midst of God’s people who are “**his body**”.

**That they do is expressed at: 1Corinthians 14**

<sup>23</sup> If therefore **the whole church** be come together into one place, and all speak with tongues, and **there come in those that are unlearned, or unbelievers**, will they not say that ye are mad?

<sup>24</sup> But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

<sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

**Even in this scripture it is evident that the “one that believeth not” is distinguished from the church. Further, when the church gathers together, their ministry in word should reveal the secrets of that person’s heart resulting in a response of conviction.**

**That the Lord does not view the “churches” as assemblies consisting of “true believers” and “mere professors” is clearly evidenced in the following scripture:**

### **2 Corinthians 6**

<sup>13</sup> Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

<sup>14</sup> **Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

<sup>16</sup> And what agreement hath the temple of God with idols? **for ye are the temple of the living God;** as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.**

<sup>17</sup> Wherefore **come out from among them,** and be ye separate, saith the Lord, and touch not the unclean thing; **and I will receive you.**

<sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

### **What is the foundation of the Church?**

#### **Ephesians 2**

<sup>11</sup> Wherefore remember, that ye being **in time past Gentiles** in the flesh, who are **called Uncircumcision** by that which is called the **Circumcision** in the flesh **made by hands;**

<sup>12</sup> 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:

<sup>13</sup> **But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.**

<sup>14</sup> For he is our peace, who hath **made both one,** and hath broken down the middle wall of partition between us;

<sup>15</sup> Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man,** so making peace;

<sup>16</sup> And that he might **reconcile both unto God in one body** by the cross, having slain the enmity thereby:

<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.

<sup>18</sup> For through him we **both have access by one Spirit** unto the Father.

<sup>19</sup> Now therefore ye are **no more strangers and foreigners,** but **fellowcitizens** with the saints, and of the household of God;

<sup>20</sup> **And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;**

<sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord:

<sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

#### **Several points to be noted in this Ephesians passage are:**

- **In the Old Testament, God identified with and ministered to and through the “commonwealth of Israel”, as separate from the Gentile nations.**
- **A fundamental distinction rests in that the Israelites were circumcised in the flesh, while the Gentiles were not.** (Circumcision in the flesh was instituted by

God in His covenant with Abraham, and **circumcision was a sign** of the righteousness that is **by faith**. Romans 4:9-14)

- **Now, in Christ, both Jew and Gentile are “fellowcitizens” and made one in the “household” of God.**
- **Both have access to God by one Spirit and are the temple wherein He dwells with them through the Spirit.**
- **The foundation for this union as the habitation of God is threefold: The Lord Jesus, as the “chief corner stone”, who also is the reference point for the other two aspects of the foundation: the Old Testament prophets proclaimed this union as God’s dwelling in general terms; the apostles explained it in specific terms. Regarding the last two aspects, we read at:**

**1 Peter 1**

<sup>9</sup> Receiving the end of your faith, even the salvation of your souls.

<sup>10</sup> Of which salvation **the prophets** have enquired and searched diligently, **who prophesied of the grace that should come unto you:**

<sup>11</sup> **Searching what, or what manner of time** the Spirit of Christ which was in them did signify, when it **testified beforehand** the sufferings of Christ, and the glory that should follow.

<sup>12</sup> Unto whom it was revealed, that not unto themselves, but **unto us they did minister the things, which are now reported unto you by them that have preached the gospel** unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

**While in the Old Testament, the manner in which the Gentiles would be included in the promises and covenants made to Israel *remained a mystery, it was revealed to the apostles, and to the end, that the wisdom of God might be seen in the Church.* We read at: Ephesians 3**

<sup>4</sup> Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ)**

<sup>5</sup> **Which in other ages was not made known unto the sons of men, as it is now revealed** unto his holy apostles and prophets by the Spirit;

<sup>6</sup> That the **Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ...**

<sup>9</sup> And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

<sup>10</sup> To the intent that **now** unto the principalities and powers in heavenly places might be known **by the church** the manifold wisdom of God,

<sup>11</sup> According to the **eternal purpose which he purposed in Christ Jesus** our Lord: ...

<sup>15</sup> **Of whom the whole family in heaven and earth** is named,

**What God has eternally purposed, and this is of great significance, is that He would gather together, in Christ Jesus, the “whole family in heaven and earth”. He would do this in the “dispensation of the fullness of times”, which is this present age.**

**Ephesians 1**

<sup>9</sup> Having **made known unto us** the mystery of his will, according to his good pleasure which he hath purposed in himself:

<sup>10</sup> That in **the dispensation of the fulness of times** he might **gather together in one all**

things **in Christ, both** which are **in heaven**, and which are **on earth**; even in him:

<sup>11</sup> **In whom also we** have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:(Emphasis mine)

#### **Galatians 4**

<sup>4</sup> But when the **fulness of the time** was come, God sent forth his Son, made of a woman, made under the law,

<sup>5</sup> To redeem them that were **under the law**, that we might receive the adoption of sons.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

<sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**God made the promise of inheritance to Abraham and his seed.**

#### **Galatians 3**

<sup>16</sup> Now to Abraham and his seed were the promises made. **He saith not, And to seeds, as of many**; but **as of one**, And to **thy seed**, which is Christ.

**The “whole family in heaven and earth” is inclusive of all who are of faith in Christ, the seed to whom the promise was made. The promise was not made to “seeds, as of many”. The promise of inheritance under the new covenant made with Israel, which is an eternal and spiritual covenant instituted by the death of Christ (Heb.9:15), does not inure to anyone because they are the physical posterity of Abraham. It is realized by all who are of faith in Christ, who in the collective sense, are Abraham’s seed. Galatians 3**

<sup>22</sup> But the scripture hath concluded **all** under sin, that the promise **by faith** of **Jesus Christ** might be given to them that **believe**.

<sup>23</sup> But before **faith** came, we were kept under **the law**, shut up unto **the faith** which should afterwards be revealed.

<sup>24</sup> Wherefore the **law** was our **schoolmaster** to bring us **unto Christ**, that we might be justified **by faith**.

<sup>25</sup> But after that **faith is come**, we are no longer under **a schoolmaster**.

<sup>26</sup> For **ye are all the children of God by faith** in Christ Jesus.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one** in Christ Jesus.

<sup>29</sup> And **if ye be Christ's, then are ye Abraham's seed**, and **heirs** according to the promise.

**The entire company of saints** under God’s administration in the Old Testament and those under His administration in the New Testament **are one family** on the basis of **faith** in the Person and work of Christ. *And further*, Abraham and all those who “died in faith” were **not** looking for an inheritance on **this** earth, but rather, they were looking for a heavenly inheritance. **We read in this regard at: Hebrews 11**

<sup>8</sup> By **faith** Abraham, when he was called to go out into a place which he should after receive for an inheritance, **obeyed; and he went out**, not knowing whither he went.

<sup>9</sup> By faith he sojourned in the land of promise, as in a **strange** country, dwelling in

tabernacles with Isaac and Jacob, the heirs with him of the same promise:

<sup>10</sup> For **he looked for** a city which hath foundations, **whose builder and maker is God.**

<sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup> These all died **in faith, not having received** the promises, but **having seen them afar off**, and were **persuaded** of them, and **embraced** them, and **confessed** that they were **strangers and pilgrims on the earth.**

<sup>14</sup> For they that say such things declare plainly that they seek a country.

<sup>15</sup> And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

<sup>16</sup> But now they desire a **better country**, that is, **an heavenly**: wherefore God is not ashamed to be called their God: for **he hath prepared for them a city...**

<sup>39</sup> And these all, having obtained a good report **through faith**, received not the promise:

<sup>40</sup> God having provided some **better thing** for us, that **they without us** should not be made **perfect.**

**The word** “strange” in verse 9 is translated from the Greek word *allogrios* meaning *another’s*, i.e. not one’s own; by extension *foreign, not akin...*

The word “strangers” in verse 13 is translated from the Greek word *xenos* meaning *foreign* (lit. *alien...*)...

The word “pilgrims” in verse 13 is translated from the Greek word *parepidemos* meaning an *alien alongside*, i.e. a *resident foreigner...* (Strong’s Concordance)

**We learn that Abraham viewed the earthly “land of promise” as being another’s and not his own. So also, all those in the Old Testament who died in faith viewed their dwelling on this earth as that of aliens and resident foreigners. These had “a good report through faith”, and seeing the promises afar off were persuaded of them and embraced them, but they did not receive the promises because they “without us” (*New Testament saints*), “*should not be made perfect” or complete.***

**A further distinction between the old covenant administration and that of the new covenant is explained at: Hebrews 12**

<sup>18</sup> For ye **are not come** unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

<sup>19</sup> And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

<sup>20</sup> (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

<sup>21</sup> And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

<sup>22</sup> **But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem**, and to an innumerable company of angels,

<sup>23</sup> **To the general assembly and church of the firstborn, which are written in heaven**, and to God the Judge of all, and to the spirits of just men made perfect,

<sup>24</sup> **And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**

**Under the old covenant, the children of Israel came to Mount Sinai where, through Moses, they received the law from God. However, in Christ in whom the new covenant is realized, we are come to :**

- **Mount Zion, and to the city of the living God, the heavenly Jerusalem.**
- **The church of the firstborn, which are written in heaven.**
- **Jesus the mediator of the new covenant, and we are sprinkled with His blood.**
- **The spirits of just men made perfect.**

**For further explanation of the above distinction between the old and new covenants we read at: Galatians 4**

<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

<sup>24</sup> Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar.

<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to **Jerusalem which now is, and is in bondage with her children.**

<sup>26</sup> **But Jerusalem which is above is free, which is the mother of us all.**

<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.

**The earthly Jerusalem is identified with the law, and was “in bondage with her children”. *Jesus came to deliver the children of Israel out of that bondage, and into the freedom of the New Jerusalem, which is the mother of all those who are the children of promise through faith.* And, as we have seen, the Father included in His mercy and grace, *the Gentiles who believe.***

**Commencing on page eleven of this consideration we have pursued the New Testament writers explanation of *God’s eternal purpose to gather together the people of faith, both, which are in heaven and on earth, into Christ, which gathering is the church, the body of Christ, “an habitation of God through the Spirit”.***

**The gift of the Holy Spirit is the “earnest” of our inheritance pending our possessing the inheritance in fullness. We read at: Ephesians 1**

<sup>13</sup> 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,

<sup>14</sup> Which is the **earnest** of our inheritance **until** the redemption of the purchased possession, unto the praise of his glory.

**The word “earnest” is translated from the Greek word arrhabon, which means a *pledge* i.e. part of the purchase money or property given in advance as *security* for the rest. (Strong’s Concordance) **Thus, we learn that we have****

**entered into our inheritance in measure until it is realized in its fullness.  
The full inheritance is seen at:**

**Revelation 21**

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

<sup>2</sup> And I John saw **the holy city, new Jerusalem**, coming down from God out of heaven, **prepared as a bride adorned for her husband.**

<sup>3</sup> And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for **the former things are passed away.**

<sup>5</sup> And he that sat upon the throne said, Behold, **I make all things new.** And he said unto me, Write: for these words are true and faithful.

<sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

<sup>7</sup> **He that overcometh shall inherit all things; and I will be his God, and he shall be my son.**

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's wife.**

<sup>10</sup> 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,**

<sup>11</sup> Having the **glory** of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

<sup>12</sup> And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are **the names of the twelve tribes of the children of Israel:**

<sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

<sup>14</sup> And the wall of the city had twelve foundations, and in them **the names of the twelve apostles of the Lamb.**

As we have read in Heb. 12:22-24, **when we come to Christ we have come to mount Zion and the New Jerusalem.** However, in the present age this is the *habitation of God through the Spirit, the earnest of our inheritance.* When the inheritance is realized in its **fullness**, the *“tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God”*. (Rev. 21:3) Further, we see identified with the **New Jerusalem, the twelve tribes of the children of Israel** (Rev. 21:12), and the **names of the twelve apostles of the Lamb** (Rev. 21:14), *the whole family in heaven and in earth gathered together in one, in*

**Christ** (Eph. 1:10; 3:14,15). **Those who died in faith in the time of the Old Testament, who did not receive the promises because they without us, (who are of faith in the time of the New Testament), could not be made perfect, but then, will have been made complete together with us, as the bride, the Lamb's wife. Finally, we see gathered together, in Christ, all people of faith, according to the promises that God made to Abraham and his seed, which is Christ. And, as was told Mary, the mother of Jesus, her Son would be given the throne of his father David, and that He would reign over the house of Jacob for ever, and also, His kingdom would have no end** (Luke 1:30-33). **This gathering into one is the consummation of what the Apostle Peter realized when he was sent to the house of Cornelius, a Gentile. We read at: Acts 10**

<sup>34</sup> Then Peter opened his mouth, and said, Of a truth I perceive that God is **no respecter of persons:**

<sup>35</sup> But in **every nation** he that feareth him, and worketh righteousness, is accepted with him.

<sup>36</sup> The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of **all**:)

**The above description of the New Jerusalem, “the bride, the Lamb’s wife”, is a general view of the ultimate inheritance with the glory of God and the Lamb to be the light thereof** (Rev. 21:23). Later, we will consider in more detail the substance and the nature of the eternal inheritance.

**Who inherits in the kingdom of God and of Christ? In this life, we enter into the benefits of God’s grace through living by faith-Ro.1:17, which is correlative to walking after the Spirit, as opposed to walking after the flesh. For the Spirit is the “earnest of our inheritance” until the redemption of the body. Significantly, the fullness of future eternal inheritance will be realized on the same basis of living by faith. At Rev. 21:7 we read, He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Also, in each of the letters to the seven churches the inheritance is realized by “him that overcometh”.**

The word “overcometh” is translated from the Greek word Nikao and means to *subdue* (lit. or fig.). (Strong’s’s Concordance) Nikao is also translated: *Prevailed* at (Rev. 5:5); *Conquer* at (Rev. 6:2); and *gotten the victory* at (Rev. 15:2).

**While there is opposition to the way of the Lord, both, from within and from without, God has provided in Christ sufficient grace to overcome such opposition, not by struggling in the flesh, but through walking after the Spirit; walking in the light; living by faith, the three being inseparable. Each one implies the other two.**

**In the letter to the Church at Ephesus, we read at:**

**Revelation 2**

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches**; To him that **overcometh** will I give to eat of the tree of life, which is in the midst of the paradise of God.

*The “tree of life” is in the heavenly city, the New Jerusalem (Rev. 22:2).*

**We read at: Revelation 22**

<sup>7</sup> Behold, I come quickly: **blessed is he that keepeth** the sayings of the prophecy of this book.

<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

<sup>12</sup> And, **behold, I come quickly; and my reward is with me, to give every man according as his work shall be.**

<sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last.

<sup>14</sup> **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

<sup>15</sup> For **without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> I Jesus have sent mine angel to testify unto you these things **in the churches**. I am the root and the offspring of David, and the bright and morning star.

**In** verse seven of chapter two, we read: **“To him that overcometh will I give to eat of the tree of life.”** In verse fourteen of chapter twenty two, we read: **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city.”** *The testimony of scripture shows that overcomers are “they that do his commandments”.* **And further, the time of this reward is when the Lord comes, to give to every man according to his works, whether good or bad.** (vs.11,12)

*In the letter to the church at Smyrna, we read: Revelation 2*

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: **be thou faithful** unto death, and I will give thee a crown of life.

<sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches**; He that **overcometh** shall not be hurt of the second death.

**In this passage, we learn that *receiving the crown of life rests on faithfulness*. And, that it is those who overcome who will not be hurt by the second death. It is a proper inference that those who do not overcome will be hurt by the second death. The second death is in the lake of fire.** (Rev. 21:8)

*In the letter to the church at Pergamos, we read: Revelation 2*

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches**; To him that **overcometh** will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

**Here we learn that** the inheritance includes a feasting that is known only to the one who overcomes. Also, the one who overcomes has a new name that is known only to the one who receives it.

*In the letter to the church at Thyatira, we read: Revelation 2*

<sup>20</sup> Notwithstanding I have a few things against thee, because thou sufferest that woman

Jezebel, which calleth herself a prophetess, to teach and to seduce **my servants** to commit fornication, and to eat things sacrificed unto idols.

<sup>21</sup> And I gave her space to repent of her fornication; and she repented not.

<sup>22</sup> Behold, I will cast her into a bed, and **them that commit adultery with her** into great tribulation, **except they repent of their deeds.**

<sup>23</sup> And I will kill her children with death; **and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.**

<sup>24</sup> But unto you I say, and **unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.**

<sup>25</sup> **But that which ye have already hold fast till I come.**

<sup>26</sup> And he that **overcometh, and keepeth my works unto the end**, to him will I give power over the nations:

<sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

**The Lord's servants** are being seduced and those who do not repent, but continue in the seduction, will go into great tribulation. But those **servants** who do not hold this doctrine and practice are exhorted to "hold fast till I come". *Here is a clear distinction between the Lord's faithful and unfaithful servants.* Those who overcome are those who "keepeth my works unto the end." They have "gotten the victory" over the desires and interests of the flesh, and "the fiery darts of the wicked". (See Eph. 6:16-17) **And, the one who overcomes will be given "power over the nations: and he shall rule them with a rod of iron".**

*In the letter to the church at Sardis, we read at: Revelation 3*

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore **thou shalt not watch**, I will **come on thee as a thief**, and thou shalt not know what hour I will come upon thee.

<sup>4</sup> Thou hast **a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.**

<sup>5</sup> He that **overcometh**, the same shall **be clothed in white raiment**; and I will **not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

<sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches.**

**The church at Sardis is exhorted to: "Be watchful"; "strengthen the things which remain, that are ready to die"; "Remember therefore how thou hast received and heard, and hold fast, and repent".** While some attribute such deficiencies to the heathen (professors, not "true" believers), it

is evident within the text that those being exhorted are God's children who are unfaithful. They are those who have defiled their garments. **However, there are "a few names even in Sardis which have not defiled their garments"**. *Because they have not defiled their garments, not because they are "born again", they are worthy to walk with the Lord in white. These have overcome, while the other brethren have not. These that overcome will be clothed in white raiment, and their names will not be blotted out of the "book of life". Clearly, the other brethren at Sardis will be blotted out of the "book of life", except they repent.*

Referring back to Heb. 12:23, we learned that the **"church of the firstborn"** are **written in heaven**.

*In the letter to the church at Philadelphia, we read at: Revelation 3*

<sup>10</sup> **Because thou hast kept** the word of my patience, **I also will keep thee** from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

<sup>11</sup> Behold, I come quickly: **hold that fast which thou hast**, that no man take thy crown.

<sup>12</sup> Him that **overcometh** will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him **the name of my God, and the name of the city of my God, which is new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him **my new name**.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches**.

**It is significant to note** that the brethren of the church at Philadelphia will be kept from the judgment that will come upon the inhabitants of the earth, *not because they are born again, but because they have "kept the word of my patience"*. (The "hour of judgment" in verse 10 refers to the "day of the Lamb's wrath, which will be considered in some detail later.) We also see that they could **lose their crown** if they do not hold fast what they have-v10. "Him that overcometh" will have written on him **the name of God, and the name of the city of God, the New Jerusalem**, which comes down from heaven.

*In the letter to the church of Laodicea, we read at: Revelation 3*

<sup>19</sup> As many as **I love, I rebuke and chasten: be zealous therefore, and repent**.

<sup>20</sup> Behold, I stand at the door, and knock: **if any man hear** my voice, **and open** the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> To him that **overcometh** will I grant to sit with me in my throne, **even as I also overcame**, and am set down with my Father in his throne.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto **the churches**.

**The prevailing condition** of the church at Laodicea was lukewarmness. The Lord's appeal is to individuals that they repent. To obtain repentance the Lord will chasten them. The Lord chastens His children to yield the "peaceable fruit of righteousness unto them which are exercised thereby." (See Hebrews 12:6,7,8,11) **While the Lord does not force His presence on**

*anyone, His desire is to have relationship with His children. If His child will invite Him in, He will enter and “sup with him, and he with me”. And, he that overcomes will reign with Him.*

*There is a system of theological thought* that claims that the overcomer is, he or she, who has been born again, and that, the day we trusted Christ was the day we overcame the world. The rationale for this view is in part that Jesus overcame the world, which of course, He did. (Jn 16:33; Rev.3:21) Therefore, all of God’s children are overcomers by virtue of their position in Him.

**This rationale follows a perversion of the principle of imputation, which perversion is that the virtues of Christ** such as righteousness and triumph over the world are **judicially declared** by God to be **accounted** to His child **eternally** through **one act of faith**.

**The** scripture sets forth Abraham to explain the role of faith in man’s relationship to God. We are told that Abraham’s **faith** was **counted** to him for righteousness. We read at: **Romans 4**

<sup>3</sup> For what saith the scripture? Abraham **believed** God, and **it was counted** unto him for righteousness.

<sup>5</sup> But to him that worketh not, but **believeth** on him that justifieth the ungodly, **his faith** is **counted** for righteousness.

**Faithfulness** in doing **the will of God is not dead works, but rather, it is nothing more, nor is it anything less than the product of faith. James addresses this point at: James 2**

<sup>14</sup> What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

<sup>15</sup> If a brother or sister **be naked, and destitute** of daily food,

<sup>16</sup> And one of **you say** unto them, Depart in peace, **be ye warmed and filled;** notwithstanding **ye give them not those things which are needful** to the body; **what doth it profit?**

<sup>17</sup> **Even so** faith, if it hath not works, is dead, being alone.

<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

<sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead?

<sup>21</sup> Was not Abraham our father justified by works, **when he had offered Isaac his son upon the altar?**

<sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect?

<sup>23</sup> And **the scripture was fulfilled** which saith, Abraham **believed** God, and **it was imputed** unto him **for righteousness:** and he was called the Friend of God. (Emphasis mine)

**James** is saying that **a claim of faith**, apart from **the faithfulness** that **always proceeds from it**, is of the same content as telling one who is naked

and destitute of daily food to be warmed and filled, and then give that person nothing. He then tells us that Abraham's offering of Isaac on the alter fulfilled the scripture that says, Abraham believed God and it was imputed to him for righteousness. **Thus, Abraham's faith was imputed to him for righteousness when he did God's will in offering his son on the alter as God had commanded.** (See Gen.22:15-18) **This is faithfulness, whereas, Abraham's effort to have the son that God had promised him, by taking Hagar, Sarah's handmaid was not an act of faithfulness in doing God's will (God had not commanded it), but rather, it was the product of the wisdom and will of the flesh, and therefore, dead works before God.** (Gal. 4:22,23)

In addressing the need to **continue in faith** to inherit the promises, the writer of the Hebrew epistle says at: **Hebrews 6**

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

<sup>10</sup> For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

<sup>12</sup> That ye be not slothful, but followers of them **who through faith and patience** inherit the promises.

<sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

<sup>14</sup> Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

<sup>15</sup> **And so**, after he had patiently endured, he obtained the promise.

**The Apostle Paul addresses the need to continue in faith at: Colossians**

**1**

<sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things **in earth**, or things **in heaven**.

<sup>21</sup> And **you**, that were sometime alienated and enemies in your mind by wicked works, yet now **hath he reconciled**

<sup>22</sup> In the body of his flesh through death, to present you **holy and unblameable and unproveable in his sight:**

<sup>23</sup> **If ye continue in the faith** grounded and settled, and **be not moved away** from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

**The** above referenced scriptures, explaining overcoming, inheritance, and the need to **continue** in faith clearly reveal that, in Christ, **there is a life to be lived**, if one is to realize the benefits of God's promises. **And, that this life is lived by faith. Just as we realize the benefits of the earnest of our inheritance by walking after the Spirit** (which is correlative to living by faith), **the eternal inheritance is ultimately realized by those who are "kept by the power of God through faith"**-see 1 Peter 1:3-5. **Faith is not**

simply an intellectual embrace of scripture as God's truth, but also, includes *an inward attitude of commitment and devotion to the Lord.*

*Such an inward posture is faith. Faith is expressed by careful observance of duty to do God's will; loyalty to the relationship when tempted to renounce or ignore it; and confidence in and dependence on God's ability in and choice of determining the conclusion of a situation. This is the substance of the above explanation of faith in James epistle.*

**We, also, observe Abraham's faith, and it's expression in the account of his offering Isaac at: Hebrews 11**

<sup>17</sup> **By faith** Abraham, when he was **tried**, offered up Isaac: and he that had received the promises offered up his only begotten son,

<sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called:

<sup>19</sup> **Accounting that God was able** to raise him up, even from the dead; from whence also he received him in a figure.

**Here we see fidelity to duty to do God's will, loyalty when tried, dependence on God for the result, thereby expressing Abraham's attitude of commitment and devotion to the Lord. *When God sees this attitude toward Himself, He bestows grace, whereby, we are enlightened to know, and strengthened to do His will. God's will is comprehended in terms of wisdom and spiritual understanding, that we might walk worthy of the Lord pleasing Him in all things, and that we might increase in our knowledge of God. We read at: Colossians 1***

<sup>4</sup> Since we heard of your **faith** in Christ Jesus, and of the **love which ye have to all the saints**,

<sup>5</sup> For the **hope which is laid up for you in heaven**, whereof ye heard before in the word of the truth of the **gospel**;

<sup>6</sup> Which is come unto you, as it is in all the world; and **bringeth forth fruit, as it doth also in you**, since the day ye heard of it, and **knew the grace of God in truth**:

<sup>7</sup> As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

<sup>8</sup> Who also declared unto us your love in the Spirit.

<sup>9</sup> **For this cause** we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be **filled with the knowledge of his will in all wisdom and spiritual understanding**;

<sup>10</sup> That ye might **walk worthy of the Lord** unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

<sup>11</sup> **Strengthened** with all might, **according to his glorious power**, unto all **patience and longsuffering** with joyfulness;

**God has made adequate provision for His children to know and to do His will.** This provision is **entirely a matter of grace**, which grace is **accessed only by faith.** (Ro. 5:1,2) However, when we come to Christ, we will inevitably be confronted with the experience described in the seventh chapter of Romans, which is the **struggle involved in learning how to**

**perform** according to what we know to be the Lord's will. *This struggle can and must be overcome by realizing that:* The law makes sin known to us, but offers no deliverance (Ro. 7:7); We cannot deliver ourselves from the demands of the flesh (Ro. 7:21-24); The indwelling Spirit has exclusive power to deliver from the desires and interests of the flesh, and the condemnation that we experience due to our inability to perform (Ro. 8:1,2); For this dilemma, God made provision in Christ for His children to walk uprightly, fulfilling the righteous demands of the law by walking after the Spirit (Ro. 8:3,4). These and many other scriptures make clear that *salvation from sin is not merely a judicial declaration by God of a future hope, and of security from punishment for sin, that rests on an initial act of faith. This future hope and security is not independent of the joy and security of salvation from sin's power, which is by grace through faith while we dwell on this earth.* (When We Come To Christ: To What Have We Come, and The Person And Work Of Christ: Applied To One's Relationship To God are studies available through the web page that consider in more detail the matter of "work out your own salvation" on the basis of "God which worketh in you both to will and to do his good pleasure"). Some other scriptures addressing the matter of "overcoming", and the consequences for not overcoming sin and the fiery darts of the wicked are Eph. 6:10-18; 2 Pet. 1:1-11; Heb. 3:6-14; 10:25-31.

#### **Events that are future, and the time when they occur will be considered.**

We have read in Revelation chapter one, at verse nineteen, where John was instructed to: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter". The "seven churches" represent the things "which are". We will now continue with the things that John saw related to future inheritance, and the other things which "shall be hereafter". We read at: Revelation 4

<sup>1</sup> After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Chapters four through twenty-two explain events, circumstances, and scenes that occur subsequent to the time that John saw and recorded them. All such events, circumstances, and scenes either include Christ's return, or are related thereto, occurring within a few years prior to, or shortly after His return, with the exception of things described as occurring at the end of the one thousand years, as referenced in chapter twenty of the book of Revelation at verses seven through ten. We will inquire into these events, circumstances, and scenes with regard to "what are they", and "when do they occur". In proceeding with such inquiry it is of the greatest significance to understand that the things that John saw do not necessarily

occur in the order that John saw them, and recorded them. There are different things that occur during the same period of time. Also, there may be several separate accounts of the same event. The scriptures themselves evidence this to be fact.

**While** the events in Revelation are prophesied throughout the Old Testament, the prophesy of Daniel provides an explanation of the timing of certain events as a background for end time events that are more particularly explained in the New Testament. **Some of these events in Daniel** are:

- Daniel speaks of a week (**a seven year period**), and in the **middle** of the seven year period an extremely wicked person will rise up **against God's children. Daniel 9**

<sup>26</sup> 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.**

<sup>27</sup> And he shall confirm the covenant with **many** for one week: and in **the midst of the week** he shall cause the **sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

- **This wicked one** will have an understanding with “them that **forsake the holy covenant**”. He will **talk with smoothness**, and thereby **corrupt** those who do wickedly **against the covenant**. However, **those who do have understanding** shall be strong and instruct many, but they shall be killed. **Daniel 11**

<sup>30</sup> For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the **holy** covenant: so shall he do; he shall even return, and have intelligence with **them that forsake** the **holy** covenant.

<sup>31</sup> And arms shall stand on his part, and **they shall pollute the sanctuary of strength**, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate.**

<sup>32</sup> And such as do wickedly **against the covenant** shall he corrupt by **flatteries**: but the people that **do know their God** shall be strong, and do exploits.

<sup>33</sup> And **they** that understand **among the people** shall instruct many: yet **they** shall fall by the sword, and by flame, by captivity, and by spoil, many days.

- The focus of the last one-half of this seven-year period is persecution of the saints, which ends with the coming of the Lord. **Daniel 7**

<sup>21</sup> I beheld, and the same horn **made war with the saints, and prevailed against them;**

<sup>22</sup> **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.**

**These scriptures in Daniel** provide a general time frame for, and the purpose of the events in the book of Revelation, both of which are confirmed by the Revelation scriptures.

**In chapter four of Revelation** John saw a throne set in heaven, and around the throne were seated twenty- four elders clothed in white raiment and having crowns on their heads. Also, there were four beasts around the throne that have no rest day or night. The beasts and the twenty-four elders are worshipping the one seated on the throne. While there are scriptures in the Old Testament that might suggest the identity of the twenty- four elders and the four beasts, an effort to identify them would appear speculative.

**However, in several other passages we observe the elders and the beasts in a ministering capacity. *We should remember that this is a scene that is in the future.***

#### **We read at Revelation 5**

<sup>1</sup> And I saw in the right hand of him that sat on the throne **a book written within and on the backside, sealed with seven seals.**

<sup>2</sup> And I saw a strong angel proclaiming with a loud voice, **Who is worthy to open the book, and to loose the seals thereof?**

<sup>3</sup> And **no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.**

<sup>4</sup> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

<sup>5</sup> And one of the elders saith unto me, **Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.**

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb as it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

<sup>7</sup> **And he came and took the book out of the right hand of him that sat upon the throne.**

<sup>8</sup> And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

<sup>9</sup> And they sung a new song, saying, **Thou art worthy to take the book, and to open the seals thereof:** for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

**In this passage we will particularly note *the book having seven seals*, for it contains the judgments that are described or referred to in the subsequent chapters of the book of Revelation. *The seventh seal contains seven trumpets, each being a separate judgment.* Also, it is significant that only the Lord Jesus, the Lamb of God, is worthy to open**

**the seals of the book of judgment. The Father has committed all judgment to the Son-John 5:22,27.**

**Chapter six of Revelation** describes the events of each of seals **one through six.**

### **Revelation 6**

<sup>1</sup> And I saw when **the Lamb opened one of the seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

<sup>2</sup> And I saw, and behold **a white horse**: and he that sat on him had a bow; and a crown was given unto him: and he went forth **conquering, and to conquer.**

<sup>3</sup> And when he had opened **the second seal**, I heard the second beast say, Come and see.

<sup>4</sup> And there went out another horse that was red: and power was given to him that sat thereon to **take peace from the earth**, and that **they should kill one another**: and there was given unto him a great sword.

<sup>5</sup> And when he had opened **the third seal**, I heard the third beast say, Come and see. And I beheld, and lo **a black horse**; and he that sat on him had **a pair of balances in his hand.**

<sup>6</sup> And I heard a voice in the midst of the four beasts say, **A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.**

<sup>7</sup> And when he had opened **the fourth seal**, I heard the voice of the fourth beast say, Come and see.

<sup>8</sup> And I looked, and behold **a pale horse**: and his name that sat on him was **Death**, and **Hell followed with him**. And power was given unto them over the **fourth part of the earth**, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

<sup>9</sup> And when he had opened **the fifth seal**, I saw **under the altar the souls of them that were slain for the word of God, and for the testimony which they held**:

<sup>10</sup> 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?**

<sup>11</sup> 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.**

<sup>12</sup> 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**;

<sup>13</sup> 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.

<sup>14</sup> And the **heaven departed as a scroll when it is rolled together**; and every **mountain and island** were moved out of their places.

<sup>15</sup> And the **kings of the earth**, and the **great men**, and the **rich men**, and the **chief captains**, and the **mighty men**, and every **bondman**, and every **free man**, **hid themselves in the dens and in the rocks of the mountains**;

<sup>16</sup> And said to the mountains and rocks, **Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb**:

<sup>17</sup> For **the great day of his wrath is come**; and who shall be able to stand?

**When the first four seals are opened**, we observe “conquering”, “peace taken from the earth”, “killing one another”, food being measured out for a set amount of money, and death over one-fourth of the earth with sword-hunger-beasts of the earth.

**When the fifth seal was opened, it is noteworthy that there are those who were slain for “the word of God, and the testimony which they held”.**(Similarly, we read at 12:17, that the remnant of the woman’s seed “which keep the commandments of God, and have the testimony of Jesus Christ” are the one’s with whom the dragon makes war). **They are under the throne and inquiring of God how long until *He avenges their blood on them that dwell on the earth*. They are the victims of the persecution, or “war with the saints” referred to at Daniel 7:21. They are given white robes and told to rest until their “fellowservants also and their brethren, that should be killed as they were, should be fulfilled”.**

**These first four seals** are the events that follow the taking “away the daily sacrifice” by the one who will “pollute the sanctuary of strength”, and “corrupt by flatteries” those who forsake the “holy covenant”. Those who are killed are the ones that “understand among the people” and “shall instruct many: yet they fall by the sword, and by flame, by captivity, and by spoil, many days”. (Dan. 11:30-33) **This is the approximately three and one-half year period preceding the Lord’s return, according to:**

#### **Daniel 12**

<sup>10</sup> Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

<sup>11</sup> And from the time that the daily sacrifice shall be taken away, and **the abomination that maketh desolate** set up, there shall be a thousand two hundred and ninety days.

<sup>12</sup> Blessed is he that waiteth, and cometh to the **thousand three hundred and five and thirty days**.

**This three and one-half year period is the time of “great tribulation” described in: Matthew 24**

<sup>15</sup> When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso readeth, let him **understand**;) )

<sup>21</sup> For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for **the elect's** sake those days shall be shortened.

<sup>23</sup> Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

When the sixth seal is opened there will be a **great earthquake**, and “the **sun became black** as sackcloth of hair, and the **moon became as blood**; And the **stars of heaven fell unto the earth**”. *This is the introduction of the Lamb’s wrath*, when people on earth will say to the mountains and rocks, “**Fall on us , and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”** *The “great tribulation” is over when these signs in the sun, moon, and stars occur*, as expressed at:

**Matthew 24**

<sup>29</sup> Immediately **after the tribulation** of those days **shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

<sup>30</sup> And **then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds** of heaven with power and great glory.

<sup>31</sup> And he shall send his angels **with a great sound of a trumpet**, and they shall **gather together his elect** from the four winds, from one end of heaven to the other.

**In these scriptures**, we learn that **when the sun and moon cease to shine**, and the **stars fall from heaven**, the “great tribulation”, wherein the saints of the Lord are objects of persecution, has ended. These signs, also, indicate the **time of the Lord’s return**, and the **commencement of the day of the Lamb’s wrath that is poured out on the inhabitants of the earth.**

**But rather than proceed in chronological order** *with the chapters that follow, we will first consider subsequent chapters that describe events and scenes that occur during, or that are related to the “tribulation” period, and corresponding in time to seals one through five in chapter six.*

**In chapter eleven**, John was told to “measure the temple of God, and the alter, and them that worship therein.” But, to not measure the court outside of the temple because it “**is given to the Gentiles: and the holy city shall they tread under foot forty and two months”.** God’s two witnesses shall prophesy “**a thousand two hundred and threescore days**”. When they 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**”. **Here we are informed that the holy city will be trodden down for a period of time equivalent to three and one-half years, the time that the wicked one in Daniel’s prophecy is said to make war with the saints and to prevail against them** (Dan. 7:21). We also read that from the time that “**the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days.**” (Dan. 12:11)

**Those** who hold to the proposition that the church is caught up to be with the Lord prior to the tribulation, necessarily, insist that the “**holy city**” that is

trodden down is earthly Jerusalem, which was “in bondage with her children” (Gal. 4:25). However, we have considered scripture that testifies that God’s promises to Israel have their fulfillment to that nation in their Messiah, who is Christ (See also, Acts 3:19-26; 5:30-32; 10:34-36, 44,45; 11:15-18; 13:26,27,32,33; Ro. 2:28,29; 3:1-3; 9:1-6; 11:1-5). **We have read at Hebrews 12:22-24 that when we come to Christ, we, Jew and Gentile, have come “unto mount Sion, and unto the city of the living God, the heavenly Jerusalem..., and to the church of the firstborn, which are written in heaven..., And to Jesus the mediator of the new covenant...”.**

**The “holy city” in the book of Revelation is identified as the New Jerusalem at: Revelation 21**

<sup>2</sup> And I John saw **the holy city, new Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband...

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee **the bride, the Lamb’s wife**.

<sup>10</sup> 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, **Also**, at: **Revelation 22**

<sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away **his part** out of the **book of life**, and out of **the holy city**, and from the things which are **written in this book**. [v-16, this book is written to the churches]

**Concerning Jesus being the mediator of the new covenant, we read at: Hebrews 8**

<sup>6</sup> But **now** hath he obtained a **more excellent ministry**, by how much also he is the **mediator of a better covenant**, which was **established upon better promises**.

<sup>7</sup> For if that first covenant had been faultless, then should no place have been sought for the second.

<sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant with the house of Israel and with the house of Judah**:

<sup>13</sup> In that he saith, A new covenant, **he hath made the first old**. Now that which decayeth and waxeth old is **ready to vanish away**.

**We are told that the new covenant :**

- **Is made with the house of Israel and with the house of Judah.**
- **Is a better covenant than the old covenant.**
- **Is established on better promises.**
- **Provides Jesus with a more excellent ministry, now.**
- **Has made the first covenant old.**
- **The old covenant is ready to vanish away.**

**The new covenant made with the house of Israel, which includes the Gentiles is superior to the old. The elements of the old covenant were a testimony of the things that were to come under the administration of the new covenant including, but not limited to, Jerusalem and the house within.**

**This matter is addressed at: Hebrews 3**

<sup>1</sup> Wherefore, **holy brethren, partakers of the heavenly calling**, consider the Apostle and High Priest of our profession, Christ Jesus;

<sup>2</sup> Who was faithful to him that appointed him, as also Moses was faithful in all his house.

<sup>3</sup> For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

<sup>4</sup> For every house is builded by some man; but he that built all things is God.

<sup>5</sup> And Moses verily was faithful **in all his house**, as a servant, **for a testimony of those things which were to be spoken after;**

<sup>6</sup> But **Christ as a son over his own house; whose house are we**, if we hold fast the confidence and the rejoicing of the hope firm unto the end...

<sup>12</sup> Take heed, **brethren**, lest there be in any of you an evil heart of unbelief, **in departing from the living God.**

<sup>13</sup> But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin.**

<sup>14</sup> For we are made partakers of Christ, **if we hold the beginning of our confidence stedfast unto the end;**

**Moses house, the house of Israel under God's administration of the old covenant**, evidentially testified to a **future, eternal and spiritual, house** according to **God's administration of the new covenant made with Israel**, which is an **eternal covenant**. These scriptures make it quite clear **that the "New Jerusalem" is the "holy city" referred to in the book of Revelation**. The previously referenced passage in Hebrews chapter twelve shows that *Zion, the New Jerusalem, the general assembly and church of the firstborn, which are written in heaven, and Jesus the mediator of the new covenant are one in essence and cannot be separated.*

**While** there has been speculation concerning the identity of the "two witnesses" described at Rev. 11:3,4, the scripture does not, precisely, identify them. That the beast who ascends out of the bottomless pit makes war against them, shall overcome them, and kill them, after they have finished their testimony may suggest that their testimony will be during the first three and one-half years of Daniel's seventieth week, however, to pursue scriptural support for this suggestion may leave it somewhat speculative.

**In chapter twelve** of the book of Revelation, that which John saw and recorded refers to things commencing **just prior to, or at the beginning** of the "**great tribulation**", and **continuing through that period of time**. **We read at: Revelation 12**

<sup>1</sup> 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**:

<sup>2</sup> **And she being with child cried, travailing in birth, and pained to be delivered.**

<sup>3</sup> 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.

<sup>4</sup> 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.**

<sup>5</sup> 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.**

<sup>6</sup> 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.**

<sup>7</sup> And there was **war in heaven:** Michael and his angels fought against the dragon; and the dragon fought and his angels,

<sup>8</sup> And prevailed not; neither was their place found any more in heaven.

<sup>9</sup> 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.

<sup>10</sup> 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.**

<sup>11</sup> 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.

<sup>12</sup> 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.

<sup>13</sup> And when the dragon saw that he was cast unto the earth, **he persecuted the woman which brought forth the man child.**

<sup>14</sup> 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.**

<sup>15</sup> 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.

<sup>16</sup> **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.

<sup>17</sup> 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.**

Our focus in this chapter is the “**woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars**”; the “**great red dragon**, having seven heads and ten horns, and seven crowns upon his heads”; and **the dragon’s anger toward the woman, which anger is directed toward the “remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”.**

The prophetic background of the “woman” and the “remnant of her seed”, is found in Joseph’s dream, wherein “**the sun and the moon and the eleven stars made obeisance to me**”. When Joseph told the dream to his father, and to his brethren, Jacob, his father, said, “**What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed**

come and bow down to thee to the earth?” Joseph’s brethren were hostile toward him, and sold him to merchants taking their goods to sell them in Egypt. The merchants then sold Joseph to Pharaoh’s captain of the guard. **The Lord was with Joseph and caused him to be advanced in Pharaoh’s domain.** Finally, when there was a famine in the land of Canaan where Jacob and his sons dwelled, **Jacob sent of his sons to Egypt to buy food. Pharaoh had given Joseph authority over “all the land of Egypt”, including food supplies.** Thus, when Joseph’s brethren came to buy food in Egypt, they “**bowed down themselves before him with their faces to the Earth**”. Ultimately, Joseph made a place in Egypt for his father and his brethren (See Genesis Chapters 37,42-46,49).

This account of Joseph’s dream has **application under God’s administration of the new covenant promised to Israel in that Jacob, through his twelve sons is a progenitor of the twelve tribes of Israel.** While the **temporal fulfillment** was realized in the **infant nation of Israel**, as explained above, the **ultimate application is in Christ with his body, the church.** Thus, **the woman is the church** and gives birth to the “man child”. *The “man child”, who is “to rule the nations with a rod of Iron” will be “caught up unto God, and to his throne” prior to, or at the beginning of the “great tribulation”.* After giving birth to the “man child”, the **woman goes into the wilderness** for a period of **one thousand two hundred and threescore days**(Rev. 12:5,6). (At Rev. 2:25,26, we read that *to rule the nations with a rod of iron will be given to “he that overcometh and keepeth my works unto the end”*).

After giving birth to the “man child”, the woman goes into the wilderness where God will feed her for “**a time, and times, and a half a time**” from the face of the serpent, which is **the time of the tribulation.** The **devil**, being cast into the earth, **will persecute the woman**, however, we are told that **the earth will help the woman.** (In regard to the earth helping the woman, recall that we have read at Dan. 11:30,32, that **the wicked one will “have intelligence [understanding] with them that forsake the holy covenant”, and “such as do wickedly against the covenant shall he corrupt by flatteries”). The **focus of the devil’s anger** toward the woman is on *“the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”*.**

Some contend that the “woman” is Israel, and that the “man child” is Christ. This contention **conflicts** with the testimony of chapter four, verse one, which states: “**Come up hither, and I will shew the things which must be hereafter”.** All that John saw **subsequent to this statement** will be a **future occurrence.** Jesus was born and had ascended to the right hand

of God **before** the time that John was told that the things that he would be shown were future things. Also, **this contention rests on the supposition that** the promises to Israel given through the prophets of the Old Testament must be fulfilled to the **physical posterity** of Abraham, as a **physical nation**, and **on this present earth**. Further, this contention is **based on the scriptures of the Old Testament, rather than relying on the New Testament scriptures to explain** the application and fulfillment of the Old Testament prophesies. (This last point is covered in detail in a paper entitled “Considerations Related To Interpreting Scripture”, and is available from the same web site.

**This supposition of the fulfillment of the promises to Israel may be explained according to the Apostle Paul’s explanation concerning the blindness of many Israelites to the glory of the new covenant. In this regard, we read at: 2 Corinthians 3**

<sup>11</sup> For if that which is **done away** was glorious, much more that which **remaineth** is glorious.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech:

<sup>13</sup> And **not as Moses**, which put a **vail over his face**, that the **children of Israel** could not stedfastly look **to the end of that which is abolished**:

<sup>14</sup> But **their minds were blinded**: for until this day **remaineth the same vail** untaken away **in the reading of the old testament**; which **vail is done away in Christ**.

<sup>15</sup> But **even unto this day, when Moses is read**, the vail is upon their heart.

<sup>16</sup> Nevertheless **when it shall turn to the Lord, the vail shall be taken away**.

<sup>17</sup> Now the **Lord is that Spirit**: and where the **Spirit of the Lord is**, there is **liberty**.

<sup>18</sup> But we all, with open face beholding as in a glass **the glory of the Lord**, are **changed** into the **same image** from glory to glory, even as **by the Spirit of the Lord**.

**When Moses came down from mount Sinai, his face shown with such brightness from having been in the presence of God, that he covered his face with a veil that obscured the divine glory from the people of Israel. This passage is telling us that God’s glory is in Christ, who under the administration of the new covenant, has removed the veil from between the Father and His children. Because many in Israel would not receive the testimony of those who proclaimed the gospel, but rather, insisted on the Old Testament scriptures to explain the fulfillment of God’s promises to them, they are still looking for the coming of their Messiah to establish a kingdom on this present earth, wherein He might save them from their enemies among the other nations. And also, that the nation of Israel will be exalted among the nations of the earth, with Christ on an earthly throne. So, when Moses is read (Old Testament scripture), the Old Testament scripture is a veil upon their heart that obscures the glory of the presence of God that would dwell in them by the “Spirit of life” in**

Christ Jesus, which saves from the bondage of the flesh into the glorious freedom that is in the Lord Jesus.

Jesus said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36). Also, the Apostle Paul said, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (1 Corinthians 15:50).

Thus, the “Israel of God” (*Gal. 6:16*) was always destined to share in a “spiritual” kingdom through resurrection of spirit, and soul, and body, and to serve a resurrected king. The “Israel of God” is explained at:

#### Romans 2

<sup>28</sup> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

<sup>29</sup> But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

So, according to the Apostle Paul’s explanation of *who is a Jew*, the blindness that afflicted a part of the Israelites during this age has not prevented “all Israel” (*those Jews who are circumcised in heart by the Spirit*), from being saved through their deliverer who came out of Zion (Ro 11:25, 26).

In chapter thirteen, two beasts appear on the scene. The first beast is the most prominent, and is also referred to at: Rev. 11:7; 14:9,11; 15:2; 16:2,10,13; 17:3,7,8,11,12,13,16,17; 19:20; 20:4,10). The second beast, who is introduced at verse eleven, appears to function in a somewhat “religious” nature, in that he is identified as the “false prophet”-Rev. 19:20, and he also performs miracles-Rev.13:13,14. Concerning these two beasts, we read at: Revelation 13

<sup>1</sup> And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

<sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

<sup>8</sup> 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.

<sup>9</sup> If any man have an ear, let him hear.

<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the **patience** and the **faith** of the saints.

<sup>11</sup> And I beheld **another beast** coming up **out of the earth**; and he had **two horns like a lamb, and he spake as a dragon**.

<sup>12</sup> And **he exerciseth all the power of the first beast** before him, and **causeth** the earth and them which dwell therein **to worship the first beast**, whose deadly wound was healed.

<sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

<sup>14</sup> And **deceiveth** them that dwell on the earth **by the means of those miracles** which he had power to do **in the sight of the beast**; saying to them that dwell on the earth, that they should make **an image to the beast**, which had the wound by a sword, and did live.

<sup>15</sup> And **he had power to give life unto the image** of the beast, that the image of the beast **should both speak**, and cause that as many as would **not worship the image** of the beast **should be killed**.

<sup>16</sup> And **he causeth all**, both small and great, rich and poor, free and bond, **to receive a mark in their right hand, or in their foreheads**:

<sup>17</sup> And that **no man might buy or sell**, save he **that had the mark**, or the name of the beast, or the number of his name.

<sup>18</sup> Here is wisdom. Let him **that hath understanding** count the number of the beast: for it is the number of a man; and his **number is Six hundred threescore and six**.

#### **Some significant points concerning the first beast are:**

- He has **seven heads, ten horns** having ten crowns upon the horns. (**Note:** The **great red dragon**, also called the Devil, and Satan in **chapter twelve** has **seven heads** and **ten horns**, and **gives the beast his power, and seat, and authority**, see 13:2. Further relationship **to the beast** is seen at 17:3, where the “great whore” (**Babylon**) sits upon the beast.
- He is given **power to continue forty two months**, when he **blasphemes God** and **makes war with the saints**, which is *the same time period* when the “**holy city**” is **trodden down by the Gentiles (nations)** at 11:2. It is *the same time period* that the “**woman**” was **nourished in the wilderness**-12:6,14 while the dragon made war with **the remnant** of the “**woman’s**” seed who “**keep the commandments of God, and have the testimony of Jesus Christ**”. And, during *this same time period* the “great whore” (**Babylon**) that sits upon the beast is **drunken with the blood of the saints, and with the blood of the martyrs of Jesus**-17:6. Also, *this is the time* when the **second beast**, referred to above, **causes** that “as many as **would not worship** the image of the beast **should be killed**”. Thus, we learn that the **first beast**, the **second beast**, the “**great whore**”, and the **nations** are aligned **with Satan against God, and against the “woman”** in chapter 12, *but particularly, those of the “woman’s” seed who are faithful to keep His commandments and the testimony of the Lord Jesus*.

#### **Some significant points concerning the second beast are:**

- **He has two horns as a lamb**, however, he **speaks like a dragon**, and **exercises all the power of the first beast**
- **He deceives** the people dwelling on the earth **by the miracles** that he performs **“in the sight of the first beast”**. At 19:20, he is **identified as the “false prophet”**, in that he **“wrought miracles before him [the first beast], with which he deceived them that received the mark of the beast, and them that worship his image”**. He brings fire down from heaven; He **makes an image of the first beast and causes it to speak**. While his **mode of operation** is through **deceit**, so also, it is with: **Satan, “which deceiveth the whole world”** (12:9); And **Babylon, “for by thy sorceries were all nations deceived”** (18:23). Also, Babylon functions in a religious context as indicated in chapter eighteen, at verses 2 and 4.
- **He requires that no person can buy or sell except they receive a mark**, or the name of the beast on their forehead or right hand. This **condition** for buying and selling **evidences that food supplies are controlled in part by this beast**, which is a **commercial function**. The **“false prophet” who limits buying and selling is related to Babylon, as evidenced by the collapse of commerce when Babylon falls**. In reference to **Babylon’s judgment**, we read, **“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more”** (18:10,11). We read that when the **“third seal”** is opened one comes forth with **“a pair of balances in his hand”**, whereby food will be **rationed** according to a **fixed quantity for a fixed price** (6:5,6). This is one of the circumstances that will exist **during the “great tribulation”**. **He causes any persons who will not worship the image of the beast to be killed. Such persons are identified with the opening of the 5<sup>th</sup> seal-6:9-11.**

**In chapter seven, we observe an interruption of the Lamb’s wrath** until the **“servants of God”** are sealed in their foreheads. The number of them that were sealed was **an hundred and forty-four thousand of all the tribes of Israel**. At this time, John, also, saw **those “of all nations, and kindreds, and tongues”**, stand **before the throne** clothed in **white robes**. These had **come out of “great tribulation”** and serve God day and night in His temple. **In this regard we read at: Revelation 7**

<sup>1</sup> 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.

<sup>2</sup> 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,**

<sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads.**

<sup>4</sup> 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.**

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> 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;

<sup>10</sup> **And cried** with a loud voice, saying, **Salvation to our God which sitteth upon the throne, and unto the Lamb.**

<sup>11</sup> 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,

<sup>12</sup> Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

<sup>13</sup> And one of the elders answered, saying unto me, **What are these which are arrayed in white robes? and whence came they?**

<sup>14</sup> 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.**

<sup>15</sup> 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.**

<sup>16</sup> They shall **hunger no more**, neither **thirst any more**; neither shall **the sun light on them, nor any heat.**

<sup>17</sup> 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.** (See 21:1-4, which is an account of another event occurring at the same time period, which is the coming of the Lord).

**The 144,000 are referred to in chapter fourteen, therefore, we will discuss them when we consider the events of chapter fourteen. That which John saw in chapter seven occurs *after the “great tribulation” has ended.* This is evidenced by the instruction to the four angels “to whom it was given to hurt the earth and the sea”, which is a part of the Lamb’s wrath. They were told to not act until “we have sealed the servants of our God in their foreheads”- 7:2,3. Also, the scene beginning in verse nine of chapter seven concerns those who “came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”- 7:13,14.**

**In chapter fourteen of the Book of Revelation, we read:**  
**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.**

2 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:

- 3 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**.
- 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.
- 5 And in their mouth was found **no guile**: for they are **without fault** before **the throne of God**.
- 6 And I saw **another angel** fly in the midst of heaven, having **the everlasting gospel** to preach unto **them that dwell on the earth**, and every nation, and kindred, and tongue, and people,
- 7 Saying with a loud voice, **Fear God**, and give glory to him; for **the hour of his judgment** is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
- 8 And there followed **another angel**, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication.
- 9 And the **third angel** followed them, saying with a loud voice, If any man **worship the beast and his image**, and **receive his mark in his forehead, or in his hand**,
- 10 The same shall drink of the wine **of the wrath of God**, which is poured out without mixture into the cup of his indignation; and **he shall be tormented** with fire and brimstone **in the presence** of the holy angels, and **in the presence** of the Lamb:
- 11 And the smoke of their torment ascendeth up **for ever and ever**: and they have **no rest** day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
- 12 Here is the patience of the saints: here *are* they that **keep the commandments of God, and the faith of Jesus**.
- 13 And I heard a voice from heaven saying unto me, Write, **Blessed are the dead** which **die in the Lord** from henceforth: Yea, saith the Spirit, that **they may rest** from their labours; and **their works** do follow them.
- 14 And I looked, and behold **a white cloud**, and upon the cloud *one* sat **like unto the Son of man**, having on his head a golden crown, and in his hand a sharp sickle.
- 15 And **another angel** came out of the temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap**: for **the time is come** for thee to reap; for **the harvest of the earth** is ripe.
- 16 And **he that sat on the cloud** thrust in his sickle on the earth; and **the earth was reaped**.

In chapter fourteen, there is mention of several scenes and events *that are, also, subsequent in time to the “great tribulation”*. We will briefly consider each.

#### **The hundred forty-four thousand:**

- Are on mount Zion with the “Lamb”.
- Are before the throne of God.
- Redeemed from the earth.
- Redeemed from among men, being the firstfruits unto God and the Lamb.

- The Father's name is written in their foreheads. (Also, the name of God is written on "him that overcometh"- 3:12. The name of God will be in the foreheads of those who are in the New Jerusalem-22:4. The name of the city of God, the New Jerusalem will be written on "him that overcometh" -3:12).

This is clear testimony that *they are not on the earthly and temporal Zion, but rather, the Zion of the new covenant that is eternal. In the 144,000 "of all the tribes of Israel", we are viewing the "Israel of God" (he who is a Jew inwardly, circumcised of heart, in the spirit –Ro. 2:29). Similarly, James addresses his epistle to "the twelve tribes which are scattered abroad"-1:1, wherein he is writing to the church-5:14.*

In verses six and seven, John saw an angel fly in the midst of heaven "having the everlasting gospel to preach unto them that dwell on the earth", "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come". This "*hour of his judgment*" refers to the "*day of the Lamb's wrath*", which is after the "*great tribulation*" (see bottom of page 28 and top of page 29 of this paper). It is noteworthy that at this point in time, an angel is proclaiming the gospel, calling for repentance, and warning of the pending judgment, in which the Lamb's wrath will be poured out on the inhabitants of the earth.

At verse 8, another angel announces that Babylon is fallen, because she made all nations partake of the wrath of her fornication. The fall of Babylon is described in some detail in chapters seventeen and eighteen. As mentioned before, *the things that John saw and recorded are not, necessarily, recorded in the order in which they occur.*

Verses nine through eleven warn that any one who worships the beast or his image, or who receives his mark in his forehead or in his right hand will come under the wrath of God, and "shall be tormented with fire and brimstone *in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever*". This judgment is, also, discussed in verses seventeen through twenty.

Verses twelve through sixteen, in contrast to the judgment of those who receive the mark of the beast so that they can buy and sell, encourages those who "keep the commandments of God, and the faith of Jesus". Whether good or evil, everyone's works will follow them. At verse fourteen, John saw a cloud and "upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle". The time had come to reap, "for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped". (vs,-15,26) *This is a description of the gathering of those who "keep the commandments of God, and the faith of Jesus"-v-12.*

**Also in chapter fourteen, additional discussion of judgment** on those who are subjected **to the Lamb's wrath** is recorded in the following verses:

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle.

<sup>18</sup> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and **gather the clusters of the vine of the earth; for her grapes are fully ripe.**

<sup>19</sup> And the angel thrust in his sickle into the earth, and **gathered the vine of the earth, and cast it into the great winepress of the wrath of God.**

<sup>20</sup> And the winepress was trodden **without the city, and blood came out of the winepress**, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

**The "Lamb's wrath" is introduced** with the opening of the **sixth seal in chapter six**. In chapters seven and fourteen, we have considered events and scenes **occurring between the time of the "great tribulation"**, and continuation of **the "Lamb's wrath"**. The description of wrath **continues**, beginning in chapter eight.

**In chapter eight, the seventh seal is opened and seven angels are given seven trumpets**, each trumpet signaling a **separate judgment**. **In chapters eight and nine, six of the seven angels sound their trumpets, and each of these six judgments are described:**

#### **Revelation 8**

<sup>1</sup> And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

<sup>2</sup> And I saw the **seven angels** which stood before God; and to them **were given seven trumpets.**

<sup>3</sup> 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.

<sup>4</sup> And the **smoke of the incense, which came with the prayers of the saints, ascended up before God** out of the angel's hand.

<sup>5</sup> 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.

<sup>6</sup> And the seven angels which had the seven trumpets prepared themselves to sound.

<sup>7</sup> 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.**

<sup>8</sup> 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;**

<sup>9</sup> 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.**

<sup>10</sup> 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;**

<sup>11</sup> 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.**

<sup>12</sup> 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.**

<sup>13</sup> 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!

**When the first four trumpets sound**, with the attending judgments, **note that the destruction is to *a third part of what is targeted*:**

- When the **first angel sounds**, a **third part** of the trees and the green grass will be burned up.
- When the **second angel sounds**, a **third part** of the sea will become blood killing a **third part** of living creatures, and destroying a **third** of the ships.
- **When the third angel sounds**, a **third part** of the rivers and fountains of water will be made bitter so that **many men die**.
- When the **fourth angel sounds**, a **third part** of each, the sun, the moon, and the stars will be smitten so that there will be no light for a **third part** of the day and a **third part** of the night.

**The first four trumpet judgments will destroy *one third of the earth and many of its inhabitants*. Also, it should be noted that the prayers of the saints ascend up before God, for God is avenging their blood shed by the inhabitants of the earth. (See 6:9-11, where those who are slain for the “word of God, and the testimony which they held” ask, how long until the Lord avenges their blood on them that dwell on earth).**

***In chapter nine, the fifth and sixth angels sound their trumpets.*** When the **fifth angel sounds**, smoke will come out of the bottomless pit and locusts come out of the smoke and hurt, for five months, **those who do not have the seal of God in their foreheads**. The locusts are commanded **to not hurt those who have the seal of God in their foreheads**.

When the **sixth angel sounds**, there is a voice from the four horns of the golden altar which is before God **commanding the four angels**, who were prepared for a year, **to slay a third part of men**. **Even though a third part of men will be killed, the rest of men who are not killed by these plagues still do not repent.**

#### **Revelation 9**

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

<sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

<sup>15</sup> 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.

<sup>16</sup> And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

<sup>20</sup> 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:

<sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

As we continue with the things that John saw and heard concerning the Lamb's wrath being poured out on the inhabitants of the earth, *chapter fifteen introduces* "seven angels having the seven last plagues; for in them is filled up the wrath of God". (15:1) The word "filled" is translated from the Greek word *teleo*, meaning to *end*, i.e. *complete, execute, conclude, discharge* (a debt)- Strong's Concordance. The angels were given seven vials "full of the wrath of God". (15:7)

Chapter sixteen describes these final judgments on the earth.

#### Revelation 16

<sup>1</sup> And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

<sup>5</sup> 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.

<sup>6</sup> For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

<sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and

righteous are thy judgments.

<sup>8</sup> And the **fourth angel** poured out his vial upon the sun; and power was given unto him to scorch men with fire.

<sup>9</sup> 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.

<sup>10</sup> 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,

<sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

<sup>12</sup> 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.

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

<sup>17</sup> 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.

These **final judgments on the earth** are **similar** to the judgments under the seventh seal having the *seven “trumpet” judgments*. *Each of these vial judgments continue the destruction of this earth and the seas and the life therein*, and will be described and compared to the “trumpet” judgments of chapters eight and nine.

- The **first vial** judgment will inflict a **grievous sore** on those people who have taken the mark of the beast and who worshipped his image. *In chapter nine, when the fifth angel sounds, men will be hurt and tormented.*
- The **second vial** will be poured out **on the sea and it will become blood** causing the death of **every** living soul. *In chapter eight, when the second angel sounds, a third part of the sea becomes blood, killing a third of the living creatures and destroying a third of the ships.*
- The **third vial** will be poured out on **the rivers and fountains of water** and they **become blood**. *In chapter eight, when the third angel sounds, a third part of the rivers and fountains of water will become bitter causing the death of many people.*
- The **fourth vial** will be poured out on the **sun scorching men** with great heat, and they blaspheme the name of **God who has power over these plagues**. That men do not repent suggests that repentance is still held out to them. *In chapter eight, when the fourth angel sounds, a third part of each, the sun, the moon and the stars were smitten so they do not shine for a third part of the day and night, respectively.*

- The **fifth vial** will be poured out on the **seat of the beast**, and his kingdom will be **full of darkness**, and people will gnaw their tongues **because of pain**. *In chapter nine, as noted above, when the **fifth** angel sounds, people will be **hurt and tormented**.*
- The **sixth vial** will be poured out on the **Euphrates river** causing it to dry up, preparing the way for the kings of the east. Also, **three unclean spirits** will come out of the mouths of each, the **dragon**, the **beast**, and **false prophet**. These spirits will **work miracles** to **gather all the kings** of the earth, **against God**, to a place called **Armageddon**. This will be the **final conflict** in which the **remnant** of men are killed-19:19-21. *In chapter nine, when the **sixth** angel sounds, four angels that have been held at the **Euphrates river** will be released to slay a **third part of the people on the earth**.*
- The **seventh vial** is poured out into the **air**, and a **voice** from the temple and the throne **in heaven** declares: **“It is done”**. Thus, **God’s wrath** toward the earth is **finished**. *In chapter eleven, when the **seventh** angel sounds, there are voices in heaven declaring that the “kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”*. **This is the time when: the dead will be judged; rewards will be given to “thy servants the prophets, and to the saints, and them that fear thy name”;** those who destroy the earth **will be destroyed**. (Rev. 11:15-18)

*Such comparison of these seven vial judgments with the judgments of the seventh seal manifests their similarities, with the vial judgments resulting in a complete destruction of what was previously a partial (third) destruction of **the earth**, including **men and creatures** living on the earth and in the sea.*

**It is important to remember that the Lamb’s wrath** is directed toward **the earth and it’s inhabitants** who have **taken the mark of the beast**, and worshipped his image, **during the “great tribulation”**. And further, **the Lamb’s wrath** is poured out on the earth **after the tribulation is ended**. And, that the **“great tribulation”** will be a time of **persecution of the Lord’s people**. (See bottom of page 28 through top half of page 29 of this paper for supportive scripture and for more details)

**We will now consider Babylon.** --It will be helpful to briefly review her background in the Old Testament. **Zechariah 5**

<sup>1</sup> Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

<sup>2</sup> And he said unto me, **What seest thou?** And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

<sup>3</sup> Then said he unto me, This is the **curse** that goeth forth over **the face of the whole earth**: for every one **that stealeth** shall be **cut off** as on this side according to it; and every one **that sweareth** shall be cut off as on that side according to it.

<sup>4</sup> **I** will bring it forth, saith **the LORD** of hosts, and it shall enter into the house of the **thief**, and into the house of him that **sweareth falsely by my name**: and it shall **remain** in the midst of his house, and shall **consume** it with the timber thereof and the stones

thereof.

<sup>5</sup> Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and **see what is this that goeth forth.**

<sup>6</sup> And I said, **What is it?** And he said, This is **an ephah** that goeth forth. He said moreover, This is **their resemblance** through all the earth.

<sup>7</sup> And, behold, there was lifted up **a talent of lead:** and this is **a woman that sitteth in the midst of the ephah.**

<sup>8</sup> And he said, **This is wickedness.** And **he cast it into the midst of the ephah;** and he **cast the weight of lead** upon the mouth thereof.

<sup>9</sup> Then **lifted I up mine eyes,** and looked, and, behold, there came out **two women,** and the **wind was in their wings;** for they had wings like the **wings of a stork:** and **they lifted up the ephah** between the earth and the heaven.

<sup>10</sup> Then said I to the angel that talked with me, **Whither do these bear the ephah?**

<sup>11</sup> And he said unto me, To build it **an house** in the **land of Shinar:** and it shall be **established,** and set there upon **her own base.**

**Zechariah** saw a **flying roll** that **symbolized a curse** from the Lord that goes throughout **the whole earth,** and **“into the house of the thief, and into the house of him that sweareth falsely by my name”.** The curse **will consume the house,** and **he that deceives** (the word “thief” is translated from the Heb. word gannab, which derives from the Heb. word ganab, a primary root meaning to *thieve* (lit. or fig.); by impl. to *deceive*. Strong’s Concordance), and **he that swears falsely in the Lord’s name will be cut off from the house.**

**Then Zechariah** saw **an ephah** (a measuring container) go forth, which is **“their”** (the people above mentioned) **resemblance** or outward appearance **throughout the earth.** There was a **talent of lead** that **symbolizes a woman sitting in the midst of the ephah,** declared to be **wickedness.** Zechariah saw two women having the wings of a stork **carrying the ephah,** containing **the wicked woman,** to the **land of Shinar,** to build it a **house** that is placed on **“her own base”.**

**The message in this scripture is that where people use the Lord’s name in a false and deceitful manner, He invokes evil upon them and cuts them off, or separates them from Himself and His house. They build a house for this wicked woman (the woman and the whore described in Rev. 17:), and it sets on “her” base. In contrast, the Lord’s house is a spiritual house built “upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”.** Significantly, “her” house is built in “Shinar”, the land where the Old Testament Babylon was located (See Dan. 1:1,2).

**The origin and the content of this house is described at: Genesis 11**

<sup>1</sup> And the whole earth was of one language, and of one speech.

<sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the

land of **Shinar**; and they dwelt there.

<sup>3</sup> And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had **brick for stone**, and **slime** had they **for mortar**.

<sup>4</sup> And **they said**, Go to, let **us build us** a city and a tower, whose top may **reach unto heaven**; and let **us make us a name**, lest we be scattered abroad upon the face of the whole earth.

<sup>5</sup> And the LORD came down to see the city and the tower, which the **children of men builded**.

<sup>6</sup> And the **LORD said**, Behold, the **people is one**, and they have all **one language**; and this they begin to do: and now nothing will be restrained from them, which **they have imagined to do**.

<sup>7</sup> Go to, **let us go down**, and there **confound** their language, that they may not understand one another's speech.

<sup>8</sup> So **the LORD** scattered them abroad from thence upon the face of **all the earth**: and they left off to build the city.

<sup>9</sup> Therefore is the name of it called Babel; because **the LORD did there confound** the language of all the earth: and **from thence did the LORD scatter them abroad upon the face of all the earth**.

**We observe** that early in man's history, after the flood, the generations of Noah were motivated **to build something** that would **reach to heaven**, making **a name for themselves**, lest they be scattered throughout the earth and **lose their common identity**. Thus, this **man made edifice** has a **religious connotation** that is **displeasing to God**. Instead of being **substantively Divine**, its construction consists of "brick for stone", and "slime for mortar". Scripture refers to "untempered mortar", metaphorically, to illustrate a structure that is built, but not according to God's word. **This is addressed at: Ezekiel 13**

<sup>7</sup> Have ye not seen a **vain vision**, and have ye not spoken a **lying divination**, whereas ye say, **The LORD saith it; albeit I have not spoken?**

<sup>8</sup> Therefore thus saith the Lord GOD; **Because** ye have spoken vanity, and seen lies, therefore, behold, **I am against you, saith the Lord GOD**.

<sup>9</sup> And mine hand shall be upon **the prophets** that see **vanity**, and that **divine lies**: they **shall not be in the assembly of my people**, neither shall they be **written in the writing of the house of Israel**, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

<sup>10</sup> Because, even because they have **seduced my people**, saying, **Peace**; and **there was no peace**; and **one built up a wall, and, lo, others daubed it with untempered mortar**:

<sup>11</sup> Say unto them which daub it with untempered mortar, that **it shall fall**: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

<sup>12</sup> Lo, **when the wall is fallen**, shall it not be said unto you, **Where is the daubing wherewith ye have daubed it?**

<sup>13</sup> **Therefore thus saith the Lord GOD; I will** even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to **consume it**.

<sup>14</sup> **So will I break down the wall that ye have daubed with untempered mortar**, and bring it down to the ground, so that **the foundation** thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

Referring back to the Genesis passage, the Lord intervened against the effort to build a city and a tower that would **reach to heaven**. In the above passage in Ezekiel, the Lord is against His people's effort to build a **religious edifice founded on distortions of His revealed truth**. In the Genesis passage, this effort was named "Babel" because God confounded their language. Similarly, in the Ezekiel passage, God will bring down what His people build with "untempered mortar", "so that **the foundation thereof** shall be discovered". *The word "Babel" means confusion because the Lord confounds the effort. Any theological system of thought and practice that is held together with concepts that are inaccurate is confounded when placed under the scrutiny of the word of God, and will ultimately be destroyed.*

Lest someone think that the scriptures in **the Old Testament** are not credible testimony for explaining the Lord's working **with the church**, we will inquire in the New Testament. We read at: **1 Corinthians 10**

<sup>1</sup> Moreover, **brethren**, I would not that ye should be ignorant, how that **all our fathers** were under the cloud, and all passed through the sea;

<sup>2</sup> **And were all baptized unto Moses** in the cloud and in the sea;

<sup>3</sup> And did all **eat the same spiritual meat**;

<sup>4</sup> And did **all drink the same spiritual drink**: for they drank of **that spiritual Rock** that followed them: and **that Rock was Christ**.

<sup>5</sup> **But with many of them God was not well pleased**: for they were overthrown in the wilderness.

<sup>6</sup> **Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.**

<sup>7</sup> Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

<sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

<sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

<sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

<sup>11</sup> **Now all these things happened unto them *for examples*: and they are written for our admonition, upon whom the ends of the world are come.**

### **Hebrews 3**

<sup>1</sup> Wherefore, **holy brethren, partakers of the heavenly calling**, consider the Apostle and High Priest of our profession, Christ Jesus;

<sup>2</sup> Who was faithful to him that appointed him, as also Moses was faithful in all his house.

<sup>3</sup> For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

<sup>4</sup> For every house is builded by some man; but he that built all things is God.

<sup>5</sup> And **Moses verily was faithful in all his house**, as a servant, **for a testimony of those things which were to be spoken after;**

<sup>6</sup> But **Christ** as a son **over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

<sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

<sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years.

<sup>10</sup> Wherefore I was grieved with that generation, and said, **They do alway err in their heart; and they have not known my ways.**

<sup>11</sup> So I swore in my wrath, They shall not enter into my rest.)

<sup>12</sup> **Take heed, brethren,** lest there **be in any of you** an evil heart of **unbelief,** in **departing from the living God.**

<sup>13</sup> But **exhort one another daily**, while it is called To day; lest **any of you** be hardened through the **deceitfulness of sin.**

<sup>14</sup> For we are made **partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;**

**We have viewed the origin and nature of Babylon. Now we will view Babylon as it exists at the end of this age.**

#### **Revelation 17**

<sup>1</sup> And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of **the great whore that sitteth upon many waters:**

<sup>2</sup> **With whom the kings of the earth** have committed fornication, and **the inhabitants of the earth** have been **made drunk** with the wine of her fornication.

<sup>3</sup> So he carried me away in the spirit **into the wilderness:** and I saw **a woman** sit upon a scarlet coloured **beast, full of names of blasphemy,** having **seven heads** and **ten horns.**

<sup>4</sup> And **the woman was arrayed** in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in **her hand** full of **abominations** and **filthiness** of her fornication:

<sup>5</sup> And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

<sup>6</sup> And I saw the **woman drunken with the blood of the saints,** and with **the blood of the martyrs of Jesus:** and when I saw her, I wondered with great admiration.

**The Lord calls Babylon the great whore,** which suggests that she invites in and includes that which should not be there. **Babylon** “is become **the habitation of devils,** and the hold of **every foul spirit,** and a cage for **every unclean and hateful bird**”-18: 2. The “many waters” that she sits on are “peoples, and multitudes, and nations, and tongues”-17:15. She is aligned with the “beast” that has seven heads and ten horns-17: 3. She has great wealth-17: 4, and

glorifies herself, living in luxury with the kings of the earth-18:7,9. The merchants of the earth are made rich through her material abundance-18: 3.

**Babylon, as the habitation of devils, and every foul spirit has a religious context. This religious aspect is evidenced in the Old Testament description of Babylon:**

**Jeremiah 50**

<sup>38</sup> A drought is upon her waters; and they shall be dried up: for **it is the land of graven images, and they are mad upon their idols.**

**Daniel 1**

<sup>1</sup> In the third year of the reign of Jehoiakim king of Judah **came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.**

<sup>2</sup> And **the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.**

**(Just as king Jehoiakim and the people of Judah were, because of their departure from the way of the Lord, carried into Babylon, so those who swear falsely by His name and attempt to build a house to heaven with distortions of the truth will cease to be a people with whom the Lord dwells. They will then manifest darkness rather than light--See Rev. 2:4,5).**

**Daniel 3**

<sup>14</sup> **Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?**

<sup>15</sup> Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye **fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?**

**The Lord's call to His people is to "Come out of her" and not share in her sins. If the Lord's people remain in this vast religious system, they will be judged with it- Rev.18:4. Just as the three Hebrew men were cast into the furnace of fire because they would not worship the image that the king had made, even so, those of the Lord's children who will not worship the image of the beast at the end of this age will be killed-Rev. 13: 15. Babylon is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus". *Those of the Lord's people who continue in Babylon will escape persecution at the hands of men, however, they will suffer divine judgment for their unfaithfulness.***

**Also, this Babylonian condition and God's admonition has application to His people during this entire age. We read at:**

**2 Corinthians 6**

<sup>11</sup> O ye Corinthians, our mouth is open unto you, our heart is enlarged.

<sup>12</sup> Ye are not straitened in us, but ye **are straitened in your own bowels.**

<sup>13</sup> Now for a recompence in the same, (I speak as unto **my children**,) be ye also enlarged.

<sup>14</sup> Be ye **not unequally yoked** together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

<sup>16</sup> And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

<sup>17</sup> Wherefore **come out from among them**, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

<sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**The basis upon which the Lord's people "come out" is explained by the following passages of scripture:**

### **1 John 2**

<sup>26</sup> These things have I written unto you concerning them that seduce you.

<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not **that** any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as **it hath taught you**, ye shall abide in him.

<sup>28</sup> And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

<sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

### **John 10**

<sup>1</sup> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

<sup>2</sup> But he that entereth in by the door is the shepherd of the sheep.

<sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

<sup>4</sup> And when he **putteth forth** his own sheep, he goeth **before them**, and the sheep follow him: for they know his voice.

<sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers

**Babylon's involvement in commerce is such that when Babylon falls the system of commerce collapses. We read at: Revelation 18**

<sup>9</sup> And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

<sup>10</sup> Standing afar off for the fear of her torment, saying, Alas, alas **that great city Babylon, that mighty city!** for in one hour is thy judgment come.

<sup>11</sup> And **the merchants of the earth shall weep and mourn** over her; for no man buyeth their merchandise any more:

**God's judgment on Babylon is referred to in several different passages in the book of Revelation.**

#### **Revelation 14**

<sup>8</sup> And there followed another angel, saying, **Babylon is fallen, is fallen, that great city,** because she made all nations drink of the wine of the wrath of her fornication.

#### **Revelation 16**

<sup>19</sup> 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.

#### **Revelation 17**

<sup>1</sup> And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee **the judgment of the great whore** that sitteth upon many waters:

#### **Revelation 18**

<sup>2</sup> And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen,** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

*To understand what John recorded, we must be mindful, as mentioned above, that the things do not necessarily occur in the order that he recorded them.* Chapter seventeen is the only passage **that explains the fall of Babylon.** Recall that the first beast **in chapter thirteen** is the beast having seven heads and ten horns. Also, he is identified as the beast “that was, and is not, and yet is”-Rev. 17:8. **In chapter seventeen,** we learn that the “seven heads are seven mountains, on which the woman sitteth”-v9. There have been seven consecutive kings, five are fallen, the sixth king is in power. When the seventh king ascends to power, he holds power for only a short time-v10. He is replaced by the beast that “was, and is not”, and who is the eighth king, and is of the seven. **This eighth king is the one who goes into perdition-v11. He is the beast who is worshipped by all persons whose names are not written in the Lambs book of life.**

**Further, in chapter seventeen,** the **ten horns are ten kings** who receive power for a short period of time **with the beast-v12.** They are of **one mind** with the beast and give **their power** to serve him-v13. These ten kings hate the “whore” and **God** puts in their hearts to fulfill His will and bring about her fall-vs16, 17. **Babylon, referred to as the “woman”, and that “great city” that reigned over the kings of the earth comes to her end-v18.**

**Also, in the Old Testament, the fall of Babylon was accomplished by certain nations:**

#### **Jeremiah 50**

<sup>9</sup> For, lo, I will raise and cause to come up **against Babylon** an assembly of **great nations** from the north country: and **they shall set themselves in array against her; from thence she shall be taken:** their arrows shall be as of a mighty expert man; **none shall return in vain.**

<sup>10</sup> And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

## **Jeremiah 51**

<sup>27</sup> Set ye up a standard in the land, blow the trumpet among the nations, **prepare the nations** against her, call together against her **the kingdoms** of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

<sup>28</sup> Prepare against her **the nations with the kings of the Medes**, the captains thereof, and all the rulers thereof, and all the land of his dominion.

<sup>29</sup> And the land shall tremble and sorrow: **for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.**

*Here again, we see the parallel between Old Testament events and the events that they foreshadowed in the New Testament. Such parallel enabled those who heard the gospel proclaimed by the apostles to “search the scriptures daily, whether those things were so”- Acts 17:11. **At that time, the scriptures that they searched were those of the Old Testament**. Paul declared that he ministered, “saying none other things than those which the prophets and Moses did say should come”-Acts 26:22.*

**The coming of the Lord is referred to in numerous scripture passages. Christ’s coming is mentioned in the book of Revelation at:**  
**Revelation 1**

<sup>7</sup> Behold, he cometh **with clouds**; and every eye shall see **him**, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

### **Revelation 2**

<sup>25</sup> But that which ye have already hold fast till I come.

### **Revelation 3**

<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt **not watch**, I will come on thee **as a thief**, and thou shalt **not know what hour** I will come upon thee.

<sup>11</sup> Behold, I come quickly: **hold that fast** which thou hast, that no man **take thy crown**.

*The above references in chapters two and three are, in context, relating the Lord’s coming for the reward of inheritance to those in the church who “overcometh”.*

### **Revelation 14**

<sup>14</sup> And I looked, and behold **a white cloud**, and upon the cloud one sat **like unto the Son of man**, having on his head a golden crown, and in his hand a sharp sickle.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: **for the time is come for thee to reap**; for the harvest of the earth **is ripe**.

<sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

*This reference is to the gathering of the elect that are on the earth.*

### **Revelation 16**

<sup>15</sup> Behold, I come as **a thief**. Blessed is he that **watcheth**, and **keepeth** his garments, lest he walk naked, and they see his shame.

***“I come as a thief” refers to the day and the hour being unknown.***

***“Watch, is an admonition to be, at all times, spiritually prepared for the Lord’s coming.***

#### **Revelation 17**

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and **they that are with him are called, and chosen, and faithful.**

***This passage relates the Lord’s coming to the confrontation by those kings who are gathered together to battle at Armageddon-16:14-16.***

**Collectively, the above passages of scripture describe the Lord’s coming as:**

- **With clouds-1:7; 14:14;**
- **A thief or the hour (specific time) unknown-3:3; 16:15**
- **Having high visibility-“every eye shall see him”-1:7**

**Chapter nineteen provides a general description of events when Christ returns.**

#### **Revelation 19**

<sup>7</sup> 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.**

<sup>8</sup> And to her was granted that she should be arrayed in **fine linen, clean and white:** for the **fine linen** is the **righteousness** of saints.

<sup>9</sup> And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

<sup>10</sup> And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> And I saw **heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.**

<sup>12</sup> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he was clothed with a vesture dipped in blood: and **his name is called The Word of God.**

<sup>14</sup> And **the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

<sup>15</sup> And **out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

<sup>16</sup> And he hath on his vesture and on his thigh **a name written, KING OF KINGS, AND LORD OF LORDS.**

<sup>17</sup> And I saw **an angel** standing in the sun; and he **cried** with a loud voice, saying to all **the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;**

<sup>18</sup> That ye may **eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.**

<sup>19</sup> And I saw **the beast, and the kings of the earth, and their armies**, gathered together to **make war against him that sat on the horse, and against his army.**

<sup>20</sup> And **the beast** was taken, and with him **the false prophet** that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**

<sup>21</sup> 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.

**Some significant points in this passage are:**

- **The Lamb's wife has made herself ready and the time of the marriage has come.**
- **The Lamb's wife is clothed in "fine linen, clean and white".**
- **The fine linen is the righteousness of the saints.**
- **When the Lord comes, He is intent on making war with and destroying all of His enemies that are on the earth.**
- **The armies that are with Him are clothed in "fine linen, white and clean". This clothing is "the righteousness of the saints", and evidences that "the armies" that come with the Lord are the Lamb's wife. Another description of the "bride the Lamb's wife" is "that great city, the holy Jerusalem, descending out of heaven from God"-21:9,10. An additional and identical description: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"-21:2. In the New Jerusalem there is no temple, nor no need for the sun, or the moon for God and the Lamb are both, the temple and the light of it-21:22,23..**
- **That the sharp sword goes "out of his mouth" indicates the Lord smites the nations with the word of God. We read at 2 Thessalonians 2:8, that He consumes the son of perdition "with the spirit of his mouth". Also, at Heb. 4:12 we read, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart".**
- **Christ will rule the nations "with a rod of iron". Recall that the "man child"-Rev. 12:5, and also, "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron"-2:26,27. And, this when He comes. "But that which ye have already hold fast till I come"-2:25.**
- **When Christ comes, "he treadeth the winepress of the fierceness and wrath of almighty God". On those who worship the beast or take his mark will be poured out the "wine of the wrath of God"... in the presence of the holy angels, and in the presence of the Lamb"-14:9,10. Also, we read that there was "gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the winepress was trodden without the city"-14:19,20. As seen above, the "Lamb's wife" descends from heaven with Him described as an "army", and also, as "the holy city, the New Jerusalem".**

The testimony of scripture is that the phrase “without the city” refers to the New Jerusalem, wherein God dwells with His people. The winepress is trodden, not only “without the city”, but “in the presence of the Lamb”.

- **“Blessed are they which are called unto the marriage supper of the Lamb”.** While some view it as a banquet in heaven, there are no scriptures that suggest such, and the context indicates that it is **“the supper of the great God”-v17, wherein God avenges the blood of His servants”-6:10; 18:20; 19:2, on them “that have shed the blood of saints and of prophets”-16:6.**
- **The beast and the kings of the earth, with their armies, are gathered together against the Lord and His army. At 17:12-14, we are told that these kings are the ten kings who give their power and strength to the beast. And, that the Lord’s army is identified as those who are “called, and chosen, and faithful”. Thus, we learn that those who are with the Lord when He comes are “the Lamb’s wife”, the “called, and chosen, and faithful”.**
- **The beast and the false prophet are cast into the “lake of fire”, and the “remnant were slain”,...and “all the fowls were filled with their flesh”. (*All of the earth’s inhabitants will have been killed*). Also, when the Lord returns the “dragon, that old serpent, which is the Devil, and Satan” is bound and cast into the “bottomless pit” for one thousand years-Rev. 20:1-3.**

Now we will consider several passages of scripture describing the **Lord’s return, which passages are in other books of the Bible.** Our method will be to compare these passages, one with the other, and with the passages in the book of Revelation.

#### **Matthew 24**

<sup>29</sup> Immediately **after the tribulation** of those days shall **the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

<sup>30</sup> And **then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds** of heaven with power and great glory.

<sup>31</sup> And he **shall send his angels** with a great sound of a trumpet, and **they shall gather together his elect** from the four winds, **from one end of heaven to the other.**

<sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

<sup>33</sup> So likewise ye, when ye shall see all **these things, know that it is near,** even at the doors.

<sup>34</sup> Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

<sup>35</sup> **Heaven and earth shall pass away,** but my words shall not pass away.

<sup>36</sup> But **of that day and hour knoweth no man,** no, not the angels of heaven, **but my Father only.**

<sup>37</sup> But as the days of Noe were, so shall also the coming of the Son of man be.

<sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

<sup>39</sup> And **knew not until the flood came,** and took them all away; **so shall also the coming of the Son of man be.**

<sup>40</sup> Then shall two be in the field; the **one shall be taken,** and the other left.

<sup>41</sup> Two women shall be grinding at the mill; the one shall be taken, and the other left.

<sup>42</sup> **Watch** therefore: for **ye know not what hour your Lord doth come.**

<sup>43</sup> But know this, that **if the goodman** of the house **had known** in **what watch** the **thief** would come, **he would have watched**, and would not have suffered his house to be broken up.

### **1 Thessalonians 3**

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at **the coming** of our Lord Jesus Christ **with all his saints.**

### **1 Thessalonians 4**

<sup>13</sup> 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.

<sup>14</sup> For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus will God bring with him.**

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For **the Lord himself shall descend from heaven** with a shout, with the voice of the archangel, and with the **trump of God:** and the **dead in Christ shall rise first:**

<sup>17</sup> Then we which are **alive and remain shall be caught up together with them** in the **clouds**, to meet the Lord in the air: and **so shall we ever be with the Lord.**

<sup>18</sup> Wherefore comfort one another with these words.

### **1 Thessalonians 5**

<sup>1</sup> But of the times and the seasons, brethren, ye have no need that I write unto you.

<sup>2</sup> For yourselves know perfectly that **the day of the Lord** so cometh **as a thief** in the night.

<sup>3</sup> For when they shall say, Peace and safety; **then sudden destruction cometh upon them**, as travail upon a woman with child; and **they shall not escape.**

<sup>4</sup> But ye, **brethren**, are **not in darkness**, that that day should overtake you **as a thief.**

<sup>5</sup> Ye are all the **children of light**, and the children of the day: we are not of the night, nor of darkness.

<sup>6</sup> Therefore **let us not sleep**, as do others; but let us **watch** and be sober.

<sup>7</sup> For they that sleep sleep in the night; and they that be drunken are drunken in the night.

<sup>8</sup> But let us, who are of the day, **be sober**, putting on the breastplate of **faith and love;** and for an helmet, the hope of salvation.

<sup>9</sup> For God hath not appointed us **to wrath**, but to obtain salvation by our Lord Jesus Christ,

<sup>10</sup> Who died for us, that, **whether we wake or sleep**, we **should** live together **with him.**

<sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

**In Matthew chapter twenty four**, recall that immediately after the tribulation shall “the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, And then shall appear the sign of the Son of man in heaven”. When we see “these things”, we know that **His coming is near.** Also, recall that **these same signs** in the sun, the moon, and the stars are **the commencement** of the day of **the Lamb’s wrath**-Rev. 6:12-17. Thus, the

**“great tribulation”** and the **“day of the Lambs wrath”** are **distinct and separate judgments**, both, as to the **time period** and to the **persons being judged**. The **tribulation** focuses on the **Lord’s people**, who are **persecuted** by the two beasts, the great whore (Babylon), and the nations of peoples who are under the dominion and authority of the first three-Rev. 6:9,10; 13:4,5; 12;17. When the **tribulation is ended**, the **Lamb’s wrath** is poured out **by God**-Rev. 6:16,17; on them that **“dwell on the earth”**-Rev. 3:10, by which He **avenges the blood** of those who were **killed** during the time of the **“great tribulation”** -6:10.

**In Matthew** **“they shall see the Son of man coming in the clouds of heaven”**-24:30; He shall send **his angels** with a **“great sound of a trumpet”**; They shall **“gather together his elect** from **...one end of heaven to the other”**24:31 (Mark 13:27 reads, **“from the uttermost part of earth to the uttermost part of heaven”**).

**In 1 Thessalonians** **“the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord-4:16,17.**

**In Matthew**, **“But of the day and hour knoweth no man...”**-24:36; **“Watch therefore,...”**-24:32; **“...if the goodman of the house had known in what watch the thief would come, he would have watched...”**-24:43.

**In 1 Thessalonians**, **“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night”**-5:1,2. **“Therefore let us not sleep as do others; but let us watch and be sober”**-5:3.

**In both passages**, the Lord comes **in the clouds; with the sound of a trumpet; gathers together His people, who are in heaven, and who are on earth; His coming is unannounced, as with a thief; and, the people are told to watch.**

**The Lord’s coming** in the book of Revelation **is identified with clouds**-1:7; 14:14; the **gathering of His people** (harvesting the earth-14:15, and **bringing with Him the “called, and chosen, and faithful”**-17:14). (Here the word “chosen” is the same Greek word translated “elect” at Matt. 24:31); **“Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”**-16:15.

**Another passage** that describes the **Lord’s coming** is: 1 Corinthians 15:51,52. Here we read that the **trumpet will sound; the dead will be raised, and those who are alive shall be changed** (the Lord gathers

together His people); the corruptible will have put on incorruption, and the mortal will have put on immortality.

**Some contend that the Lord's coming** in the 1 Corinthians and the 1 Thessalonians passages **is prior to the "great tribulation"**, and therefore, those passages describe a **different event**—(the "rapture" or "catching up of the church", which it is), though not a different event. *There is nothing in these two passages of scripture that indicates the timing of the Lord's coming to precede the tribulation.* However, a **comparison of the above referenced passages contradicts the claim that they are not the same event.**

The passage in Matthew twenty- four clearly establishes **the time of the Lord's coming as being after the "great tribulation"**. The passage in 1 Thessalonians gives **emphasis** to the fact that those **who have died in Christ** and those **in Christ who are alive** when He comes **will all be gathered together to the Lord**. The 1 Corinthians passage is **emphasizing** the fact that there will be a **resurrection of the body** of, both, **the dead and the living**, when the Lord comes.

**Another scripture that gives incontrovertible evidence that the Lord's people are gathered to Him after the tribulation is:**

**2 Thessalonians 2**

<sup>1</sup> Now we beseech you, **brethren**, by the **coming of our Lord Jesus Christ**, and by **our gathering together** unto him,

<sup>2</sup> That **ye be not soon shaken in mind**, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.**

<sup>3</sup> **Let no man deceive you** by any means: for **that day shall not come**, except there come a falling away **first**, and **that man of sin be revealed**, the **son of perdition**;

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or **that is worshipped**; so that **he as God sitteth in the temple of God**, shewing himself **that he is God.**

<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? ...

<sup>8</sup> 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**.

*The matter at issue* in this passage is related to **when Christ comes**, and **our gathering together to Him**. The Apostle Paul is telling the brethren at Thessalonica that **the day of Christ's coming** and **our (the church) gathering together to Him is after "that man of sin is revealed, the son of perdition"**. The son of perdition is the first beast in Revelation thirteen, having seven heads and ten horns, who was given power **forty two months** to make war **with the saints**. He has his power during **the time of the**

**“great tribulation”**. So, the church is gathered together to the Lord when **He comes**, and this scripture says that it is after the “son of perdition” is revealed and he sits in the temple impersonating God, and **then**, he will be destroyed by the Lord **at His coming**-2 Thessalonians 2:8. Even though it is so contended, *there is nothing in the context of this passage to even suggest that the references to the “Lord’s coming” in verses one and eight are different or separate events*. These scriptures should put to rest the proposition that the church is gathered to the Lord before the “great tribulation”.

**A “new heavens and a new earth” will be another significant occurrence related in time to the coming of the Lord**. The “first heaven and the first earth were passed away; and there was no more sea”-Rev. 21:1. **The Apostle Peter addresses this matter at: 2 Peter 3**

<sup>1</sup> This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

<sup>2</sup> That ye may be mindful of the words which were spoken **before by the holy prophets**, and of the commandment of **us the apostles** of the Lord and Saviour:

<sup>3</sup> Knowing this first, that **there shall come in the last days scoffers**, walking after their own lusts,

<sup>4</sup> And **saying**, Where is the **promise of his coming?** for since the fathers fell asleep, **all things continue as they were from the beginning of the creation**.

<sup>5</sup> For this they **willingly are ignorant of**, that **by the word of God the heavens were of old, and the earth standing out of the water and in the water:**

<sup>6</sup> Whereby **the world that then was**, being overflowed with water, **perished:**

<sup>7</sup> But the **heavens and the earth**, which are now, by the **same word** are kept in store, reserved unto **fire** against the **day of judgment** and perdition of **ungodly men**.

<sup>8</sup> But, beloved, be not ignorant **of this one thing**, that **one day is with the Lord** as a **thousand years**, and a **thousand years as one day**.

<sup>9</sup> The **Lord is not slack concerning his promise**, as some men count slackness; but is longsuffering to **us-ward**, not willing that any should perish, but **that all should come to repentance**.

<sup>10</sup> But the **day of the Lord will come** as a **thief** in the night; **in the which** the **heavens shall pass away** with a great noise, and **the elements shall melt with fervent heat**, the **earth also** and **the works** that are therein **shall be burned up**.

<sup>11</sup> Seeing then that **all these things shall be dissolved**, what manner of persons ought ye to be in all holy conversation and godliness,

<sup>12</sup> Looking for and hasting **unto the coming** of the day of God, **wherein** the **heavens** being on fire **shall be dissolved**, and the **elements** shall **melt** with fervent heat?

<sup>13</sup> **Nevertheless we, according to his promise**, look for **new heavens** and a **new earth**, wherein dwelleth **righteousness**.

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent **that ye may be found of him** in peace, **without spot**, and **blameless**.

<sup>15</sup> And **account that the longsuffering of our Lord is salvation**; even as our beloved brother **Paul also according to the wisdom** given unto him hath written unto you;

<sup>16</sup> As also in all his epistles, speaking in them **of these things**; in which are some things hard to be understood, which they that are unlearned and unstable **wrest**, as they do also **the other scriptures**, unto **their own destruction**.

<sup>17</sup> Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

<sup>18</sup> But **grow in grace**, and in the **knowledge of** our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen

*In this passage*, the question, “**Where is the promise of his coming?**” is raised by scoffers who are, in affect, accusing the Lord of **failing to come as promised**, because “all things continue as they were from the beginning of creation”. The Apostle Peter explains that **they are “willingly ignorant”** of the fact that all things **have not** continued as they were from creation. By “**the word of God the heavens were of old, and the earth...**” and **that world perished** by being “overflowed” with water. The **present heavens and earth** are maintained by **that same word**, but **they will be destroyed by fire** at the **time of the judgment of ungodly men**.

**Peter further explains that time is not an issue** with the Lord, for to Him a day is no different than a thousand years. But rather, **what matters to the Lord** is that **none of His people perish**, but that they come to repentance. Therefore, the **Lord is not slow in fulfilling the promise of His coming, but rather, is longsuffering toward us**. And, that He will come “as a thief in the night”; and **when He does come, the heavens will pass away, and the earth and the works in it will be burned up**. Peter then raises what should be the question for each of us, “Seeing then that **all these things** shall be dissolved, **what manner of persons ought ye to be** in all holy conversation and godliness”, as we look for the **day of His coming, “in the which”**, as He promised, there will be **a new heavens and a new earth** wherein righteousness dwells. (See also Ro. 8:18-23 for time when the creation will be delivered)

**This destruction of heaven and earth begins immediately after the tribulation, and at the beginning of the Lamb’s wrath**, which is evidenced in that the “**stars shall fall from heaven, and the powers of the heavens shall be shaken**”-Matt. 24:29. In Rev. 6:14, we read, “**And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places**”.

**Under the seventh seal: “the third part of trees was burnt up, and all green grass was burnt up”; “the third part of the sea became blood, a third part of the creatures which were in the sea, and had life, died”; a third part of the fresh waters became bitter; a third part of the sun, moon, and stars ceased to give light**-Rev. 8:1,7-12.

**Under the seven vial judgments: The sea became blood and every living soul died; the rivers and fountains of water became blood-Rev. 16:3,4.**

*Thus, when the Lamb's wrath is poured out, we are told of the major destruction of the heavens and the earth, and the destruction of the seas and fresh waters, all of which is related in time to the coming of the Lord. Not only, will the present heaven and earth be destroyed at the time of the judgment of ungodly men, but also, the remnant (those remaining) of men will be killed during this time-Rev. 19:17,18,21.*

**Judgment for wickedness, and reward for righteousness, which occurs after the "day of the Lamb's wrath", will be our consideration as we continue this study of the scriptures. *In the matter of judgment and reward, it will be important to remember that there will be no one surviving, physically, the wrath of the Lamb when it is completed on the inhabitants of the earth.***

**We will consider judgment and reward in terms of time, location, and nature. *Any one passage of scripture may identify one or all three of these aspects of judgment and reward. Some of these scriptures are:***

#### **Daniel 12**

<sup>2</sup> 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**.

#### **John 5**

<sup>28</sup> Marvel not at this: for the hour is coming, in the which **all** that are **in the graves** shall hear his voice,

<sup>29</sup> And **shall come forth**; they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation**.

#### **Revelation 11**

<sup>15</sup> 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**.

<sup>18</sup> 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**.

#### **2 Timothy 4**

<sup>1</sup> I charge thee therefore before God, and **the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom**;

#### **2 Thessalonians 1**

<sup>7</sup> And to you who are troubled rest with us, **when** the Lord Jesus shall be revealed from heaven with his mighty angels,

<sup>8</sup> In flaming fire **taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ**:

<sup>9</sup> Who shall be **punished** with **everlasting** destruction **from the presence of the Lord**, and from the glory of his power;

<sup>10</sup> **When he shall come to be glorified in his saints**, and to be admired in all them that believe (because our testimony among you was believed) in that day.

**Matthew 25**

<sup>31</sup> **When the Son of man shall come in his glory**, and all the holy angels with him, **then** shall he sit upon **the throne** of his glory:

<sup>32</sup> And **before him shall be gathered all nations**: and he shall separate them one **from another**, as a shepherd divideth his sheep from the goats:

<sup>33</sup> And he shall **set the sheep on his right hand**, but **the goats on the left**.

<sup>34</sup> **Then** shall the King say unto them **on his right hand**, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world:

<sup>41</sup> **Then** shall he say also unto them **on the left hand**, Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels:

<sup>46</sup> And these shall go away into **everlasting punishment**: but **the righteous into life eternal**.

The passages in the book of Daniel and the gospel of John are general statements that **the dead will be raised**, some to **everlasting life**, and some to **everlasting contempt**. Notice that in John's gospel, those **who have done good** are raised to **life**, and those **who have done evil** are raised to **condemnation**. *While it is an issue of sin that brings a person into condemnation or punishment, whether a person is raised to life or to condemnation, the judgment is according to a person's works. On the basis of their works, some will receive greater or lesser reward and some will receive greater or lesser punishment.*

In the passage at Revelation eleven, **when the seventh angel sounds the trumpet, the Lamb's wrath on the inhabitants of the earth will be completed** and **Christ will reign forever**. **The time will have come** that the **dead should be judged**: 1) The **servant's of the Lord**, the **saints**, and those **that fear His name** should be **rewarded**; and, 2) Those **who destroyed the earth** will be **destroyed**.

At 2 Timothy 4:1, we are told that the time when the **quick (living)** and the **dead** will be **judged** is *at the appearing and kingdom of the Lord Jesus Christ*. In the passage in 2 Thessalonians one, **when the Lord Jesus comes**, there will be **vengeance on those on the earth** who "know not God, and who obey not the gospel of our Lord Jesus Christ". **But also, they** will be "punished with **everlasting destruction from the presence of the Lord** and from **the glory of his power**; *When he shall come to be glorified in his saints...*"

**Again**, in the passage in Matthew twenty-five, "**When** the Son of man **shall come in his glory**, and all the holy angels with him, **then** shall he sit

upon the throne of his **glory...**” He will **gather all nations** and **separate them**, the sheep on his right hand, and the goats on his left hand. (In scripture, both, sheep and the right hand have the connotation of good, while goats and the left hand imply that something is not good). He will tell those on His right hand to come and **inherit the kingdom**, and He will tell those on His left hand to **depart into everlasting fire**, prepared for the **devil and his angels**.

*It should be noted that this is **not the vengeance** of the Lamb’s wrath poured out on **those on the earth**, but rather, it is punishment **in the “lake of fire”**, which is, also, the place of final punishment of the devil-Rev. 20:10. This is punishment in **“everlasting fire”**. Also, this judgment is **subsequent to the Lamb’s wrath**, in which **all the inhabitants of the earth will be killed**-Rev. 19:18,21. Therefore, **the “nations”** refers, **not to the living**, but to **those who are dead**. Further, those being judged are **individuals** from within all the nations. It is **individuals** who “go away into everlasting punishment”, and “into life eternal”, **whose works follow them**.*

This judgment, when the **Son of man** will sit upon **“the throne of his glory”**, is a **description of the same judgment** where John saw **“a great white throne, and him that sat on it**, from whose face the earth and the heaven fled away; and there was found no place for them.” (We have read where heaven and earth will be destroyed from before the Lord as He pours out His wrath on the earth and it’s inhabitants). This judgment of the dead is again described at: **Revelation 20**

<sup>11</sup> And I saw a **great white throne, and him that sat on it**, from whose face **the earth and the heaven fled away**; and there was found no place for them.

<sup>12</sup> And I saw **the dead, small and great, stand before God**; and **the books were opened**: and **another book was opened**, which is **the book of life**: and **the dead** were judged out of **those things** which were **written in the books**, according to **their works**.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man **according to their works**.

<sup>14</sup> And **death and hell** were cast into **the lake of fire**. This is **the second death**.

<sup>15</sup> And **whosoever** was not found written in **the book of life** was cast into **the lake of fire**.

**At the judgment** at the **“great white throne”**, the **dead** will be judged “out of those things which were written in the books, **according to their works**. Those **who are not written in the book of life** will be cast into **the lake of fire**, which is **the second death**. At the judgment where the Son of man sits on the **“throne of his glory”**, those on **His right hand** will be told to come and **inherit the kingdom**, and those **on His left hand** will be told, “Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels”, which is **the lake of fire**-Rev. 20:10. *In both passages, the*

wicked will be cast into *the “lake of fire”*, which is *the second death*-Rev. 20:14; 21:8. The **inheritance** of those who are **written in the book of life** is **not described** in this passage in Revelation, in chapter twenty however, it is **described in other scriptures** that we have read. *As was observed in the various passages of scripture related to the coming of the Lord, they did not all have the same emphasis on specific aspects of the event. One must study the various accounts of any event to arrive at a complete or full understanding of the event.*

**Other scriptures that address the matter of judgment and reward are:**

#### **Matthew 8**

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>11</sup> And I say unto you, That **many shall come from the east and west, and shall sit down** with Abraham, and Isaac, and Jacob, **in the kingdom of heaven.**

<sup>12</sup> But **the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

#### **Revelation 21**

<sup>7</sup> He that **overcometh shall inherit all things**; and I will be his God, and he shall be my son.

<sup>8</sup> **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

#### **Revelation 22**

<sup>14</sup> Blessed are they that **do his commandments**, that they may have **right to the tree of life, and may enter in through the gates into the city.**

<sup>15</sup> **For without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Read vs. 7-16 for the time)

**There are several observations from these scriptures:**

--In the passage in Matthew eight, there are **children of the kingdom** who will be cast out of the kingdom (to be considered later). **Outside** of the kingdom is a **place of darkness**, where there will be **weeping and gnashing of teeth.**

--In the passage in Revelation twenty-one, **those who overcome inherit** all things, while those who **do not inherit** will be in the **“lake of fire, which is the second death”**, as expressed at Rev. 20:14 and 21:8.

--In the passage in Revelation twenty-two, we learn that **those who overcome** are those who **“do his commandments** (see also 2:26), and **that their inheritance includes** the right to the **“tree of life”**, and access **within the city (New Jerusalem).** And, that the **“lake of fire, which is the second death”** is on the **outside of the city (New Jerusalem).** These scriptures give additional information concerning, both, those who inherit, and those

who do not. We are, also, given the **central location of the place of inheritance**, and the location of the “**lake of fire**”.

**It is important to recognize that there are several accounts of each event involving punishment or judgment, and also inheritance, which emphasize various aspects of the event described.**

**Can the Lord’s children come under punitive judgment for sin, and if so, what is the penalty? The following scriptures address this question:**

#### **Matthew 8**

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, **I have not found so great faith**, no, not in Israel.

<sup>11</sup> And I say unto you, That **many** shall come from the east and west, and **shall sit down** with Abraham, and Isaac, and Jacob, **in the kingdom of heaven**.

<sup>12</sup> But the **children of the kingdom shall be cast out** into **outer darkness**: there shall be **weeping and gnashing of teeth**.

#### **Luke 12**

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

<sup>42</sup> And the **Lord said**, Who then is **that faithful and wise** steward, whom **his lord** shall make **ruler over his household**, to **give them their portion of meat** in due season?

<sup>43</sup> Blessed is **that servant**, whom his lord **when he cometh shall find so doing**.

<sup>44</sup> Of a truth I say unto you, that **he will make him ruler over all that he hath**.

<sup>45</sup> But and **if that servant** say in his heart, My lord delayeth his coming; and **shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;**

<sup>46</sup> The lord of **that servant** will **come in a day when he looketh not for him**, and at an hour when he is not aware, and will cut him in sunder, and **will appoint him his portion with the unbelievers**.

<sup>47</sup> And **that servant**, which **knew his lord's will**, and prepared not himself, **neither did according to his will**, shall be **beaten with many stripes**.

#### **Galatians 6**

<sup>1</sup> **Brethren**, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

<sup>7</sup> **Be not deceived**; God is not mocked: for **whatsoever a man soweth, that shall he also reap**.

<sup>8</sup> For he that **soweth to his flesh** shall of the flesh **reap corruption**; but he that **soweth to the Spirit** shall of the Spirit **reap life everlasting**.

#### **Ephesians 5**

<sup>1</sup> Be ye therefore **followers of God**, as **dear children**;

<sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>3</sup> But fornication, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints**;

<sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

<sup>5</sup> **For this ye know**, that **no** whoremonger, **nor** unclean person, **nor** covetous man, who

is an idolater, **hath any inheritance in the kingdom of Christ and of God.**

<sup>6</sup> **Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.**

<sup>7</sup> **Be not ye therefore partakers with them.**

### **Colossians 1**

<sup>20</sup> And, having made peace **through the blood of his cross**, by him **to reconcile** all things unto himself; by him, I say, whether they be **things in earth, or things in heaven.**

<sup>21</sup> And **you**, that were sometime alienated and enemies in your mind by wicked works, **yet now hath he reconciled**

<sup>22</sup> In the body of his flesh through death, to present **you holy and unblameable and unproveable** in his sight:

<sup>23</sup> **If ye continue in the faith** grounded and settled, **and be not moved away** from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

### **Hebrews 5**

<sup>12</sup> For when for the time **ye ought to be teachers**, ye have **need that one teach you** again which be **the first principles of the oracles of God**; and **are become** such as have need of **milk**, and **not of strong meat.**

<sup>13</sup> For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

<sup>14</sup> But **strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

### **Hebrews 6**

<sup>4</sup> For it is **impossible** for those who were **once enlightened**, and have **tasted of the heavenly gift**, and were made **partakers of the Holy Ghost**,

<sup>5</sup> And have **tasted the good word of God**, and the **powers of the world to come**,

<sup>6</sup> **If they shall fall away, to renew them again unto repentance**; seeing they crucify to themselves **the Son of God afresh**, and **put him to an open shame.**

<sup>9</sup> But, **beloved**, we are persuaded **better things of you**, and things **that accompany salvation**, though we thus speak.

<sup>10</sup> For God is not unrighteous to forget **your work and labour of love**, which ye have **shewed toward his name**, in that ye have **ministered to the saints**, and **do minister.**

<sup>11</sup> And **we desire** that every one of you do shew **the same diligence** to the full assurance of hope **unto the end**:

<sup>12</sup> **That ye be not slothful**, but **followers of them who through faith and patience inherit the promises.**

### **Hebrews 10**

<sup>26</sup> For if we sin wilfully after **that we have received the knowledge of the truth**, there **remaineth no more sacrifice for sins**,

<sup>27</sup> But a certain **fearful looking for of judgment** and **fiery indignation**, which shall devour **the adversaries.**

<sup>28</sup> He that despised Moses' law **died without mercy** under two or three witnesses:

<sup>29</sup> **Of how much sorer punishment**, suppose ye, shall he be thought worthy, who hath **trodden under foot the Son of God**, and hath **counted the blood of the covenant**, wherewith **he was sanctified**, an **unholy thing**, and hath **done despite unto the Spirit of grace?**

<sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, **I will recompense, saith the Lord.** And again, **The Lord shall judge his people.**

<sup>31</sup> It is a **fearful** thing to **fall** into **the hands of the living God.**

**There are other scriptures that are often cited in an effort to nullify the conclusion that necessarily presents itself from the above referenced scriptures. Commonly cited scriptures for support of the proposition that “one act of faith” secures a child of God from any penalty for their sin, throughout eternity are:**

### **John 3**

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him **should not perish**, but have everlasting life.

### **John 5**

<sup>24</sup> **Verily, verily**, I say unto you, He that heareth my word, **and believeth** on him that sent me, **hath** everlasting life, and **shall not** come into condemnation; but is passed from death unto life.

### **John 6**

<sup>39</sup> And this is the Father's will which hath sent me, that of **all** which **he hath given me** I should **lose nothing**, but should **raise it up again at the last day.**

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and **believeth** on him, may have everlasting life: and **I will raise him up at the last day.**

### **John 10**

<sup>27</sup> My sheep **hear my voice**, and I know them, and they **follow** me:

<sup>28</sup> And I give unto them eternal life; and they shall **never perish**, neither shall **any man pluck them out of my hand.**

<sup>29</sup> My Father, which gave them me, is **greater than all**; and **no man is able** to pluck them out of my Father's hand.

**This latter group of scripture passages provides us with hope regarding our future, and confidence in the keeping power of God.** There are many scriptures that assure us of **the adequacy** of the Father's **provision** in and through the Person and work of Christ to completely and eternally deal with the issue of our sin. **The first, above referenced, group of scriptures does not minimize the promises concerning the divine provision, but rather, instructs us concerning our access to it, as also, does the latter group.**

*Among the proponents of the “one act of faith secures all” proposition, it has been said that we should not trade a “verily, verily”, as in John 5:24, for an “if”, as in Heb. 6:6. Such a statement suggests that there is conflict between these two categories of emphasis that is present in scripture, and therefore, one must choose one scripture rather than another, which suggestion is not the case. Each expression of scripture is in full agreement with every other expression in scripture. Any apparent incongruity within scripture is the result of truth *that is not yet a part of our knowledge, or of knowledge that we have which is inaccurate.* We should not embrace only those scriptures that provide a*

particular emphasis and ignore those scriptures conveying a different emphasis. *We come to an understanding of truth as the Holy Spirit's enlightenment reconciles the scriptures for us.*

In the consideration before us, the above referenced passages in John's gospel, refer to the person who "*believes*" (not to one who *has believed*), and do not suggest the conclusion that the *initial* faith through which one accesses the provision of divine grace, secures eternally. However, *God's provision in and through Christ, and His gift of the indwelling Holy Spirit, the One who applies His grace, is beneficial to each of His children only on the basis of continuing in faith or believing.* While there is general agreement that faith is an essential in becoming a child of God, there may be **an inadequate view of what constitutes faith**, and a lack of emphasis on **the role that faith has in one's continued** access to God's grace, which grace, keeps us secure.

**While faith is a major topic of consideration in the scriptures, faith is often treated by some bible commentators as somewhat optional, after we have "been saved". That God places a high value on faith is evidenced at: 1 Peter 1**

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

<sup>5</sup> Who are **kept by the power of God through faith** unto salvation ready to be revealed in the last time.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

<sup>7</sup> That the trial of **your faith**, being **much more precious** than of gold that perisheth, though it be tried with fire, **might be found** unto **praise** and **honour** and **glory** at the **appearing** of Jesus Christ:

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not, **yet believing, ye rejoice with joy** unspeakable and full of glory:

<sup>9</sup> Receiving the **end of your faith**, even **the salvation of your souls**.

**An examination of those persons in scripture, who are mentioned for their faith**, reveals that **faith is not an abstract concept** that need evade our understanding. In the simplest terms, *faith is an inward posture of devotion and commitment toward God*. As previously mentioned, such an inward attitude is expressed by *careful observance* of His will; *loyalty* that will not renounce or ignore the relationship in the presence of temptation; and *dependence* on Him when more comfortable options are available. Such **commitment and devotion** is a matter of **choice**, and rests on **knowledge** that we receive **through the scriptures**. *God bestows grace to those who are, in this way, inwardly disposed toward Him.* ("What Is Faith" is a study topic available on our website)

**Three** of the scriptures cited above from John’s gospel condition the benefits of God’s promises on “believing”. *The matter at issue, as advanced by the proponents of the above mention “security” proposition is whether or not the “believing” requirement is an “initial one time act” of faith, or a “continuing” in faith.* The first group of scriptures, and the whole of the book of Revelation are explaining that **“faith”, which is always attended by faithfulness, is a condition for inheriting** in the kingdom of God and of Christ. The expressions in scripture, **“keep his commandments”, “hold fast that which ye have”, etc.**, are simply conveying the divine requirement **to be faithful to do what we know to be God’s will. This is not “legalism”, but rather, it is walking in the wisdom, and the understanding that we have by the Spirit’s enlightenment through God’s word. We can so walk only by the empowerment of the Holy Spirit that saves (delivers) us from sin’s power. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”-Ro. 8:2.**

**That those who live by faith can comprehend God’s will in terms of understanding through enlightenment by the Spirit, and have wisdom in doing it is addressed, as previously referenced at: Colossians 1**

<sup>4</sup> Since we heard of **your faith** in Christ Jesus, and of **the love** which ye have to all the saints,

<sup>9</sup> **For this cause** we also, **since the day we heard it**, do not cease to pray for you, and to desire that ye might **be filled with the knowledge of his will in all wisdom and spiritual understanding;**

<sup>10</sup> That ye might **walk worthy** of the Lord **unto** all pleasing, being fruitful in every good work, and **increasing in the knowledge of God;**

**The matter under consideration necessarily brings us to further inquiry.** Who is in the “first resurrection”, and also, who “lives not again” until the end of the one thousand years? **After Satan had been bound and cast into the “bottomless pit” to remain there for one thousand years,** we read at: **Revelation 20**

<sup>4</sup> 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.**

<sup>5</sup> But **the rest of the dead** lived not again **until the thousand years were finished. This is the first resurrection.**

<sup>6</sup> **Blessed and holy is he** that hath part **in the first resurrection:** on such **the second death hath no power**, but they shall be **priests of God and of Christ**, and shall **reign with him a thousand years.**

In previously referenced scriptures, we have seen that **when the Lord comes**, His people **who have died in Christ**, and those, **in Christ**, who

**remain on the earth are resurrected bodily** and will be with Him. **This is the “first resurrection”**. Those persons who are in the first resurrection, “lived and reigned with Christ one thousand years”, while **the rest of the dead** “lived not again **until the thousand years were finished**”. The inference is that **the latter group** will be affected by **the second death**, which is in the lake of fire.

The word “lived” in verse four is translated from the Greek word “Zao” meaning to *live*, and the word “lived” in verse five is translated from the Greek word “Anazao” meaning to *recover life*. The prefix “Ana” means *up*. (Strong’s Concordance)

**This passage in Rev. 20:4-6 does not specifically identify** those who are affected by **the second death**, but who **recover life** at the end of the one thousand year period. However, in this regard, one might review the passages of scripture referenced on pages, from the bottom of 65 to bottom of 67, of this paper. Also, the Apostle Paul says, **concerning himself at:**

### **Philippians 3**

<sup>8</sup> Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: **for whom** I have suffered the loss of **all** things, and do count them but dung, **that I may win Christ,**

<sup>9</sup> **And be found in him, not** having mine **own righteousness**, which is of the law, but that which is through the faith of Christ, **the righteousness which is of God by faith:**

<sup>10</sup> **That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**

<sup>11</sup> **If by any means I might attain unto the resurrection of the dead.**

<sup>12</sup> **Not as though I had already attained,** either were **already** perfect: but **I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.**

<sup>13</sup> Brethren, **I count not myself to have apprehended:** but this **one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,**

<sup>14</sup> I press toward the mark **for the prize of the high calling of God in Christ Jesus.**

### **1 Corinthians 3**

<sup>11</sup> For other **foundation** can no man lay than that is laid, which **is Jesus Christ.**

<sup>12</sup> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

<sup>13</sup> **Every man's work shall be made manifest:** for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

<sup>14</sup> **If any man's work abide** which he hath built thereupon, **he shall receive a reward.**

<sup>15</sup> **If any man's work shall be burned,** he shall suffer loss: **but he himself shall be saved; yet so as by fire.**

<sup>16</sup> Know ye not that **ye are the temple of God, and that the Spirit of God dwelleth in you?**

<sup>17</sup> If any man **defile the temple of God, him shall God destroy;** for the **temple of God is holy, which temple ye are.**

**Several points to be noted in these scriptures are:**

- There will be “children of the kingdom” who will be “cast out”.
- The unfaithful servant will be “cut him asunder” (flog severely-Strong’s Concordance), and will receive his “portion” with the unbelievers. The unbelievers will be in the “lake of fire”, which is the second death.
- Paul, certainly up to that time had been a faithful servant, however, he said that he had not yet attained to the resurrection from the dead. He had not apprehended that for which he was apprehended of Christ. But that he pressed toward the mark for the prize of the high calling of God in Christ Jesus. Later, when Paul was near the time of his death, he said, “I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”-2 Timothy 4:6-8. Had Paul not continued in faith, based on what he has said, he would not have been resurrected from the dead when Christ comes.
- Those whose works are burned up will be saved, yet so as by “fire”-1 Corinthians 3:14-17. “Fire” refers to judgment. As we have read in Hebrews 10:26-31, those of the Lord’s people who “sin willfully” will be subjected to the punishment of “judgment and fiery indignation, which shall devour the adversaries”.

**The Lord finalizes His restoration of mankind to Himself for the realization of His original purpose. The ultimate state of God’s kingdom is expressed in the following scriptures:**

**Revelation 21**

<sup>22</sup> And I saw no temple therein: for **the Lord God Almighty and the Lamb are the temple of it.**

<sup>23</sup> And the city had **no need of the sun, neither of the moon, to shine in it:** for the **glory of God** did lighten it, and **the Lamb is the light thereof.**

<sup>24</sup> 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.**

<sup>25</sup> And **the gates of it shall not be shut** at all by day: for there shall be **no night there.**

<sup>26</sup> And they shall bring the glory and honour of the nations into it.

<sup>27</sup> And there shall **in no wise enter into it any thing that defileth,** neither whatsoever worketh abomination, or maketh a lie: **but they which are written in the Lamb’s book of life.**

**Revelation 22**

<sup>1</sup> And he shewed me a pure river of water **of life**, clear as crystal, **proceeding out of the throne of God and of the Lamb.**

<sup>2</sup> In the midst of the street of it, and on either side of the river, was there **the tree of life**,

which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

<sup>3</sup> And there shall be **no more curse:** but the throne of God and of the Lamb shall be in it; and **his servants shall serve him:**

<sup>4</sup> And they shall **see his face;** and **his name shall be in their foreheads.**

<sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and **they shall reign for ever and ever.**

<sup>6</sup> And he said unto me, **These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.**

<sup>7</sup> Behold, **I come quickly: blessed is he that keepeth the sayings of the prophecy of this book...**

<sup>11</sup> **He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.**

<sup>12</sup> And, behold, I come quickly; and my reward is with me, to give **every man according as his work shall be.**

<sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last.

<sup>14</sup> **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

<sup>15</sup> **For without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> I Jesus have sent mine angel to testify unto you these things **in the churches.** I am the root and the offspring of David, and the bright and morning star.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him take the water of life freely.

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man **shall add unto these things**, God shall **add unto him the plagues** that are written in this book:

<sup>19</sup> And if any man **shall take away** from the words of the book of this prophecy, God **shall take away his part out of the book of life**, and **out of the holy city**, and **from the things which are written in this book.**

<sup>20</sup> **He which testifieth these things saith, Surely I come quickly. Amen.** Even so, come, Lord Jesus.

<sup>21</sup> The grace of our Lord Jesus Christ be with you all. Amen.

## **Revelation 20**

<sup>7</sup> And **when the thousand years are expired, Satan shall be loosed** out of his prison,

<sup>8</sup> 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.

<sup>9</sup> And **they went up on the breadth of the earth**, and **compassed the camp of the saints** about, and **the beloved city:** and **fire came down from God out of heaven, and devoured them.**

<sup>10</sup> And **the devil** that deceived them **was cast into the lake of fire and brimstone**, where the beast and the false prophet are, and shall be tormented day and night **for ever and ever.**

- These nations of peoples are not in their physical bodies. Recall that the “remnant” (“*remaining* ones”-Strong’s Concordance) of men will be killed when the Lamb’s wrath is poured out on the earth and on it’s inhabitants-Rev. 19:18,20.
- The nations of peoples who are saved walk in the light of the New Jerusalem.
- The throne of God and of the Lamb is in the New Jerusalem. His servants will serve Him. They will have His name in their foreheads. Those who have the Fathers name written on them include: the 144,000-14: 1; overcomers, who also have the name of the New Jerusalem written on them-3: 12.
- Without are the nations of peoples who do not enter into the eternal inheritance. Those who have “overcome” will “rule them with a rod of iron”-Rev. 2:27. When the one thousand years have ended, Satan will be released from the bottomless pit, and will gather these nations of peoples against the “beloved city”. They will be “devoured” by fire from heaven. Satan will be cast into the lake of fire wherein the “beast” and the “false prophet” will be cast when Christ returns.

**These passages have many more points worthy of comment, however, previously, most of them have received comment. Also, it is recommended that the reader carefully examine the scriptures that are relevant to any point.**

