

BEWARE! DON'T LET ANYONE FOOL YOU, AND LEAD YOU ASTRAY. Mt.24v4.

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PREFACE. AWAKE! BEWARE! WE ARE IN THE PERILOUS LAST DAYS.

WE MUST AWAKE AND REALISE THE PERILOUS TIME THAT WE ARE LIVING IN! 2Tim.3v1.

My aim in this book is to try to turn Christians from the error of believing in and teaching a pre-tribulation secret rapture of the Church, and inspire them to seek and receive the mighty armament of the Holy Spirit that God has provided for His Church in these perilous last days, so that we can be victorious in the dark days that the Bible warns us about.

Corrie Ten Boom wrote in the Logos magazine, that those who teach that the Church will escape the great tribulation are the false teachers that Jesus warned us to expect in the latter days. She said that most of these teachers had little knowledge of what is already taking place across the world, for in countries, which she had visited, the saints are already suffering terrible persecution. **Corrie states that the Christians in China were told: "Don't worry, before the tribulation comes you will be translated, raptured." Then there came a terrible persecution; millions of Christians were tortured to death.** Later Corrie heard a bishop from China sadly say, "We have failed, we should have made the people strong for persecution, rather than telling them, that Jesus would come first." Turning to Corrie he said, "You still have time, tell the people how to be strong in times of persecution, how to stand when the tribulation comes; to stand and not faint." Corrie states, **"I feel I have a mandate, a divine mandate to go and tell the people of this world, that it is possible to be strong in the Lord Jesus Christ. We are in training for the tribulation."** End of quote by Corrie Ten Boom.

Oswald Smith, in his book, "God's future Program," sums up the argument against an "any moment" rapture of the Church: "Then when I remembered that the death of Peter, his prediction of corruption and apostasy after his decease, the death of Paul, and many other events had to occur before the rapture, **my "any moment" theory took wings and flew.**"

It is with sadness that I find it necessary to write the following severe doctrinal criticisms of fellow Christians, who believe in the secret pre-tribulation advent and rapture of the Church of Jesus. For many, who believe this false doctrine, have good ministries in other areas of Christian doctrine and practice, and are a real blessing to the body of Christ. We admire the way that many of these preachers proclaim the redeeming blood of Jesus and His wondrous Cross, death and resurrection, which is the essential bedrock of the Christian faith. On many subjects their teaching is excellent, and their love for the body of Christ is beyond dispute, and God does real miracles through some of them. They follow Paul's example with the Corinthians and preach Jesus Christ and Him crucified, and rely on their message being confirmed by the compelling miracles that are demonstrated by the power of God's Holy Spirit. 1Cor.2v1-5. A message and demonstration of God's power, which is sadly lacking in the ministries of many preachers today.

However, dark and dangerous days are just ahead, and the pre-tribulation rapture doctrine is preparing the Church for deception, destruction and sure defeat at the hands of the Antichrist in the great tribulation, so we must speak out forcefully against this false doctrine, and loudly cry, "Christians beware! Beware indeed!"

My criticisms may appear to some to be harsh and even unkind, but they are intended to be positive and constructive, and are aimed to help the readers to a thorough and searching examination of their Scriptural foundations. I pray that this will result in a realisation of the critical hour in which we are living, and a correct interpretation of end time prophecy. I appeal to those who believe in the pre-tribulation rapture of the Church to thoroughly examine their doctrinal foundations in the light of Scripture.

Many Christians have come to wrong conclusions about the second coming of Christ because their thoughts have been dominated by intuition, speculation, escapism, and the opinions of their spiritual fathers. Many Christians decide what they will believe before they have properly studied the Scriptures; and read the Scriptures with a closed mind, and with a determination to make them fit their theories. Persecuted Christians in other countries are not helped by an excessive and unwarranted emphasis on an escapist prosperity Gospel theology, that has corrupted affluent Western Christianity. Millions of Christians have been martyred and

tortured to death in recent years. In churches under such severe persecution, a self-indulgent escapist theology fails to be appropriate, helpful, realistic, or Scripturally true. A dangerous theological escapism destroys the faith of those who are called upon to suffer for the truth, and the pre-tribulation rapture theory falls into this category. **Those who "dig deep," and come to their doctrinal conclusions by a diligent and unbiased study of God's Word, and welcome and obey the truth they find, will have foundations that are built on solid rock, and which will stand secure in the violent floods and storms of life. Lk.6v47-49. Those who preach a pre-tribulation secret rapture of the Church and return of Christ, not only weaken themselves for the last days, they also put themselves amongst the false prophets of the last days. 2Pet.3v15-18. James.1v18-25.**

When I was a young man, I accepted my Pastor's viewpoint on prophecy, because I felt that such a prayerful and godly man must be right. So I accepted his doctrine of a pre-tribulation rapture of the Church. I later found out that God wanted me to examine the Scriptures for myself, and I found that good and godly as he was, his doctrine of a pre-tribulation rapture of the Church was erroneous. Over fifty years of study and discussion with others, have convinced me that the vast majority of Christians have accepted other people's opinions on prophecy exactly as I did as a young man, and have never really tested their beliefs and teaching by the Scriptures. This is a dangerous practice. In the day of battle we can only stand and conquer through the truths that we have made our own from God's Word.

It is not being disloyal to test the doctrines we are taught by our Christian leaders in the light of the Scriptures. Indeed, it is our duty to do so, for God calls the Bereans "noble-minded," "eugenes" 2104, as with open minds they eagerly checked Paul's doctrine to see if it was Scriptural. The Greek word "anakrino" 350, that is used to describe their earnest and diligent seeking after truth, reveals that it was with the same exact research that a person would use in checking and scrutinizing a legal document. Acts.17v10,11. Heb.5v11-14. 6v12. 2Tim.3v14-17.

We read in Acts.17v10-12. "That very night the believers sent Paul and Silas to Berea. When they arrived there, they went to the synagogue. 11 And the people of Berea were more open-minded than those in Thessalonica, and they listened eagerly to Paul's message. **They searched the Scriptures day after day to check up on Paul and Silas, to see if they were really teaching the truth.** 12 As a result, many Jews believed, as did some of the prominent Greek women and many men." NLT.

We read in 1Pet.1v10-12., that Peter uses three very strong words to describe the prayerful, thoughtful, and intensive efforts that the prophets made in seeking God, to find out WHAT their prophecies meant, and WHEN they would occur. "v10 The prophets, who prophesied of the grace (divine blessing) which was intended for you, **searched and inquired earnestly** about this salvation. v11 They **sought** [to find out] to whom or when this was to come which the Spirit of Christ working within them was indicating when He predicted the sufferings of Christ and the glories that should follow [them]. v12 It was then disclosed to them that the services they were rendering were not meant for themselves and their period of time, but for you. [It is these very] things which have now already been made known plainly to you by those who preached the good news (the Gospel) to you by the [same] Holy Spirit sent from heaven. Into these things [the very] angels long to look!" AMP.

In 1Pet.1v10., "searched," is "exezetesan," the aorist active indicative of "ekzeteo," 1567, to seek out. **See Acts.15v17. "Inquired earnestly" is "exeraunesan,"** the aorist active indicative of the compound verb "exeraunao," 1830, which means, to search out diligently, it only occurs here in the New Testament.

In 1Pet.1v11., "searching," is "eraunontes," the present active participle of "eraunao," 2045, the un-compounded form of the compound verb "exeraunesan," in 1Pet.1v10.; in the previous verse. The prophets manifested active present tense continuous searching. **The prophets knew that their prophecies were from God, but they did not know immediately what they meant, or at what time their Messianic prophecies would be fulfilled. They kept seeking God and searching the Scriptures until they found out the truth, may we all imitate them.**

The Spirit of Christ which was in them," is "to en autois pneuma Christou." Peter emphatically asserts that Jesus inspired the Old Testament prophets to give their prophecies. **See Rom.8v9. John.6v14.** "Did point unto," is "edelou," the imperfect active of "deloo," to make plain, "did keep on pointing to," shows the continuous nature of the revelations that God gave to them, in order to clarify the prophecies of the sufferings of Christ Jesus and the glories that should follow them. "The sufferings of Christ," is "ta eis Christon "pathemata," literally, unto Christ, or destined for Christ, as in the use of "eis" in 1Pet.1v10., "eis humas," unto you. The sufferings of Christ were an essential fulfilment of prophecy. **See Acts.3v18. 26v22,23.** In, "the glories that should follow them," "tas meta tauta doxas," the plural of "doxa" is used, "the after these things (Christ's sufferings) glories," The glories of Christ Jesus followed His sufferings. See 1Pet.4v13. 5v:1,6.

I trust and pray that all who read this book will follow the example of God's prophets and the honest open-minded Bereans, and diligently seek out the meaning and timing of God's prophetic Word, and thoroughly test my doctrines by the Scriptures, and hold fast to that which is good. 1Thes.5v21. In

Jn.7v17., Jesus said, "Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own." NRSV. A resolve to do the will of God releases and opens the soul and mind to the correct interpretation of God's Word.

We need to seek God with the same earnestness and prayerfulness for the interpretation of prophetic truth that the prophets themselves manifested in searching out the interpretation of their own prophecies. We also need to take note that **James.3v1.** informs us that there is "heavier judgement" for Christian teachers who mislead the children of God over Divine truth. This book has also been written with the most serious warnings of our Lord in **Rev.22v18,19.**, very much in mind. Let us humbly seek the truth, for God hates pride, and He hides truth from proud, arrogant, and self-opinionated theologians, and reveals His secrets to humble seekers. **Mt.11v25,26. Lk.10v21-24.**

I have included many Scripture references in this book, so I advise readers to get a "bird's eye view" of God's prophetic Word by a quick scan of this book, and then to prayerfully study the references. I am not a Greek scholar, and I acknowledge my great debt to the Greek scholars whose works have helped me to get a deeper insight into God's Word. I trust and pray that consideration of the original Greek Scriptures will help students of God's Word to find the truths that they seek, and will not put them off from reading this book. **Dig deep in God's prophetic Word. Lk.6v47-49. Mt.7v24-27.**

Many books that have been written on prophecy lack any real insight into the meaning of the prophecies in God's Word. However, I have found books by G.H.Lang and S.P.Tregelles to be enlightening and profitable. The works of the late C.L. Parker have been the most helpful, and one sorrows at the loss of such a Christian gentleman, gifted teacher and man of God. 2Tim.2v2. I owe more than I can tell of the revelation that C.L. Parker gave me of the amazing love and wonderful character of God, and the Divine truths that he revealed to me, he enabled me to "dig deep" in God's Word. **W. Turner. May 1st. 2009.**

INTRODUCTION. "BEWARE! DON'T LET ANYONE FOOL YOU. Mt.24v3.

We read in the TLB translation of Mt.24v4., "Jesus told them, "Don't let anyone fool you."

Mt.24v4. TEV. "Watch out, and do not let anyone fool you." **Mt.24v4. NKJV.** "Take heed that no one deceives you."

Mt.24v4. NRSV. "Beware that no one leads you astray." **Mt.24v4. NLT.** "Don't let anyone mislead you."

K. Wuest translates Mt.24v4., "Jesus said to them, **Be constantly seeing to it that no one leads you astray, for many shall come in my Name, saying, As for myself, I am the Christ, and shall lead many astray.**"

We read in the ASV translation of Mt.24v4., "And Jesus answered and said unto them, Take heed that no man lead you astray." "Lead you astray" ASV, or "deceive you" KJV, is "humas planese," the aorist active, subjunctive of "planao" 4105, , literally "lead astray;" from 4106, to cause to roam (from safety, truth, or virtue):The KJV translates it, go astray, deceive, err, seduce, wander, be out of the way. The word in the passive tense, "planomenon," occurs in Mt.18v12,13., where the shepherd goes to seek the sheep that is roaming and wandering astray.

We read in the RSV of Mt.24v4., "And Jesus answered them, "Take heed that no one leads you astray." "Take heed," is "blepete," the present active imperative of "blepo," 991, to look at (literally or figuratively): The KJV translates it: - behold, beware, perceive, regard, take heed. **Scholars inform us that, that in the Greek text, "Take heed that no one leads you astray," is an imperative accompanied by a subjunctive, and that it is the equivalent of two imperatives: "Watch out, and do not let anyone fool you" (TEV). "Watch out that no one deceives you" (NIV). In Mt.24,5,11,24., Jesus repeatedly warns that in the last days, false Messianic claimants and false prophets will attempt to lead the Church astray.**

"Take heed" can be translated by words such as "Beware," "Watch out," or "Be on your guard," however, translators sometimes feel it is more natural and meaningful to translate the Greek as, "Make sure that no one deceives you" or "Be careful not to let anyone fool you." We should take these warnings from Jesus very seriously, for He tells us to beware, and take earnest heed to His words in these evil last days, and He pronounces multiplied "woes" on the false prophets who would lead His people astray.

"Planao" 4105, means literally "lead astray;" from 4106, to cause to roam (from safety, truth, or virtue): it occurs four times in Mt.24., in Mt.24v4,5,11,24. See the parallel passages in **Mk.13v5,6. Lk.21v8.** In all these Scriptures it is the active voice with the sense to lead astray. This warning runs all through Christ's prophetic teaching, and we need to take heed to it, for it is alarming to see how successful many deceivers have been in leading people astray through false prophetic expositions.

In Mt.22v29. the word "planao" is used to state that religious leaders go astray and fail to see the plan and purposes of God because they do not know the Scriptures or the power of God. **We read in Young's Literal Translation of Mt.22v29.**, "And Jesus answering said to them, "Ye go astray, not knowing the Writings, nor the power of God." **The KJV of Mt.22v29. reads,** "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God."

We read in the parallel passage of Scripture in Mk.12v24. "And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" **We read again in the KJV of Mk.12v27.** "He is not the God of the dead, but of the living: ye therefore do greatly err." Weymouth translates it, "You are in grave error." **Wuest translates it,** "Greatly do you err." "Greatly err," is "polu planasthe," it only occurs in Mark's Gospel. A solemn and most serious denunciation and warning, which can certainly be applied to many who preach on end time prophecy in our day.

The New Testament Scriptures warn us again and again about being deceived and led astray. 1Cor.6v9. 15v33. Gal.6v7. James.1v16. 1Pet.2v15. 1Jn.1v8. 2v26. 3v7. And we see in Revelation that Satan will be very active in deceiving people in the last days of this age. Rev.2v20. 12v9. 13v14. 18v23. 19v20. 20v3,8,10. Jesus was a sign that was spoken against, Lk.2v34,35. Jn.7v12,47., and so is His Church. Acts.28v21-24.

God gives the most serious warning against prophetic misinterpretation in Rev.22v18-20. "For I testify to everyone who hears the words of the prophecy of this book: **If anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.** 20 I Am Coming Quickly. He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!" **NKJV. This is a most stern warning. You cannot treat prophecy carelessly, dismissively, or superficially, and get away with it.**

Heb.4v14 to 5v2. "Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. **15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.** 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. 5v1 For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. **2 He can have compassion on those who are ignorant and going astray,** since he himself is also subject to weakness." **NKJV.** God is wholly on our side, He has compassion on us even when we are ignorant and going astray, Jesus has partaken of our humanity and fully knows the trials, temptations and difficulties of our lives and is full of sympathy and understands what we are going through.

Our Lords key words of warning for the last days are BEWARE, AND TAKE HEED. Mt.7v15. 10v17. 16v6,11,12. 24v4. Mk. 8v15. 12v38. 13v5,9,23,33. Lk.12v1,15. 20,41. 21v8. Paul. Acts.13v40,41.

1. BEWARE, FALSE PROPHETS ARE ENTRENCHED IN THE CHURCH TODAY. 2Pet.2v1. 1Jn.4v1. **Dr Samuel Prideaux Tregelles has been described as "the greatest Biblical Scholar of the nineteenth century."** He was also a recognised authority on the original Greek text of the New Testament. His scriptural condemnation of the pre-tribulation rapture and second coming of Christ is very enlightening and totally demolishes all of the pre-tribulation rapture arguments.

Tregelles write on page 21 of his excellent book, "The Hope of Christ's Second Coming:" But not only is this doctrine of the secret coming of Christ, not taught in the Word of God, but if, in what has been previously said, there is any point of truth, then **this whole system stands in direct contradiction of what the Scripture reveals.** It is refuted by whatever speaks of the Lord's coming in the clouds of heaven when every eye shall see Him, as being our hope, but it was to this that the apostle responded, "Even so, Amen:" by whatever speaks of events for which the people of Christ are to watch and wait, and for their right acting in which they have received instruction - **by whatever tells us of the last power of evil being destroyed by the Lord at His coming, and not before - and by whatever speaks of the first resurrection occurring after the last anti-Christian persecution, and not before. It is likewise contradicted by specific and individual Scriptures, which in simple testimony, or in legitimate deduction, would be conclusive to a mind subject to God's Word."** End of Tregelles quote.

Why is this false teaching of a pre-tribulation rapture so readily accepted by Christians? **Paul tells us in 2Tim.4v3,4., that it is because Christians desire to have their ears tickled with myths, fables, and lies rather than accept the truth.** God says that it is an abomination when prophets and preachers cry peace, when there is no peace, and warns them that they will come under Divine judgement for their false prophecies and bad lives.

In 2Tim.4v3,4., Paul warns that many preachers will tell people the things they want to hear. The NASB Bible translates 2Tim.4v3,4. "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths."

The Douay-Rheims Bible translates 2Tim.4v3,4. "For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: 4 **And will indeed turn away their hearing from the truth, but will be turned unto fables."**

K. Wuest translates 2Tim.4v3,4. "For the time will come when they will not endure our wholesome doctrine in that they will hold themselves firmly against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, shall gather to themselves an accumulation of teachers. 4 In fact, from the truth they shall also avert the ear, and [as a result] **they shall receive a moral twist, which will cause them to believe that which is fictitious.**"

The Living Bible translates 2Tim.4v3,4. "For there is going to come a time when people won't listen to the truth but will go around looking for teachers who will tell them just what they want to hear. 4 **They won't listen to what the Bible says but will blithely follow their own misguided ideas.**"

Paul is informing us that, regrettably, many of the false teachers and false prophets of the last days are going to be within the church structures, and they will replace divine truth with myths, fables and fictitious ideas. They hope that by believing the fictitious fable of a pre-tribulation rapture of the Church they will escape the difficulties of the great tribulation. **In Jer.27v6 to 28v17.,** Jeremiah warned king Zedekiah not to listen to the prophets who prophesied that God would deliver them from the Babylonians. God, through Jeremiah, said that Hananiah the prophet and the other prophets, who prophesied deliverance from Babylon, prophesied lies. **Jer.27v9,10. God executed the prophet Hananiah for his lying prophecy that God would deliver Judah from the Babylonians. Jer.28v1-17. N.B. v16,17.** God can do the same today with false teachers and false prophets who teach lies about the second coming of Jesus Christ our Lord.

Jeremiah prophesied in Jer.6v14,15. "They have healed also the hurt of the daughter of my people slightly (superficially, **saying, Peace, peace; when there is no peace.** 15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. **KJV. And again in Jer.8v11,12.** "For they have healed the hurt of the daughter of my people slightly. 12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." **KJV.**

The Living Bible translates Jer.8v11-13. "They give useless medicine for my people's grievous wounds, for they assure them all is well when that isn't so at all! 12 Are they ashamed because they worship idols? No, not in the least; they don't even know how to blush! That is why I will see to it that they lie among the fallen. I will visit them with death. 13 Their figs and grapes will disappear, their fruit trees will die, and all the good things I prepared for them will soon be gone.""

We read in Isa.25v7. "And He (God) will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations." **ASV.** Satan has cast a veil over the nations to hide the truths about God and His kingdom, and unfortunately this is not limited to unbelievers, the corruption of Church doctrine has been one of the main aims of Satan. **The persecutions of Church history make it abundantly clear that Satan has cast a veil and covering over the minds of many preachers and their flocks, and they have rejected God's truth for man-made and Satan inspired tradition.**

Paul speaks of this veil over people's minds in 2Cor.4v3,4. "If, however, the meaning of our Good News has been veiled, the veil has been on the hearts of those who are on the way to perdition, 4 in whom the god of this present age has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God." Wey.

Misinterpretation of prophecy is a very serious matter, as our Lord warns in Rev.22v18,19.. "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book." **NKJV. This is indeed an awesome warning. Beware, and don't trifle with God's prophetic truth, and add a secret pre-tribulation rapture for the Church.**

The Amplified Bible translates Rev.22v18-20., "I [personally solemnly] warn everyone who listens to the statements of the prophecy [the predictions and the consolations and admonitions pertaining to them] in this book: If anyone shall add anything to them, God will add and lay upon him the plagues (the afflictions and the calamities) that are recorded and described in this book. 19 And if anyone cancels or takes away from the statements of the book of this prophecy [these predictions relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions or warnings pertaining to them], God will cancel and take away from him his share in the tree of life and in the city of holiness (purity and hallowedness), which are described and promised in this book. 20 He Who gives this warning and affirms and testifies to these things says, Yes (it is true). [Surely] I am coming quickly (swiftly, speedily). Amen (so let it be)! Yes, come, Lord Jesus!" **End of Amplified Bible quote.**

We read in 1Tim.1v18-20. that Paul committed Hymenaeus and Alexander for divine judgement in order to teach them not to blaspheme. "18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, **concerning the faith have suffered shipwreck,** 20 of whom

are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme." NKJV. **From 2Tim.2v16-19., it appears that their dangerous heresy was false doctrine about our Lord's return. They taught that the resurrection was past, and had overthrown the faith of some Christians.** "16 But shun profane and idle babblings, for they will increase to more ungodliness. 17 And their message will spread like cancer. Hymenaeus and Philetus are of this sort, **18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.** 19 Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity." NKJV.

In Mt.24v4,5,11,23-27., Jesus warns us that false prophets and false Christs will try to deceive the Church in the last days. Some will have proven miraculous abilities, that if possible will deceive even the very elect. See Mk.13v22. 2Pet.2v1. 1Jn.4v1. **We read in Deut.13v1-5.,** that the motivation and inspiration of Satan's false prophets will be obvious to the discerning child of God. God's prophets will lead us to a holiness and purity of life, whereas Satan's prophets will lead to sin and apostasy. This is a test which every true Christian will pass.

Jesus gives us further light on events concerning in Mt.24v45-51. "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? 46 Blessed is that servant whom his master when he comes will find so doing. 47 Truly, I say to you, he will set him over all his possessions. 48 **But if that wicked servant says to himself, 'My master is delayed,'** 49 and begins to beat his fellow servants, and eats and drinks with the drunken, 50 the master of that servant will come on a day when he does not expect him and at an hour he does not know, **51 and will punish him, and put him with the hypocrites;** there men will weep and gnash their teeth." RSV

"Delayed" is "chronizei" the present active indicative of "chronizo" 5549, to take time, delay, tarry. "Beat" is "tuptein" the present active infinitive of "tupto" 5180, to beat, strike, smite, wound; and beat with a stick or club by repeated blows; it differs from 3817 and 3960, which usually speak of a single blow with the hand or any instrument, or 4141 a hit with the fist, or 4474 a slap with the palm; or 5177, an accident. These backsliders severely beat up those who were once their fellow Christians.

"Eat" is "esthie," the present active subjunctive of "esthio" 2068, to eat, devour. "Drink," is "pene," the present active subjunctive of "pino," 4095, to imbibe, to drink. This is obviously speaking of a present continuous surfeiting and gluttony, and a continuous overindulgence and excess in alcoholic drinks, for "with the drunken," "methuo," 3184, speaks of drinking to a state of intoxication and drunkenness.

We see that Mt.24v48. states that the Christians who have been taught to expect a return of Christ and rapture of the Church, before the great tribulation, will lose their faith when this does not happen, and they will say in "Mt.24v48., "My master is delaying his coming," (NKJV) and they will live bad lives, and persecute those who once were their fellow Christians. Jesus warns us that the doctrine of the pre-tribulation rapture of the Church will overthrow the faith of some Christians, when this false prophecy does not come to pass. God will be as angry with these false prophets as He was with Hananiah, who prophesied against Jeremiah. When the apostles ignored and would not accept our Lord's prophecies about His sufferings and death, they lost their faith in His ministry, and even failed to believe in His resurrection. Jesus informs us that when the predictions of the false prophets of a pre-tribulation rapture fail to come to pass, the faith of some Christians who believe in it, will also be badly affected and will disintegrate and crumble.

2. THE ORIGIN OF THE DOCTRINE OF THE PRE-TRIBULATION RAPTURE OF THE CHURCH.

Dr. S. P. Tregelles writes in a footnote on page 35 of an older edition of his book, "The Hope of Christ's Second Coming," and on page 23 of a later edition. "I am not aware that there was any definite teaching that there would be a secret rapture of the Church at a secret coming, until this was given forth as an 'utterance' in Mr Irving's Church, from what was there received as being the voice of the Spirit. But whether anyone ever asserted such a thing or not, it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose. It came not from Holy Scripture, but from that which falsely pretended to be the Spirit of God, while not owning the true doctrine of our Lord's incarnation in the same flesh and blood as His brethren, but without taint of sin. After the opinion of a secret advent had been adopted, many expressions in older writers were regarded as supporting it; in which, however, the word 'secret' does not mean unperceived or unknown, but simply secret in point of time. **Thus in a passage of Milman:-** "Even thus amidst thy pride and luxury, O Earth, shall this last coming burst on thee, THAT SECRET COMING OF THE SON OF MAN: When all the cherub-throned clouds shall shine, Irradiate with His bright advancing sign, When the great Husbandman shall wave His fan," etc.

The third line was taken up as if it taught the new doctrine of this secret coming; whereas the whole passage (even if it had any theological value) teaches a coming in power, glory and publicity, in contrast to that which is private: so, too, as to other writers, whose words were sometimes used. Sometimes from a hymn being altered, writers appear to set forth a secret rapture of which they have never heard, or against which they have protested.

In 1863 I heard it publicly and definitely maintained, that the secret coming is the second one promised in Scripture, and that the manifest appearing of our Lord is His third coming. Many seem to think this who do not say so in definite words. **But a third coming is something very different from His coming again.” End of Tregelles quote.**

Edward Irving and Margaret Macdonald.

In 1830 Edward Irving was defrocked from the Church of England because his superiors believed that his doctrinal beliefs and preaching on the sinfulness of Christ's nature, was heretical. Irving set up his own church, which he called “The Catholic Apostolic Church,” but which others called “The Irvingites.” In his congregation there was a Scottish girl called Margaret Macdonald; and in one of his services she went into a trance and gave some prophecies. In this trance she said that she saw the people of God going up in the air to meet the Lord. From this “revelation,” Irving preached that the Church would be raptured and miss the great tribulation. Irving went over to the conferences in Ireland at Powerscourt, near Dublin, and preached this doctrine. **Ironside**, who writes in support of the doctrine of the pre-tribulation secret rapture of the Church, states that this “blessed doctrine” came to light in the Powerscourt conferences in Ireland in the 1830's. Mr Robert Baxter, a principal leader in this movement, published the doctrine of a secret coming of Christ everywhere he went, and it was quickly received.

This view was also adopted by **J. N. Darby**, and it has been earnestly maintained by many who have studied his writings. **Scofield** wrote this doctrine into his notes in His Scofield Bible, and Larkin drew some charts; and the doctrine infiltrated into the brethren movement. **However, Tregelles, Newton, George Muller, and many others, rejected the revelation and doctrine as unscriptural.** They realised that Margaret Macdonald's “revelation,” had brought a false doctrine into the Church, which was previously unknown in Church history, and which totally opposed and contradicted the truth of the Scriptures.

Jerry Brewer wrote in the magazine “Victorious Life,” that the pre-tribulation rapture teaching came into existence through this young, about fifteen year old Scottish girl Margaret Macdonald, from a “personal revelation,” which she claimed was based only upon Scripture, between February 1st. and April 14th. 1830 A.D., in her hometown of Port Glasgow in Scotland.

S. P. Tregelles, in His "The Hope of Christ's Second Coming," writes on pages 63 to 65, in an older edition, and pages 42 to 44 in a newer edition.

“Our Lord has promised that He will return in the clouds of heaven with power and great glory, and that then He will send forth His angels to gather His elect. The secret advent doctrine teaches that He will come privately, and that then He will raise His sleeping saints and change the living, taking them up to Himself a good while before His manifestation.

The Scripture warns the saints of perilous times, and of evils in the latter day before the coming of Christ. The secret advent theory maintains that no such events can be known as would interpose an interval between the present moment and the coming of the Lord.

The Scripture speaks only of Christ's second coming, until which He remains at the right hand of God the Father. The secret advent is a notion entirely opposed to this; for it represents our Lord coming in a private manner to take the Church to meet Him, and then at a future period (according to some, a long interval) coming in glory; and this some call His third coming.

The Scripture teaches the Church to wait for the manifestation of Christ. The secret theory bids us to expect a coming before any such manifestation. Our Lord says that the wheat and tares shall be together in the field until the harvest. The doctrine of the secret rapture affirms that at some time considerably before the harvest, all the wheat shall have been removed, leaving only tares.

Our Lord bids us look for certain signs, and use them in our watching. The advocates of the secret advent contradict this, saying that the signs are not for us.

The Scripture tells us that the 'first' resurrection of the saints will be when the Lord has come forth as the conqueror, and that those will share in this resurrection who have suffered under the final Antichrist. The teachers of the secret doctrine say that the resurrection of the present Church will take place long 'before the first resurrection,' and before the manifestation of Antichrist.

Is it not surprising that men with their Bibles in their hands, can be led to adopt a theory of doctrine which not only adds to Scripture, but contradicts it at all points? This is just the simple and natural consequence of the acceptance of the one leading addition to Scripture, that there shall be a secret coming of the Lord, and a secret rapture of His Church.

When Christ distinctly states a truth, it might have been expected that at least those who profess to be His believing people would receive those words as conclusive; and thus it might have been thought that those only who avowedly reject His authority would deny the force of what He said. **Now our Lord has expressly taught us that His coming shall not be secret:** He has told us this, not only by saying that it will be manifest, but

also by warning against any supposition of secret coming as suits some of the 'Jewish' notions. After speaking of the unequalled tribulation, He says, 'Then if any man shall say unto you, Lo here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. **Wherefore, if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be.'** Mt.24v23-27. **No man with these words in his Bible, ought to accept the doctrine of any secret coming without feeling that he is casting off, in so doing, the authority of the Lord;** for this is done, virtually, when **the warning of Christ is treated as if He had taught the very reverse**, and as if He had charged us to believe what, in reality, He says shall never be, and against the supposition of which He warns us." **End of Tregelles quote.**

Again and again Jesus Himself has warned us to beware of false prophets and false teachers in the last days of this age. Many preachers, who preach very good truth on many issues, have become false teachers and false prophets when they preach about the Second Coming of Christ. At no time in the World's history has it been more necessary to proclaim, Beware, than at this present time.

We are in the perilous last days that Paul warned us about in 2Tim.3v1. "But understand this, that in the last days will come (set in) perilous times of great stress and trouble [hard to deal with and hard to bear]." AMP.

In 2Tim.3v1. KJV. "This know," is "touto ginoske," the present active imperative of "ginoske" 1097; it is like Paul's, "I would have you to know" in **Phil.1v12.**, and, "I would you should know" in **1Cor.11v3.** In **2Tim.3v1.**, Paul states, "this be actively knowing all the time," the present continuous tense tells us, "to always be keeping this in your mind." "This" refers to "the last days," the time immediately before the Rapture of the Church, at the second Advent of the Lord Jesus.

"Times" is "kairoi," which Trench defines as, "a critical, epoch-making period foreordained of God." "Perilous" is "chalepoi," which means literally, times which are hard, difficult, grievous, dangerous, and terrible. See **Eph.5v16.** "Chalepoi" well describes the most difficult and dangerous times the world has ever known, and which Christians will encounter, and they will come just before the second coming of our Lord Jesus Christ.

"In the last days," is "en eschatais hemerai," this phrase only occurs here in the Pastoral epistles. See **Acts.2v17.** **Jam.5v3.** Similar expressions in the New Testament are, "en kairo eschato," "in the last season," in **1Pet.1v5.**, and "ep eschatou ton chronon," "at the last of the times," in **1Pet.1v20.**, and "eschatou chronou," "at the last time," in **Jude.v18.**, and "ep eschaton ton hemeron," "at the last of the days," in **2Pet.3v3.**, and "en husterois kairois," "in the latter times," in **1Tim.4v1.** These are the times immediately preceding Christ's second advent. Compare **Heb.1v2.** **James. 5v3.**

In 1Tim.4v1-4. Paul again warns against these dangerous last days. "v1 But the [Holy] Spirit distinctly and expressly declares that in latter times some will turn away from the faith, giving attention to deluding and seducing spirits and doctrines that demons teach, v2 Through the hypocrisy and pretensions of liars whose consciences are seared (cauterised), v3 Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God created to be received with thanksgiving by those who believe and have [an increasingly clear] knowledge of the truth. v4 For everything God has created is good, and nothing is to be thrown away or refused if it is received with thanksgiving." AMP.

Oswald J. Smith said, "For a true child of God it is not a question of preference but of truth. Does God's Word say so?" Why then rebel? Is not His plan best? Besides what difference does it make so long as we are ready. Spiritual preparedness is the only important factor after all. I wonder if we have been lulling the Church into a false security. Can it be that we have been preaching an easy escape? Ought we to prepare the Church for the greatest of all ordeals? Should not her teaching harden her for the fire of the great tribulation? What kind of soldiers are we training? I am afraid that we have been very guilty and that God will certainly hold us responsible for the type of Christian our preaching is producing. We need men and women today of the martyr spirit. The test of the inquisition is coming again, and woe betide the pre-millennialists who are not ready. The Church must be purified in the fires of persecution. I have heard many people today make the following statement, 'Surely a loving God would not let His Church go through the great tribulation?' Well might I remind you of something, just who do we think we are, the Christians of the United States? My Christian brothers in China, Russia, and around the world have suffered much for the cause of Christ." **End of quote by Oswald J. Smith.**

3. WILL THE CHURCH GO THROUGH THE GREAT TRIBULATION?

Until 1830, the Church almost unanimously taught that Christians would go through the great tribulation. Up to this time, the Christian leaders and scholars of Church history, from every shade of doctrinal opinion, believed and taught that Christians will be on earth during the period known as the great tribulation. You have to ignore the teaching of the Church throughout Church history, and twist the Scriptures a great deal, to believe that Christians will not have to go through the great tribulation.

N.B. The early Church Fathers expected the Church to suffer at the hands of Antichrist.

Mr. G. Ladd in his book, "The Blessed Hope," writes, "Every Church father who deals with the subject expects the Church to suffer at the hands of Antichrist." Ladd cites amongst others, The Didache, (early 2nd Century), Justin Martyr, (A.D.150), Irenaeus, (A.D.115-202.), Tertullian, (A.D.160-240), Lactantius, (Late 3rd. early 4th. Cent.), Hippolytus, (3rd.Cent.). **Certainly the early Church fathers do not support the pre-tribulation advent and rapture theory.**

1. Can Christ come at any moment without any predicted signs preceding His Advent?

The Scriptures teach that Jesus will not return until certain signs have come to pass, however, some teach that Christ can return at any moment without any prior signs taking place, we will now show from the Scriptures why this view is not true.

a. "Coming as a thief," does not mean "an any moment coming?" 1Thes.5v2. 2Pet.3v10.

Some take Christ's coming "as a thief in the night," to mean that He will secretly return without any prior signs. However, Paul writes, in **1Thes.5v2.**, that Christ's coming "as a thief" will bring "sudden destruction" on the wicked, "and they shall not escape." Peter also states, in **2Pet.3v10.**, that Christ's coming "as a thief" will be "with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." **Hardly a secret coming!** Christ's coming will be "as a thief" to the wicked, it will certainly be a fearful unexpected shock to them.

In 1Thes.5v2-4., Paul tells us that the day of the Lord will come upon the world as a thief, but it will not overtake us as a thief. Christ's coming will surprise the world, but it will be no surprise to a watching informed Church. Lk.21v34-36. 2Pet.1v19. 3v2,10-15. Paul states in **2Thes.1v5-11. 2v1-12.**, that the Church will still be on earth, when Jesus comes to destroy Antichrist, not taken to heaven years before in a secret rapture. **In Rev.16v15,16.,** We see that the Lord Jesus warns His Church that He will come as a thief, and this warning is given days and hours just prior to the final battle of Armageddon; "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame." 16 And they gathered them together to the place called in Hebrew, Armageddon." **NKJV.** Jesus warns us that a lack of watchfulness and prayer, an ignorance of the Scriptures, and a carnal worldly life will have serious consequences, and can lead to apostasy. **Lk.21v34. Mt.24v42-51. 25v1-30.**

b. Christ's second coming is at a preordained time after some very specific prophetic signs.

Some say that our Lord's words, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only," teach that the second coming of Christ can occur at any moment. **Mk.13v32. Mt.24v36,42.** They ignore the fact that these verses are in a context of signs, which specifically state that our Lord's coming is at a preordained time. **Mt.24v32,33. Mk.13v28,29. Jesus said in Mt.24v33., that when these signs come to pass, we shall know that his second coming "is near, even at the doors."**

The United Bible Societies Commentary comments on Mt.24v33., "He is near may also be translated "the time is near" (see TEV). The problem is that the Greek text is without expressed subject, thereby leaving open the possibility for either interpretation. As one may expect, the translations vary in the way in which they handle the text: **NEB has "that the end is near, at the very door" with a marginal reading "that he is near," while JB has "that he is near, at the very gates," with a footnote "the Son of Man coming to establish his Kingdom."**

The NASU translates Mt.24v33. "So, you too, when you see all these things, recognize that He is near, right at the door." **The AMP, ESU, ASV, WEYMOUTH,, WUEST, RSV NASB, NETB, and others, also translate it "He is near," and the NKJV puts this in the margin as an alternative translation.**

The Living Bible translates Mt.24v33,34. "Just so, when you see all these things beginning to happen, you can know that my return is near, even at the doors. 34 Then at last this age will come to its close."

Jesus tells us that we will know the year of His coming by the fulfilment of certain specific signs, and mentions the prophecy of Daniel as a Scriptural proof of this fact. We read in Dan.9v27., that Christ will return 3½ years after Antichrist breaks his treaty with Israel. During His humanity Jesus said that He did not know the day of His second coming; however, since His exaltation and glorification He undoubtedly knows the day and time of His return. The phrases, "must shortly come to pass," and, "the time is at hand," **in Rev.1v1,3. and 22v10.,** must be interpreted in the light of God's eternal being, to whom a thousand years is as but a day, as Peter tells us in **2Pet.3v8.** See **Ps.90v4., "For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night. [2Peter 3v8.]" AMP.**

N.B. 2Pet.3v3-13. NKJV. "Knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 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 creation." 5 **For this they wilfully forget:** that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 **But the heavens and the earth which are now preserved**

by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. 8 **But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.** 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 10 **But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.** 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, **12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?** 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells." **NKJV.**

Many years ago I heard a sermon on the secret pre-tribulation rapture of the Church based on the above portion of Scripture in **2Pet.2v3-13**. The sermon was a serious distortion and misrepresentation of Peter's statement that the Lord Jesus will come like a thief. I marvelled, and still do, that a thoughtful Christian could be deceived into thinking that this Scripture speaks of a secret pre-tribulation rapture of the Church. It clearly states that when Jesus returns, **"the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up"..... and, "the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?"** A secret rapture? Never! It is ridiculous, illogical and quite unscriptural to say that this Scripture teaches this. Such exposition is both dishonest and fraudulent. Everybody will know the day of His second coming by these cataclysmic and earth-shattering signs.

c. Watching for His coming does not mean an any-moment coming.

Some would say that such exhortations as "look for," "watch," "wait for," and "be ready," which are addressed to the Christ's apostles, indicate that Christ taught them to expect His second coming at any moment in Church history. In fact the very opposite is true, Christ taught that some of the signs that He foretold would take a long time to come to pass. It is just as possible to eagerly look for, wait for, and be ready for events that are far off, as it is to be ready and longing for events in the near or far distant future. **In 2Pet.3v13.**, Peter exhorts us to look for a new heaven and a new earth, however, though both Heaven and Earth are renewed at our Lord's second coming, this does not occur in its fullness until the end of the Millennium. **Is.65v17-25. Rev.21v1. The Scriptures clearly tell us that Christians are to look for the glorious appearing of Jesus, not a secret any-moment coming. Titus.2v13.** "looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." **NKJV. Lk.12v36. 21v27,28. Phil.3v20,21. 1Thes.1v9,10. with 2Thes.1v7-10.**

d. It is Christ's sure coming, not His immediate coming, that is our purifying hope.

Some say that if you do away with an any moment return of Christ, you do away with a great incentive to holiness and comfort. However, going into the presence of God by death is an any moment possibility for every believer, and so we should live accordingly. It is not the immediate coming, but the sure coming of Christ that is a purifying hope, and the fact that we will have to give an account of all of our Christian life, not just our condition at His appearing. **2Cor.5v8-11,15.** We do not live righteously just because Jesus might come at any time and catch us misbehaving, but because He loved us and died for us, and we love Him in return, and love to keep His commandments. **Jn.14v21-24.** If we love Jesus we want to please Him and not be ashamed of our life when He returns. **1Jn.2v28,29.** The coming of Christ is a great comfort to believers, not because we will miss the great tribulation, but because we shall see our dear Lord Jesus face to face, and be with Him forever. The last days will be so dark, that the prospect of Christ's coming will be an even greater comfort and hope, because we know our Son of righteousness will rise with healing in His wings, and will destroy the world's gross darkness. **Mal.4v1-3. Titus.2v13.**

2. The early Church did not expect Jesus to come at any moment.

a. Our Lord prophesied and told Peter that he would die a martyr's death as an old man. Jn.21v18,19.

In 1Pet.1v14,15., Peter reminded his hearers about our Lord's prophecy of his death. Paul also told Timothy that he was expecting to die for the faith. **2Tim.4v6-8.** So both Peter and Paul were expecting to die, and not be raptured before death. Jesus could not return until Peter and Paul had died, and the many other signs, which He predicted would precede His coming, had come to pass.

b. Jesus said Jerusalem and the Temple had to be destroyed and the Jews re-established as an independent nation.

All this would obviously take a considerable time. The Temple and the holy of holies has to be rebuilt to fulfil **Lk.21v20-24.**

c. The parables of Jesus inform us that His return would take place after a considerable interval.

Jesus said in the parable of the talents in **Mt.25v19.**, **"After a long time** the lord of those servants came and settled accounts with them." **NKJV.** And in the parable of the pounds, Jesus expressly gave this parable to correct the wrong idea "that the kingdom of God should immediately appear." **Lk.19v11.** Our Lord also said that the wheat and the tares will be gathered at the harvest at "the end of the age." He said the tares are gathered first and destroyed before the kingdom gathering of the saints. **Mt.13v24-30,36-43.** Jesus said **"at the end of**

the age: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire." **Mt. 13v47-50.**

d. The commission to go and teach all nations obviously has not been fulfilled even today.

Jesus tells us that this must occur before His coming. **Mt.24v14. 28v18-20. Mk.16v15.** Jesus cannot return at any moment, for the Scriptures state the very opposite, they declare that specific signs like this must come to pass before Jesus returns.

3. The second coming of Christ is certainly not a secret coming, nor is the rapture secret.

a. The amazing distortion of the Scriptures by the pre-tribulation rapture advocates.

When commenting on Matthew 24, one of the leading pre-tribulation rapture writers, states that the Church has been raptured "possibly between the eighth and ninth verses of this chapter." This is a truly amazing twisting of the facts, for in **Mt.24v26,27.**, Christ emphatically warns His disciples against the teaching of a secret coming. The only kind of second coming of Christ revealed in the Scriptures is a coming in glory. **We read in Titus.2v13.** "Awaiting and looking for the [fulfilment, the realization of our] blessed hope, even the glorious appearing of our great God and Saviour Christ Jesus (the Messiah, the Anointed One)." **AMP.** The Scriptures make abundantly clear, that the only kind of second coming of Jesus, is a coming in glory, there is no other kind of return of Jesus either suggested or stated in the Scriptures. The doctrine of a secret coming and a secret rapture stands in direct contradiction to the Word of God.

b. If Christ's coming is secret, how do we know that it has not happened?

If the coming of Christ is a secret coming, what proof have the secret rapture advocates that it has not already taken place? Thanks be to God, we are not left to such uncertainties, Peter tells us that the Scriptures are a sure guide to the second coming of Christ. **2Pet.1v19.** However, if someone substitutes a secret coming for the glorious appearing of Christ, the prophetic Word of God becomes no guide at all, and even Christians may well ask, "Where is the promise of His coming?"

c. The correct interpretation of the Typology of Noah and Lot.

Some teach that Enoch, Elijah and Lot prove that the Church will be saved from the great tribulation. Our Lord clearly teaches the very opposite of this in **Lk.17v26-30.**; the flood that destroyed the world and the fire that fell and consumed Sodom, are used as pictures, not of the tribulation, but of the day of the Lord that follows that great tribulation. Christ uses these Old Testament characters as illustrations of truth, not as types, they are used to illustrate known facts, not to produce supposed facts. **Christ stresses in Lk.17v22-37., that the day the saints are raptured is the day of God's wrath on the wicked,** "they did eat, they drank, they married wives, they were given in marriage, **until the day** that Noah entered the ark, and the flood came and destroyed them all.---The **same day** that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. even thus shall it be **in the day** when the son of man is revealed. In that day, --- **in that night** --- one shall be taken and the other shall be left." **The day that shall burn as an oven is the day that the Son of righteousness shall rise with healing in His wings. Mal.4v1-3.**

d. Paul corrects the confused Thessalonians.

The Christians at Thessalonica were confused about the Lord's return, they thought that the rapture, "our gathering together unto Him," and the day of the Lord were at hand. **2Thes.2v1-12.** They feared that they were in the terrible last days because of the dreadful persecution they were suffering. **1Thes.2v2,14.** If there was to be a pre-tribulation rapture, here was the time for Paul to state it; but Paul does not give the slightest hint of such a doctrine; in fact he says the very opposite. Paul gives specific signs that would show them that the day of the Lord was at hand; these were, the great apostasy, the revelation of Antichrist and his desecration of the holy of holies, and the culmination of all this, the destruction of Antichrist by Jesus at His second coming. Paul only spent three weeks at Thessalonica during his first visit there, so extensive teaching was not possible, and this is perhaps why they went astray on the doctrine of Christ's second coming. **Acts.17v1-10. N.B. v2.**

We read in 2Thes.2v7,8. "For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume ("anelei") with the breath of His mouth and destroy ("katargesei") with the brightness of His coming ("epiphaneia tes parousias"). **NKJV.** Both "epiphaneia," and "parousia," speak of a glorious open manifestation of the glory, power and presence of Jesus our Lord.

Jesus returns to kill Antichrist for his crimes against humanity and Christ's Church. "Consume," A.V., "destroy," NKJV, is "anelei," the future active indicative of "anaireo," 337, to take up, to take away (violently), abolish, murder; put to death, kill, slay. It is translated in the N.T. as, kill, slay, put to death. The following references demonstrate this.

Mt.2v16. Herod sends his soldiers to kill the children at Nazareth. In **Lk.22v2.** "And the chief priests and the scribes sought how they might kill Him." In **Acts.2v23.** "put to death." NKJV. In **Acts.5v33.** "When they heard this, they were furious and plotted to kill them." **NKJV.** In **Acts.9v23,24.** "Now after many days were past, the Jews plotted to kill him." 24. But their laying await was known of Saul. And they watched the gates day and night to kill him. KJV. In **Acts.9v29.** "but they attempted to kill him." **NKJV.** In **Acts.25v3.** "Lay in ambush---to kill him." In **Acts.26v10.** "when they were put to death , I gave my voice against them." **KJV.**

Judgement is executed on Antichrist with Christ's breath. **Isa.11v4.**, "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." **KJV.** See **Is.30v33.** "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; **the breath of the LORD, like a stream of brimstone, doth kindle it.**" **AV**

Antichrist is destroyed by "the "brightness of Christ's appearing," "epiphaneia tes parousias," and He is "cast alive into a lake of fire." **Rev.19v20.** The evil kingdom of the Antichrist gives place to the peaceable kingdom of Jesus and His saints. **Is.32v1,2,17.** "**Destroy," "katargesei," is the same Greek word as 2Tim.1v10., and means, destroy, abolish, render powerless.** Jesus causes every last vestige of Antichrist's power and kingdom to disappear. And like Gog attacking Israel, is utterly destroyed by Yahweh Jesus. **Ezek.38v39.** The outburst of Christ's glory and radiant presence destroys Antichrist, and his followers are "slain with the sword out of His mouth." **In Rev.19v15.,** "A sharp sword," is "romphaia oxeia," as in **Rev.1v16. 2v12,15.** See **Rev.19v21.** Antichrist's followers will be destroyed by a word from the Son of God.

Bengel's and other's separation and distinction between 'the appearance of His coming' and Christ's "coming," is shown to be incorrect by **1Tim.6v14. 2Tim.1v10. 4v1,8. Titus.2v13.,** where the same "epiphaneia," appearing ("brightness") refers to Christ's literal and actual coming to judge and reign.

Some have said that 2Thes.2v7., teaches that the A.V. "until he be taken out of the way," is stating that the Holy Spirit is removed from the earth. This is impossible and theologically absurd, for God fills all time and space. It is speaking of the restraint by the Holy Spirit on Satan's plans and the manifestation of the Antichrist. **The New Revised Standard Version makes this clear, in 2Thes.2v7,8., "For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed. 8 And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming."**

The New International Version translation also states that God restrains Satan and Antichrist in 2Thes.2v7,8., "For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendour of his coming."

The New Living Translation of 2Thes.2v7,8., makes the same point, "For this lawlessness is already at work secretly, and it will remain secret until the one who is holding it back steps out of the way. 8 Then the man of lawlessness will be revealed, whom the Lord Jesus will consume with the breath of his mouth and destroy by the splendour of his coming." Other translations also have the translation, "He who now restrains." NKJV. ASV. NASV. RSV. Etc.

In 2Thes.2v7. "Mystery of iniquity," better, "mystery of lawlessness," is "musterion tes anomias." (Note the emphatic position of both musterion and lawlessness"). "**Mystery," is "musterion," 3466,** and means "secret," from "mustes," an initiate, and "mueo," "to initiate into the mysteries." In the NT "musterion" does not indicate something mysterious, as the English word would suggest, but that which can only be made known by divine revelation, to those who are illumined by the Holy Spirit. A "mystery" in worldly language implies knowledge which is withheld; but the important New Testament meaning is truth that is revealed. For this reason the terms especially associated with "musteria" are "made known," "manifested," "revealed." Among the Greeks were secret societies, who practiced occult religious rites and ceremonies, which were known as "the mysteries," into which those who desired to know them were initiated, they then claimed that they possessed superior knowledge and experience, which was not imparted to the uninitiated. **In 1Cor.2v6-16.,** the Apostle has these false "mysteries" in mind and contrasts them with the truly superior experience, knowledge, truth, and revelation of the Gospel.

In 2Thes.2v7. we read of "the mystery of lawlessness, which reveals that the secret purposes and plans of Satan are already at work. This is the only place where "musterion" is used to refer to Satan's plans.

MYSTERIES.

All other instances of "musterion" in the New Testament are used to refer to Christian realities. They are:-

1. The secrets of the kingdom of heaven. Once hidden but now revealed to Christians, but still hidden from the world. **Mt.13v11. Mk.4v11. Lk.8v10. Note well Eph.3v9.** "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. **KJV. Eph 5:32.** "This is a great mystery: but I speak concerning Christ and the church." **KJV.** The Church, which is Christ's Body, i.e., the union of redeemed children of God in Christ. **Eph.5v32. Col.1v27.**

2. The mystery of the Gospel, formerly kept secret, but now revealed. Eph.6v9. Col.1v26. Rom.16v25-27. Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according

to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith — 27 to God, alone wise, be glory through Jesus Christ forever. Amen. **NKJV.**

3. The mystery of God's will. Eph.1v9. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." **KJV. God's wonderful plans and purposes for us.**

4. The mystery of Christ Jesus in us. Col.2v2. 4v3. Eph 3:3,4. "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)." **KJV. N.B. Col.1v26,27.** "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. 27 **To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.**" **KJV.**

5. The mind-blowing awesome reality and revelation of the unlimited immensity of God Himself. 1Cor.2v1. Col.2v2. "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." **KJV.**

6. 1Tim.3v8-10. "Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 **holding the mystery of the faith with a pure conscience.** 10 But let these also first be tested; then let them serve as deacons, being found blameless." **NKJV.**

7. The mystery of godliness. 1Tim.3v16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." **KJV.**

"The mystery of godliness," is "to tes eusebeias musterion," See 1Tim.3v9. "the mystery of the faith," and **1Tim.2v2.** for "eusebeia." See in particular **Col.1v27.** The revealed secret of true religion, and the mystery of Christianity, is the Person of Christ. The truth is called a mystery because it was hidden, until it was revealed in the person and work of Jesus; because it is concealed from human wisdom, and apprehended only by faith in the revelation of God through Christ.

8. The mystery of the seven stars (the seven churches) in Revelation. Rev.1v20. "The mystery of the seven stars which you saw in My right hand, and the seven golden lamp stands: The seven stars are the angels of the seven churches, and the seven lamp stands which you saw are the seven churches. **NKJV.**

9. Jerusalem under Antichrist. Mystery, Babylon the Great. Rev.17v3-14. "Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. 4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. 5 This title was written on her forehead: "**Mystery, Babylon the Great, the mother of prostitutes and of the abominations of the earth.**" 6 I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished. 7 Then the angel said to me: "Why are you astonished? **I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.** 8 The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come. 9 "**This calls for a mind with wisdom.** The seven heads are seven hills on which the woman sits. 10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. 11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction. 12 "The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. 13 They have one purpose and will give their power and authority to the beast. 14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings — and with him will be his called, chosen and faithful followers." **NIV**

We read in Rev.11v8., "And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." **NKJV.** "Of the great city," is "tes poleos tes megales," Clearly Jerusalem in view of the closing clause, "where our Lord (or better, "Kurios auton," "their Lord," Majority Text, Critical Texts, A and C) was crucified," "hopou estautothe." The adjective "megale" occurs with "Babulon" each time in the Revelation, **Rev.14v8. 16v19. 17v5. 18v2,10,21.** Though Jerusalem is called "the holy city" in **Rev.11v2.,** When Jerusalem it is dominated by Antichrist, it is called "the city the great one," in **Rev.14v8. 16v19. 17v5. 18v2,10,16,18,19,21.,** and spiritually it is likened to Sodom and Egypt, and the Holy City becomes the city of Satan. **Rev.14v20. In Rev.14v8.** "Babulon the city the great one." is "Babulon he megale polis." **We read in Rev.18v24.** "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. **KJV.** According to **Mt.23v35.,** this was the sin of Jerusalem.

10. 1Cor.15v51. Rev.10v7. The divine secret of the resurrection of believers in Jesus at the seventh.

the last trumpet.

Rev.10v7. "But in the days when the seventh angel is to blow his trumpet, the mystery of God will be fulfilled, as he announced to his servants the prophets." **NRSV.** At this time the resurrection and rapture of the Church takes place, it is the "Parousia" of Jesus. Rev.11v18. 1Cor.15v51.

1Cor.15v51-58. "Behold, I tell you a mystery: We shall not all sleep, but **we shall all be changed** — **52 in a moment, in the twinkling of an eye, at the last trumpet.** For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." 55 "O Death, where is your sting? O Hades, where is your victory?" 56 The sting of death is sin, and the strength of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord." **NKJV.**

1Cor.15v51-58. AMP. 51 Take notice! I tell you a mystery (a secret truth, an event decreed by the hidden purpose or counsel of God). We shall not all fall asleep [in death], but we shall all be changed (transformed) 52 In a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable (free and immune from decay), and we shall be changed (transformed). 53 For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us, this nature that is capable of dying] must put on immortality (freedom from death). 54 And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in and unto victory. **[Isa.25v8.]** 55 O death, where is your victory? O death, where is your sting? **[Hos.13v14.]** 56 Now sin is the sting of death, and sin exercises its power[upon the soul] through[the abuse of] the Law. 57 But thanks be to God, Who gives us the victory [making us conquerors] through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord [always being superior, excelling, doing more than enough in the service of the Lord], knowing and being continually aware that your labour in the Lord is not futile [it is never wasted or to no purpose]. **AMP**

Isa.25v8. "He will swallow up death [in victory; He will abolish death forever]. And the Lord God will wipe away tears from all faces; and the reproach of His people He will take away from off all the earth; for the Lord has spoken it. [1Cor.15v26,54. 2Tim.1v10.]" **AMP.**

11. The Divine mysteries that Christians speak when they speak in tongues. 1Cor.14v2. "For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, **in the spirit he speaks mysteries.** **NKJV.** Christians speak Divine mysteries and heavenly secrets when they speak in tongues and worship God with the gift of tongues. The believer who speaks in tongues nourishes their soul and spirit with divine mysteries, and communicates directly with God.

N.B. Rom.8v26,27. "Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered, (groans that words cannot express. TEV.) ("the Holy Spirit prays for us with such feeling that it cannot be expressed in words." TLB.) 27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God." **NKJV.**

In Rom.8v26. "Maketh intercession for" is the present active indicative of the double compound verb "**huperentungchanei**," it is only found here in the New Testament, but the verb "entugchano" occurs in **Acts.25v24 Rom.8v26,27,34. Rom.11v2. and Heb.7v25.** "Huperentungchanei," is a colourful word of rescue by one who "happens on," "entungchanei," those who are in trouble and "in their behalf" ("huper"), aids the believer and pleads on our behalf with unspeakable yearnings and sighs too deep for words. (**In Rom.8v26.,** "Which cannot be uttered" is "alaletois," 215, this may mean either "unuttered, unutterable or unspeakable.") **This reveals the continual and total active involvement of Jesus and the Holy Spirit with acts of power for our deliverance and welfare.** We do know not how to pray as we should, ("as is necessary," "dei,"1163, necessary (as binding), the active present of "deo," to bind 1210). Jesus and the Holy Spirit release their power, grace and aid through us and make our prayers mighty and effective. These evil last days demand a greater operation of God's gifts and power, and an essential operation of the Holy Spirit's gifts and ministry in both protection and judgement. We shall need the mighty operations of the Holy Spirit's gifts in the dangerous dark days that are coming, which God's Word tells us are going to devastate the world.

Vincent makes the following excellent note on 1Tim.2v1. "Intercessions" "enteuxeis." Only here and **1Tim.4v5.** the Septuagint, **2Macc.4v8.** The verb "entungchanein," commonly rendered "to make intercession," **Rom.8v27,34. 11v2.** and "huperentungchanein," "to intercede in behalf of," Rom.8v26. The verb signifies "to fall in with a person; to draw near so as to converse familiarly." Hence, "enteuxeis" is not properly "intercession" in the accepted sense of that term, but rather approach to God in free and familiar prayer. **"Entungchanein" in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point,**

and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers." **End of Vincent quote. See my study on "entugchano" in Hebrews.**

We read in 1Tim.4v1-5. "But the [Holy] Spirit distinctly and expressly declares that in latter times some will turn away from the faith, giving attention to deluding and seducing spirits and doctrines that demons teach, 2 Through the hypocrisy and pretensions of liars whose consciences are seared (cauterized), 3 Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God created to be received with thanksgiving by those who believe and have [an increasingly clear] knowledge of the truth. 4 For everything God has created is good, and nothing is to be thrown away or refused if it is received with thanksgiving. 5 **For it is hallowed and consecrated by the Word of God and by prayer.**" AMP. Divine power can actively bless the food that we eat. **In 1Tim.4v5.**, "For it is hallowed and consecrated by the Word of God and by prayer," is "hagiazetai gar dia logou Theou kai enteuxeos." "Enteuxeos," is the feminine singular genitive of the noun "enteuxis," 1783. This is not just words, it is an active operation of God's power in blessing on our food.

Both Emperor Domitian and King Herod experienced the executing power of an offended God and a Church operating in the power judgement gifts of God. Herod murdered James, and Domitian imprisoned God's beloved apostle John. The Two Witnesses manifest great power judgement gifts continually for three and an half years, and praying groups in the Church do the same. The woman of Revelation 12, is clothed with the full power of New Testament truth and experience, and her feet are firmly grounded on the prophetic moon of Old Testament prophecy, she is transported by God to a safe place, and fed and protected by God for three and an half years. This could be in Pella, where the Christians in A.D. 70 found refuge. **Dan.11v41.** and possibly Petra, "for these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." **KJV**

12. God's wonderful secret plan for the Church and the Gentiles. Rev.10v7. Col.1v26,27. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." **KJV. 1Cor.2v7.**

13. The wonder of the mystery, "Christ in us the hope of glory." Col.1v26,27. "The mystery which has been hidden from ages and from generations, but now has been revealed to His saints. 27 **To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.**" **NKJV.**

14. Rom.11v25. "God's plan that a partial hardening has happened to Israel until the fullness of the Gentiles has come in." **NASB.** God's amazing formerly secret providential plans for Israel and the Gentiles.

15. Paul preached a simple Gospel of a crucified Saviour and confirmed his message with miracles. Paul abstained from showy oratory. 1Cor.2v1-5,7. "When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. 2 For I decided to know nothing among you except Jesus Christ, and him crucified. 3 **And I came to you in weakness and in fear and in much trembling.** 4 **My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power,** 5 so that your faith might rest not on human wisdom but on the power of God." **NRSV.**

16. 1Cor.4v1. Preachers are intended to be "ministers of Christ, and stewards of the mysteries of God." KJV.

1Cor.2v7,8. "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. **NKJV.**

Eph.6v18,19. AMP. "Pray at all times (on every occasion, in every season) in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, interceding in behalf of all the saints (God's consecrated people). 19 And [pray] also for me, that [freedom of] utterance may be given me, **that I may open my mouth to proclaim boldly the mystery of the good news (the Gospel).**" **AMP**

Eph.6v18-20. RSV. "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, 19 and also for me, that utterance may be given me in opening my mouth boldly to proclaim **the mystery of the gospel,** 20 for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak."

Col.4v3. **Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. KJV.**

17. "Agape" love is the test of our Christian life and character. Intellectual knowledge of Divine mysteries, outstanding prophetic revelations, acts of divine power, charity and even martyrdom, do

not profit us if we do not have "agape" love. 1Cor.13v1-3. NASB. "If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2 And if I have the gift of prophecy, **and know all mysteries and all knowledge;** and if I have all faith, so as to remove mountains, **but do not have love, I am nothing.** 3 And if I give all my possessions to feed the poor, and if I deliver my body to be burned, **but do not have love, it profits me nothing."** NASB

We read in 2Thes.2v7,8. "For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming." **NKJV** The mystery of lawlessness is the lawlessness which at the moment is partially hidden, but which will be fully revealed in the person of the Antichrist. The position of the word is emphatic, emphasising the hidden and cunningly concealed nature of Satan's power. **NASU.** "**And you know what restrains him now, so that in his time he will be revealed.**" The **KJV** "letteth," is "katechon," the same word as "restrains," in 2Thes.2v6. "Let" is Old English for "hinder, prevent." "Until he be taken out of the way," is "heos ek mesou genetai," the future aorist subjunctive, "genetai." Paul uses "heos" ("until") only here and 1Cor.4v5. When God's restraint is removed the mystery of lawlessness will be clearly and openly revealed.

N.B. 2Tim.1v10. "but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." **ASV.** "But hath now been manifested," is "phanerotherisan de nun," the aorist passive participle of "phaneroo" agreeing with "charin," "grace," in verse 9, this grace was given to us in Jesus before the foundation of the world. **See Titus.1v2,3. Col.1v26. 3v4.** "Brought to light," is "photisantos de," the aorist active participle of "photizo," to turn the light on. See 1Cor.4v5.

"By the appearing," is "dia tes epiphaneias," not just in Christ's incarnation, but also in His glorious life and ministry, Cross and resurrection, and His present Divine ministrations. See the verb "epiphaino" 2014, to shine upon, appear, give light, i.e. become (literally) visible or known: in **Titus.2v11,13. 3v4.**

Jesus has abolished death, "katargesantos men ton thanaton," the aorist active participle of "katargeo," the very same phrase that is used in **1Cor.15v26. and Heb.2v14.** Jesus has brought to us "life and immortality," literally, "life and incorruption," "zoe kai aptharsian," unchangeable and incorruptible eternal life.

The word "musterion" is unique in New Testament and does not occur in the Septuagint. "Mystery" is found linked with such expressions, as "mystery of the kingdom of heaven," in **Mt.13v11.:** "mystery of God," in **1Cor.2v1.:** "mystery of his will," in **Eph.1v9.:** "mystery of Christ," in **Eph.3v4.:** "mystery of the gospel," in **Eph.6v19.:** "mystery of faith," in **1Tim.3v9.:** "mystery of godliness," in **1Tim.3v16.:** "mystery of the seven stars," in **Rev.1v20.:** "mystery of the harlot woman," in **Rev.17v7.** When applied to a truth, it denotes a truth once hidden but now revealed; a truth which without special revelation from God, would be unknown. It is almost always used in connection with words signifying a Divine revelation. **See Mt.13v11.**

4. The day of Christ and the day of the Lord are the same event.

Some people say that the day of Christ and the day of the Lord are two different events, the first being the coming of Christ for His people, and the other being the revelation of Christ to the world in judgement at later date. This theory is quite unfounded, as they are both speaking of the same event. The folly of laying such an emphasis upon the difference of these two phases is seen when one considers such phrases as, "that ye may be blameless in the day of the Lord Jesus Christ." **1Cor.1v7,8. 1Thes.3v13. 2Thes.2v1.** In the epistles of Paul the words "Christ" and "Lord" are used interchangeably, as reference to any concordance will show. **See Eph.1v3,10,12,20. 3v6,17. 4v15,20 with Eph.2v21. 4v17. 5v8. 6v1,10,21.** In the Scriptures "the day of the Lord" refers to Christians standing before the judgement seat of Christ. **2Cor.1v14. 1Cor.5v5. See 2Cor.5v9-11.** The day of the Lord, the day of Christ's glorious appearing, is the hope of the Church and the day when Christians are judged and rewarded. **Titus.2v13. Mt.24v30. 25v31. with 16v27 Lk.9v23-26. Rev.11v15,18. 1Cor.3v10-15. 4v1-5. 2Cor.5v8-11. See also 1Cor.1v8. 2Cor.1v14. 2Pet.3v12. Phil.1v6,10. Rev.1v7.**

Christ warned us not to believe in a secret advent and secret rapture, He tells us that He will not return until He comes in His power and glory. **Mt.24v24-27. Lk.17v23,24. 21v8. Mk.13v21,22.** Jesus sits at the right hand of His Father until He comes to destroy the wicked, there is no prior visitation years before for His saints. **Ps.110v1. with Mt.22v41-45. Acts.3v20,21.** In the light of these Scriptures, can anybody say that the day of the Lord and the day of Christ are different events? The proof is conclusive that they are interchangeable synonymous phrases speaking of the same event.

5. The secret rapture doctrine is preparing the way for false prophets.

Many Christian leaders have ignored the solemn warning of Christ that we must not look for a secret advent. Jesus warns us that it is false prophets who will teach that He will return secretly. Mt.24v23-27. The doctrine of a secret advent is a false doctrine that is preached by the Jehovah's Witnesses, and it is preparing the ground for even worse false prophets. Some false prophets of the last days will possess great satanic power, and show so many signs and wonders to substantiate their claims, that they will deceive many. **Mt.24v23-31.** Jesus tells us not to believe a secret coming because His coming will be as visible as a lightening flash, and His coming will be with power and great glory. **Mt.24v23-31.** The fulfilment of **Acts.1v11.**, is a

coming in glory. **Rev.1v7-12. 14v14-20. Zech.14v4.** We rise to meet Christ as He descends to set up His Kingdom and judge the earth. **The Greek word for "meet" in 1Thes.4v17., is "apantesis," it occurs in three places in the New Testament, in 1Thes.4v17. Mt.25v1,6. and Acts.28v15., and in all three cases the people concerned went out to meet someone, and then returned with the person they went out to meet.**

Christ taught that He would come in glory for His saints at the end of the great tribulation, when Antichrist's armies sack and surround Jerusalem like an evil brood of eagle vultures. Mt.24v27,28. Lk.17v22-24. 30-37. Rev.17v16 to 18v24. Our Lord Jesus gave His disciples the signs that would occur before His coming in glory, both He and His disciples only knew of one coming, as did Paul and the apostle John. **2Thes.2v1,8. 1Jn.2v28. 3v2. Rev1v7.** Those who apply the teachings of Christ in Gospels on His second coming to the Jewish nation, leave the Church of Christ without any teaching from Christ as to what they may expect at the end of the age regarding His second coming. **It is the utmost folly to say that Mt.24. Lk.17. and 21. and Mk.13. are accounts dealing with unconverted Jews.**

It is a tragic fact that many Christian leaders have readily accepted doctrine on Christ's second coming that is directly opposed to the Scriptures, and came into being through Margaret MacDonald's false prophecy. **In 2Thes.2v1-8.,** Paul warns us that Antichrist must first be manifested and sit in God's Temple and claim that he is God before Christ can return, and that Christ will come for His own and destroy Antichrist at the same time, and warns us not to believe any teaching that tells us otherwise. **2Thes.1v5-11. How sad it is that many Christians have ignored Paul's warning and have been deceived by a false prophecy.**

N.B. The Marriage Supper of the Lamb takes place after the day of the Lord.

When is the marriage supper of the Lamb? Some confusion has arisen as to when the marriage supper of the Lamb will take place, however, **Is.25v6-9. and Rev.19v1-9.,** definitely tell us that the marriage supper of the Lamb takes place after the wicked are destroyed on the day of the Lord and the Millennial kingdom is set up. The Scriptures make it quite plain that the day of the Lord is a day of judgement, at the end of the great tribulation, which ushers in the Millennial kingdom. **Is.2v12. 13v6,9. 34v8. Joel.1v15. 3v14. Amos.5v18. Zeph.2v2,3. Zech.14v1-21. 2Pet.3v10.** It is the time when the Lord comes for His people, and gives rewards to Christians. **2Thes.1v6-10. Rev.11v15,18. Mt.16v27. Lk.9v23-26.** Paul says that it is at the day of Christ that he expects His reward. **Phil.2v16. 1Cor.3v10-15. 2Cor.5v9-11. The day of Jesus Christ, the Messiah, is the hope of faithful Israel, as well as the hope of the Church.**

4. WHEN WILL THE RESURRECTION OF CHRISTIANS TAKE PLACE?

This is the crux of the matter. Paul informs us in 1Thes.4v13-18., that the resurrection immediately precedes the rapture. In 1Cor.15v51-54., Paul states that the transformation and glorification of the earthly bodies of ALL Christians, takes place almost instantly, "in a moment, in the twinkling of an eye at the last trumpet." Therefore, as the resurrection and rapture of the Church takes place together in a matter of seconds, it means that the time of the resurrection can be fixed, and that the rapture of the Church will take place at that exact time also. The Scriptures unanimously state that the resurrection will take place after the great tribulation. In 1Cor.15v54., Paul writes that death will be swallowed up in victory at the resurrection; this promise is quoted from Is.25v7,8., and states that this will occur at the time when the Lord begins to reign, and Israel is restored to her land, and receives the Millennial promises, and takes pride of place in the world. The wicked are also said to be judged at the same time. Is.26v19-21. Dan.12v1,2. Rev.19v1 to 20v6.

There are three resurrections stated in 1Cor.15v23,24..

The resurrection of Christ has already occurred, the Scriptures clearly state that there are only two general resurrections, and they have yet to take place. **Jn.5v28,29. Rev.20v4-15.**

1. "Christ the first fruits."

The partial resurrection of many Old Testament Saints when Jesus was resurrected in **Mt.27v51-53.,** was an act of mercy from God to give absolute proof of the resurrection of Christ. The Jews did not see the resurrected body of Jesus, but many of them saw the resurrected bodies of many saints, probably some godly relatives, or people they knew, and they noised abroad what they had seen and heard. This created an enormous stir and was a major reason for the revival on the day of Pentecost.

2. "They that are Christ's at His coming."

The resurrection in **Rev.20v4-6.,** is referred to as "the first resurrection." At this resurrection the faithful saints of Israel come to life as well as Christian believers. **Ez.37v1-28. Hosea.13v14. Dan.12v1-3. Is.24v21. 25v7-9. 26v19-21. 1Thes.4v13,14.** This is called the resurrection of the just, **Lk.14v14.;** and the resurrection of life. **Jn.5v28,29.** Paul states that the resurrection of all Christians will take place at the last trumpet, and the transformation of their bodies will take place in the twinkling of an eye. **1Cor.15v51-53.**

In 1Thes.4v13., Paul speaks of the bodies of Christians as being "asleep;" our word "cemetery" is derived from the Greek "koimeterion," which means "sleeping place." The souls of Christians who have died are in no sense asleep, they are enjoying the glories of paradise in the presence of God in heaven. Paul is informing us that the Christian's bodies are temporarily "asleep" until the resurrection. **Jn.11v25,26. 2Cor.5v1-10. 12v1-4.**

Rev.2v7. 6v9-11. 21v2. 22v2. The souls of the saints will return with Jesus and will be clothed upon with glorified bodies at the resurrection. **1Thes.4v14-16.** The resurrection and the rapture are so closely linked in time, that to fix the time of one is to fix the time of the other.

N.B. It must be remembered that though the wicked do not come before Christ for judgement at the first resurrection, they are judged in the sense that they are weighed and found wanting and not worthy of that resurrection because of their wickedness. **Jn.12v48.** The public judgement of the wicked does not take place till 1,000 years later at the Great White Throne judgement, the wicked are resurrected for this judgement. **Lk.20v35. Phil.3v11. Heb.11v35. Rev. 20v5,6,11-15.**

3. "Then cometh the end."

This is the second general resurrection, and is called the resurrection of damnation, it occurs at the end of the Millennium, just prior to the Great White Throne judgement, this is in contrast to the first resurrection, the resurrection of life. **Jn.5v28,29.**

N.B. 1. THE FIRST RESURRECTION WILL TAKE PLACE AT THE LAST TRUMPET. 1Cor.15v52.

This can only be the seventh trumpet of Rev.11v15.. The word "last" means last, so trumpets must sound before it, and none sound after it, if it is the last trumpet. What other trumpets can these be but the seven trumpets of the book of Revelation? Some have made this last trumpet anything but the last, by saying that it sounds before the seven trumpets of Revelation.

In Rev.11v15., God says that at this seventh trumpet, "The kingdoms of the world become the kingdoms of our Lord and of His Christ." To confirm that the resurrection takes place at this seventh trumpet, verse 18 says, "thy wrath is come AND THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED," and that at this time the saints are rewarded. **The seventh trumpet of Rev.11v15., is the "great sound of a trumpet" of Mt.24v31., "the trumpet of God" of 1Thes.4v16., and "the great trumpet" of Is.27v13..** It is necessary to state that the seven trumpets of Revelation are in chronological order. **Rev.8v13. 9v12.** It is also essential to note that the vials are not poured out after the trumpets have finished, but that they also finish on that great last day, the day of the Lord, as do the trumpets and the seals. This can be proved to be true from a comparison of the following Scriptures. **Mt.24v27-31. Acts.2v19-21. Rev.6v12-17. 11v15-19. 16v12-21. with Zech.14v1-21. N.B. v1,4,5.**

N.B. 2. THE FIRST RESURRECTION WILL OCCUR JUST BEFORE THE SAINTS BEGIN TO REIGN. Rev.20v4-6.

The Scriptures state that ALL Christians will be resurrected and receive their glorified bodies in the twinkling of an eye at the last trumpet, at the first resurrection, on the last day, at the end of the great tribulation. **1Cor.15v51-54. Is.25v8. Phil.3v20,21.** Some theologians do not accept this and say that the first resurrection covers several years and has several stages. This directly contradicts **Rev.20v4-6.,** which states that the resurrection takes place at the start of the Millennial reign of Christ. It is folly to say that there is a resurrection of Christians that takes place several years before the first resurrection. To say that first does not mean first, makes words devoid of any meaning and the Scriptures of none effect.

N.B. 3. THE FIRST RESURRECTION WILL TAKE PLACE ON THE LAST DAY. John.6v39,40,44,54. 11v24. 12v48.

Jesus taught that those who believed in Him were to be raised from the dead at the first resurrection on the last day. This "last day" is the day of the Lord, or as it is also called, the day of Christ. These phrases denote the last day of this age, the great and terrible day of the Lord, when the Lord Jesus sets up His kingdom upon earth.

N.B. It is the last day of five things. The Mystery of God. The Mystery of Satan. The Times of the Gentiles. The Fullness of the Gentiles. And, The Age of Grace.

1. The mystery of God, that is, the gracious and wise plan of God. Rev.10v7. Eph.3v9-11.

The word "mystery" does not mean mysterious, but rather the secret plan of God, which He has made known unto His children. The world does not think that God has got any plan at all, but He has always had a very complex and wonderful plan, "the plan of the ages," and at the coming of Christ this plan will have been completed. **Eph.3v10,11.** God has planned to put Heaven and earth under faithful loving rulers, these He has found in His Son Jesus and His faithful brethren and the faithful angels. The Lord has also to fulfil His promise to the faithful Israelites, that they should have an earthly inheritance. Both of these things will come to pass on the last day when the seventh trumpet sounds, God's plan will then be finished. **Rev.10v7. Dan.9v24.** This is the day that God is waiting and longing for, He can then start and bestow upon His children all the riches of His grace, the pleasures and joys that will last forever. During the ages of ages we shall be astonished again and again at the blessedness of the glorious plans that God has for His children. **Heb.10v13. Eph.2v6,7.**

2. The mystery of Satan, that is, the evil plan of Satan. 2Thes.2v7. Rev.2v24.

Satan and his angels are doomed to Hell forever because of their impenitence and wickedness. Sin has destroyed their characters, and they only find pleasure in causing misery and destruction. They are filled with a murderous hatred of God and man, and their only desire is to hurt and damage God and mankind as much as possible before their final ruin. The Devil's kingdom is ruled by the most fierce and most powerful evil angels, it is a

kingdom of violence, hatred, suspicion and every evil work. The only thing that binds these evil angels together is a common hatred of God, and that which is good. God has restrained these evil beings from their plans of destruction in the past, they have only been allowed to go so far, but during the last 7 years, and particularly in the last 3½ years, they will have their plan fulfilled. They will stage a mock kingdom of heaven upon earth, a kingdom of death and destruction, which brings terrible misery and suffering upon mankind. God will allow this to take place in order to show to all the horror of sin, and the folly of preferring Satan's evil rule to His gracious rule. God will destroy this evil plan of Satan at the seventh trumpet on the last day. **Jn.8v44. 10v10. Rev.11v18. 6v1-17. 12v12. 20v1-3.**

3. The times of the Gentile nations. "Hou plerothosin kairoi ethnon." Lk.21v24. Rev.11v1,2.

This appears to have begun with the Babylonian captivity of Judah under Nebuchadnezzar, and will end with the destruction of Gentile power at the coming of Christ. **Dan.2v31-45.** During all this time, Jerusalem has only known temporary periods of freedom from foreign rule, like the one she is at present enjoying, and even now her sacred Temple area has the Mosque upon it, which was built by Caliph Omar in the 7th. century, and so it is still being "trodden down of the Gentiles," ("pateo" 3961, to trample underfoot, and treat with contempt) and it appears will continue to be so trodden under, "until the times of the Gentiles are fulfilled." **Lk.21v24. (In Heb. 10v29.** the strengthened form "katapateo" 2662, is used to speak of the even more serious sin of trampling under foot the Lord Jesus) The rule of Jerusalem by foreign powers will only cease when Christ returns to reign.

"Times," is "kairoi," this Greek word is used to show these are special divine times and epochs which are ordained by God, and prove that, "The Most High rules in the kingdom of men and gives it to whomsoever He will." **Dan.4v17,25.** The times of the Gentiles is the period when God has allowed Gentile nations in sequence to have empires and rule large areas of the world, and for much of this time Israel has been subjugated under Gentile nations. The sinfulness of these nations and their leaders has allowed Satan to dominate and control them, as we can see from the seven heads of the beast **in Rev.13 and 17.** God has allowed these Gentile nations to have empires in order to reveal their hearts and break the pride of the Gentiles by their total failure to produce justice and the desired happiness of their subjugated nations. This will demonstrate that without God's loving rule, sin will dominate and happiness will be impossible, and all will fail. The appalling misery, carnage and destruction brought about by Satan and Antichrist will demonstrate the fearful end of evil, and break the pride of man. It will be obvious that man cannot manage to rule the world without the grace of God. The nations entering the Millennium will realise the wisdom and righteousness of God's ways, and also be willing to learn from the despised Jew. **Zech.8v23.**

When we consider the plans and purposes of God we are left in wonder and amazement at God's unsearchable wisdom. When Jesus comes returns He will terminate the times of the Gentiles, the age of grace, and the fullness of the Gentiles.

4. The fullness of the Gentile nations. "To pleroma ton ethnon." Rom.11v25,26. 15v16,18.

The apostle Paul says, "I do not desire, brethren, that you should be ignorant of this mystery ... that blindness in part is happened to Israel, UNTIL the fullness of the Gentiles has come in. And so all Israel will be saved: as it is written, There shall come out of Sion the Deliverer, and He will turn away ungodliness from Jacob." **Rom.11v25,26. In Rom.11v25,26., Paul is quoting and explaining the prophecy of Is.59v16-21.; which confirms that the fullness of the Gentiles and the times of the Gentiles finish at the same time, the day when Christ comes to set up His kingdom and judge the wicked.** The fullness of the Gentiles is the time when Christ returns and the purpose of God in calling out Gentile believers into Christ's Church is completed. **Eph.1v22,23. 2v11-22. Acts.15v14. 1Cor.12v12,13. In Rom.15v16.,** Paul writes of "the offering up of the Gentiles," "he prosphora ton ethnon." Paul looks upon himself as a minister ("leitourgon," someone who performs a public service, and particularly a religious service), who is ministering the Gospel, ("hierourgounta," to serve as a priest, to work in sacred things, particularly of sacrifices), and he sees his sanctified Gentile converts as a pleasing and acceptable offering to God. This is the "obedience of the Gentiles," "to hupakoen ethnon," which Paul refers in Rom.15v18.

The blindness of the Israelites will continue until the fullness of the Gentiles comes in at the close of the age, when Christ appears in His glory to deliver the godly seed of Jacob. If the Church were to be removed before the great tribulation it would make nonsense of Paul's statement in **Rom.11v25,26.,** that Israel experiences a "blindness in part until the fullness of the Gentiles be come in;" for many of the Israelites are deceived and corrupted by Antichrist and experience their time of greatest spiritual blindness during the great tribulation. The fullness of the Gentiles takes place on the same day that the times of the Gentiles closes, the same day that Jesus, "The Deliverer," comes out of Zion and sets up His kingdom on earth, this is when "the fullness of Israel" starts, and the reproach of Israel is taken away. **Rom.11v12.** Which, according to **Is.25v6-9.,** is when the marriage supper of the Lamb, the resurrection, and the binding and execution of Satan and his angels occurs. "The fullness of the Gentiles" is a major part of the divine purposes for this age of grace.

5. The age of grace. John.1v14,17. Gal.1v3. Rom.1v1-5 5v1,2,15,20,21.

The age of grace commenced at the first coming of Christ Jesus and will continue right up to the day when Christ comes to judge the wicked as Peter is careful to make quite clear. **Mt.11v13,14. Lk.16v16. Jn.1v17. 2Pet.3v9,10.. Acts.2v19-21.**

Many people accept Christ and are kept by Christ in the great tribulation, and opportunity for salvation is given right to the end of the great tribulation, an angel even preaches the Gospel right at the very end of the age. **Rev.7v14. 14v6,7.** The Church of Christ is assured of His presence right up to the close of the age of grace. **Mt.28v18-20. 24v14. N.B. "then shall the end come." Mt.13 10.** We know from **Acts.2v16-21 and 2Pet.3v9,10.**, that the age of grace continues right up to the commencement of the Millennium on the last day. To say, as some do, that this "last day" is the rapture of the Church years before the Millennial kingdom is set up, is nonsense, and without any Scriptural foundation, and is a total distortion of the Word of God. We read in **Rev.7v9-17.**, that there is a great multitude of Christians out of every nation who overcome the darkness of the great tribulation. **See Rev.7v13-15.** "Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" 14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. **NKJV. In Rev.7v14. "Out of great tribulation," is "ek tes thlipseos tes megales." Literally, "out of the tribulation, the great." Vincent.**

In the parables of the tares and the wheat, and the drag net, our Lord tells us that the age of grace will continue up to the start of the Millennial Kingdom. **Mt.13v24-30. 36-43, 47-50.** The wheat and the tares grow together until "the end of the age," and at the same harvest the wheat and tares are gathered, not two different harvests. Jesus said that this is a parable of the kingdom of heaven, not of the nation of Israel, and He also states that the wheat are gathered by angels, as in **Mt.24v31.**, again proving that they are speaking of the same event. Jesus tells us in **Mt.11v11-13. 4v17,23. 13v11,17. and 16v18.**, that the Church age has superseded the nation of Israel. God is now calling people out of all nations into the Church of Christ, to inherit a heavenly kingdom. **Lk.16v16.**

The parable of the drag net also teaches that at the consummation of the age, there will be a severing of the wicked from the just; and again there is the same insistence that these events occur together. When the age ends, the righteous shine forth as the sun in the kingdom of their Father. **Mt.13v43.**

These parables make it quite clear that the close of the age of grace, and the commencement of the Millennial kingdom occur at the same time. Our Lord gives a solemn and striking warning of a furnace of fire. Jesus also tells how the wicked will react on this day, they will wail with remorse, but not with repentance, and they will gnash their teeth in bitter hatred and anger against God.

It is quite clear that the last day is the day when the age of grace is consummated and the Millennial kingdom is set up. There is also overwhelming evidence to convince the honest mind, that the resurrection of life, which is the first resurrection, occurs after the great tribulation on the last day, at the seventh trumpet, in a moment of time, and that the rapture follows immediately after it.

N.B. 4. THIS FIRST RESURRECTION IS CERTAINLY NOT A SECRET RESURRECTION.

1. It will be accompanied with tremendous noise.

The Lord shall descend from heaven with a shout, there will also be the mighty voice of the archangel, and the great trumpet of God. **1Thes.4v13-18 Is.27v13. Mt.24v31.** There are also mighty thunderings and great voices. **Rev.19v6. 11v15.**

2. It will be accompanied with tremendous glory and a blaze of light.

Christ coming will be as visible than a mighty lightening flash; He will come with power and great glory. **Mt.24v27. Lk.17v24. Is.24v23 1Tim.6v12.** Millions of glorious saints and angels will accompany their conquering and glorious Lord. **Rev.19v11-16.**

3. It will be accompanied by a rocking heaven and earth.

Many Scriptures state that there will be great earthquakes. **Is.24v18-20 Joel.2v30-32. Zech.14. all. Mt.24v29. 2Pet.3v10-13. Rev.6v12-17. 11v13,19. 16v18,20,21.** Anyone who can make a secret rapture out of these Scriptures is twisting and straining both their imagination and the Scripture, and having heard someone use **2Pet.3v10-13.**, as the basis of a sermon on a secret rapture, I can assure you that some do try to manage this astonishing perversion of Scripture. I have never known anyone who has been able to explain away the fact that the first resurrection takes place after the great tribulation, at the seventh trumpet, on the last day. This is an unanswerable argument in favour of the post-tribulation rapture of the Church.

OUR CHRISTIAN WALK IN THE LIGHT OF OUR LORD'S RETURN.

"Watch therefore: for ye know not what hour your Lord doth come... Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." **Mt.24v42-44.** "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day came upon you unawares. For as a snare shall it come on all of them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." **Lk.21v34-36.** "Therefore, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." **1Cor.15v58.** "Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." **1Cor.4v5.**

N.B. 5. THERE IS NO PRE-TRIBULATION RESURRECTION OF THE CHURCH.

In Mt.24v29-31., Jesus states that the "parousia" will not take place until "immediately after the tribulation of those days." Paul writes in 1Cor.15v23,51-53., that Christ's "parousia," takes place at the last trumpet of Rev.11v15-19., at the end of the tribulation. The martyrs killed by Antichrist in the great tribulation are partakers of the first resurrection at the start of the Millennium. Rev.20v4-6. 1Cor.15v23,24. Jn.5v25-29. Acts.24v15. Daniel confirms this Dan.7v21,22,25., and tells us that Antichrist will make war with the saints and prevail against them, until the Lord comes to judge him, and the saints possess the kingdom. Jesus tells us in Mt.13v30-41., that tares and wheat are "both" to "grow together until the harvest;" and that "in the time of harvest" He "will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn:" this is explained as "the harvest" at "the end of this age," when, "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Jesus promised to be with us, "unto the end of the age." Mt.28v20. Antichrist will be destroyed "with the brightness, "epiphaneia," of Christ's "Parousia." 2Thes.2v8. Christians who are being persecuted will rest at Christ's "apokalupsis." 2Thes.1v7.

Many Christians have come to wrong conclusions about the second coming of Christ because their thoughts have been dominated by intuition, speculation, escapism, and the opinions of men. Many Christians decide what they will believe before they have properly studied the Scriptures; and read the Scriptures with a closed mind, and with a determination to make them fit their theories. Persecuted Christians in other countries are not helped by the escapist prosperity Gospel theology that has corrupted affluent Western Christianity; such theology fails to be appropriate, helpful, realistic, or Scripturally true. This dangerous theological escapism destroys the faith of those who are called upon to suffer for the truth. Those who "dig deep," and come to their doctrinal conclusions by a diligent and unbiased study of God's Word, and welcome and obey the truth they find, will have foundations that are built on solid rock, and which will stand secure in the vehement floods and storms of life. Lk.6v47-49. Those who preach a pre-tribulation secret rapture of the Church and return of Christ, not only weaken themselves for the last days, they also put themselves amongst the false prophets of the last days. 2Pet.3v15-18. James.1v18-25.

5. IS IT UNKIND OF GOD TO LET US TO GO THROUGH THE GREAT TRIBULATION?

Some Christians become afraid when they learn of the horrific events of the great tribulation. This is the real reason why people prefer to believe the theory of a secret advent of Christ and a secret rapture of the Church before the great Tribulation.

1. It is totally untrue to say that Christians will not be in the great tribulation.

Some Christians say that the great tribulation is the wrath of God, so on the basis of 1Thes.5v9., "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," they say Christians may be quite sure that they will escape going through the great tribulation. How unscriptural this reasoning is, is seen from Rev.7v9,14., where God says that there will be a great multitude of Christians, which no man could number, of **all nations**," who will not only be in the great tribulation, but will come through it in glorious victory. How dare people say that God will not let His saints go through the great tribulation, when God has already said that He will. Dan.7v21,22. 11v35. Rev.6v9-11. 12v4,11,17. 13v7,10. 14v12,13. 15v2. 20v4.

2. It is incorrect to say that the great tribulation is the result of the wrath of God.

N.B. The great tribulation is the result of Satan's wrath, not God's wrath.

We read in Rev.12v12., that the great tribulation is caused by the wrath of Satan, who knows that he only has a short time of freedom before he is put in Hades, God's prison. Rev.12v7-17. 13v7. God allows the evil career of Antichrist to take place in order to reveal the horrific end of sin, and the malevolent and destructive nature of Satan. and the folly of going his way. Only God can give true pleasure, joy and happiness. Mt.24v15-22. Jn.10v10. 2Thes.2v7,8. Rev.9v11. 11v18. 1Pet.5v8. Is.35v10.

The wrath of God will be poured out on the wicked during the great tribulation through the ministry of the two witnesses and others, or directly by angelic action. However, these judgements will only come on the wicked, God's people are sealed and safe from them as they have always been in the past. The faithful Israelites were safe from God's judgements upon the wicked, in Egypt, the wilderness, and Canaan. Rev.9v4. 11v36. Numb.11v1-3,33,34. 16v1-3. 28-35,49. Ezek.9v3-6. God has power over His plagues, they don't fall on the saints, and even the wicked can escape them by turning to God in real repentance. Rev.16v9. The vials of the wrath of God appear to be poured out during the last weeks or months of the great tribulation. There is the final great act of judgement on the great day of the wrath of God. Is.42v13-15. 63v1-6. Rev.6v16,17. 11v18. 14v9,10,19. 15v1,7. 16v1. Some have suggested that the great tribulation and the day of the Lord are the same, however, a comparison of Mt.24v29,30. with Acts.2v20., proves that this is incorrect, the great day of God's wrath is a single day. The Christian is safe from the wrath of God, but not from the wrath of wicked men, as our Lord has warned us. Jn.14v30.

3. Jesus warns us that the last days will be as evil as the days of Noah.

"As in the days of Noah," there is a satanic pollution of the human gene pool. The moral degeneration of the world was made greatly worse by evil spirits infiltrating mankind by taking upon themselves fleshly bodies, which were genetically different from those of mankind. These sons of God in Gen.6v1-

4., were not sons of Seth, as some wrongly state, they were fallen evil angels, who infiltrated mankind both before and after the flood. See Job.1v6. 2v1. 38v7. 1Pet.3v19,20. 2Pet.2v4,5. Jude.v6,7.. These were the giants of Scripture, and are called:- **The Nephilim**, Gen.6v4. and Numb.13v32,33. **The Anakim**, Deut.1v28. 2v10,11,21. 3v11,13. 9v2. Josh.11v21,22. 14v12-14. **The Emims**. Deut.2v10,11. The Zamzummins, Deut.2v19-21. **The Rephaim**, Deut.2v11,20. 3v11,13. Josh.12v4. 13v12. 15v8. 18v16. 2Sam.21v16,18,20,22. 1Chron.20v4,6,8. **The valley of the giants**. Josh.15v8. 18v16. etc. Goliath, and the other sons of the giant, were evil angels in flesh. 2Sam.21v15-22. The children that were born to the giants did not have souls and spirits given to them by God, they became the abode of evil spirits. They were Satan's attempt to pollute the human gene pool and frustrate the coming of Jesus. This was the reason why God decreed that all the women and children, as well as the men, were to be killed in some of the tribes in Canaan, **they had a satanically polluted gene pool**. These products of Satan's biological engineering will not be resurrected, for in Is.26v14., we read the "dead," the Hebrew is "rephaim," "giants," will not be resurrected by God. In the last days these evil angels will again mingle their seed with the seed of men, Dan.2v43., and this pollution of mankind's gene pool by evil angels will produce lawlessness and an unrestrained greed, which results in escalating crime and violence on a world scale, just as in Noah's day, when every thought of men was only evil continually, and violence filled the whole earth. Gen.6v1-13.

In Dan.8v23. God uses "chiydah" to state that the final Antichrist will "understand dark sayings." Some say that this refers to Antichrist's diplomatic cunning and deceit. However, its use in the above Scriptures proves that "chiydah" can mean more than diplomatic cunning, for Antichrist's deceit is referred to in Dan.8v25., "through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." That "chiydah" here is speaking of more than diplomatic cunning is also revealed from the character and activities of Antichrist and his empowerment by Satan. The Scriptures tell us that Satan will give his power to Antichrist and dominate and direct his mind and actions. Dan.8v24. Rev.13v4. Antichrist revels in the power that flows from the supernatural knowledge that Satan possesses and gives to him. Satan's "dark sentences" give Antichrist power over men, as well as supernatural diplomatic deceit, and guidance in strategy in war.

Satan has long used the bait of false knowledge to fascinate and ensnare mankind; he used it to corrupt Adam and Eve; and has made morons of the wise and intelligent who try to explain away God as the great creator through false science and the theory of evolution. Gen.3v5-7. Rom.1v18-23. We read in Gen.6v1-4., Jude.v6., that evil angels, who came and took upon them human form, and lived as men; are called, by the name "Nephilim," which means, FALLEN ONES. They are reported in ancient legends to have obtained influence over mankind, and worship as Gods, by their superior knowledge. Another name for the Nephilim, is "Rephaim," which means "healers," and in the Septuagint it is actually rendered as "iatroi," that is, "physicians," in Ps.88v10. and Is.26v14. Superior medical knowledge has always impressed mankind; when Satan is expelled from the heavenly places into the earth at the start of the great tribulation, he will undoubtedly make this one of his ploys to deceive mankind. The servants of Satan have always made the claim to superior knowledge. The Gnostics, the Theosophists, and other occult masters, claim that their knowledge is derived from supernatural beings. According to Rev.7v7-12. and 13v42., after Satan is cast out of the heavenly places to earth, he gives his power, knowledge and wisdom to the Antichrist.

Some say that it is no comfort to look for Christ's return, if His Church is to expect great tribulation before it. This is foolish, for the greater the extent of the darkness, the greater will be the comfort that our Lord's coming will bring. Paul informs us that the day when the saints are comforted by Christ's return and find rest from their persecutors, is the same day that our Lord punishes the wicked with everlasting destruction from His presence. **2Thes.1v5-10. 2v8. Titus.2v13. In Lk.17v26-30.**, Jesus emphasises this same point, when He states that His persecuted Church will be delivered on the same day that Antichrist is destroyed, just as the day of Lot's deliverance was the day of the destruction of Sodom.

N.B. Antichrist will be possessed and energised by Satan. Dan.8v24.

Gabriel told Daniel that Antichrist's "power shall be mighty, but not by his own power." Dan.8v24. John on Patmos, over 600 years later, was told the identical facts, "the dragon gave him his power, and his throne and great authority." Satan shares his intellectual abilities and spiritual powers with Antichrist; he is the most powerful occultist of all time. It is out of the malevolent and sadistic mind of Satan that the horrors of the last days are conceived and brought into being. Antichrist, like Judas, will be possessed by Satan, and will bring to pass Satan's final evil plans. 2Thes.2v7. Both Judas and Antichrist are called "the son of perdition," because they love evil and are unwilling to repent. They have reached the ultimate in evil; Judas by betraying Jesus and fulfilling Satan's desire to kill Christ, and Antichrist by bringing Satan's plans to dominate and destroy the world into reality. Jn.13v27. 2Thes.2v3. God has not only revealed His wonderful plans for us, He has also told us about Satan's plans, and His Divine answers to combat Satan's evil plans, the mystery of iniquity. Mt.13v11,16,17. Rev.10v6. Eph.3v10,11.

In Dan.8v10., we read that the little horn, "waxed great, even to the host of heaven, and some of the host and of the stars it cast down to the ground, and trampled upon them." The explanation of this is found in Rev.12v4., in John's description of the dragon, "And his tail drew the third part of the stars of heaven, and did cast them to the earth." In Job.38v4-7., God calls the angelic sons of God, "morning stars," and in Is.14v12-14., God says of Satan, "How art thou fallen from heaven, O day-star, son of the morning!" God said that this fall was due to

pride; "For thou hast said in thine heart, I WILL ascend into heaven, I WILL exalt my throne above the stars of God: I WILL sit also upon the mount of the congregation, in the sides of the north: I WILL ascend above the heights of the clouds; I WILL be like the Most High." Satan led one third of the angelic hosts into evil.

After Michael and his angels expel Satan from the heavenly places at the start of the great tribulation, Rev.12v7-12., Satan's fury will know no bounds, and this is the cause of the great tribulation. Rev.12v12. Antichrist is possessed by Satan and is given his authority, and fulfils his will, and so "his power shall be mighty, but not by his own power." Dan.8v24. Trampling upon the stars he casts down, is certainly not the corruption of good angelic beings, or injury to them. It is almost certainly the "grievous bodily harm," and sadistic humiliation, that Satan inflicts on some of the stronger evil angels, in order to establish his authority over the rest of the powers of darkness, after his own humiliation at being cast out of the heavenly places. Satan, like some of the power-loving politicians of earth, keeps his authority over the rest of the evil angels, through fear and intimidation. Evil angels have to obey Satan, those who fail to do so, suffer Satan's personal anger and retribution.

N.B. Jesus warns us that there will be a flood and fullness of lawlessness at the end of the age. I

In Mt.24v12., Jesus states that "because the lawlessness ("anomia") is **FILLED UP**, the 'agape' love of most will grow cold." The prevailing climate of lawlessness and spiritual darkness will cause the "agape" love of many Christians to grow cold. The words, "lawlessness is filled up," are probably from the prophecy of Dan.8v23., which states that Antichrist will be manifested, "when transgressors are come to the full." We see from Gen.15v16., that the Amorites and other dwellers of Canaan came under divine judgement when their iniquity came to the full. Woe to the world when it comes to the same fullness of evil! The world will become lawless on a local, national and international scale. The Antichrist being the very worst of lawbreakers is called "ho anomos," "the Lawless One;" our Lord will destroy him by the brightness of His coming, His "parousia." 2Thes.2v8,9.

4. The Scriptures warn us to take the subject of Christ's Second Coming very seriously.

God warns us that judgement will fall upon those who misinterpret the book of Revelation and add to, or take away, its prophecies. **Rev.22v18,19.** An added secret rapture means an added judgement upon those who teach it. The subject of prophecy demands a teachable spirit, diligent study and trembling at the Word of God. **1Tim.4v14-16. 2Tim.2v15. Is.66v2.**

As we have seen, God has already executed preachers for wrong doctrine on the Second Coming of Christ.

In **1Tim.1v19,20.**, we read that Paul delivered Hymenaeus and Alexander to Satan that they might learn not to blaspheme. We learn from **2Tim.2v16-18.**, that Paul did this because they had overthrown the faith of some Christians, by saying that the resurrection and the second coming of Christ had already taken place. Paul said their wrong doctrine ate like a canker and gangrene, and they died for their dangerous heresy, executed by the operation of God's judgement gifts through Paul; just as Peter had executed Ananias and Sapphira with those same gifts. **Acts.5v1-11.** Note in **Acts.5v11.**, how "great fear fell upon all the Church, and upon as many as heard these things." The deaths of Hymenaeus, Philetus, and Alexander, show how serious and dangerous it is to misinterpret prophecy.

In **Mt.24v48-51.**, Jesus warns us that if Christians believe that His second coming and the rapture take place before the great tribulation; then, when it does not happen, their faith will be overthrown, and they will say, "My Lord delays His coming;" and as a result go and live bad lives. Will the Lord Jesus feel any more tolerant of such faith destroying teachers and teaching, than He did of Hymenaeus and his false doctrine? Our Lord reveals the striking fact that these people will blame God for a delay, rather than examine and question their own doctrine. Let us be very careful what we teach about our Lord's second coming.

N.B. The claim that the early Church Fathers taught a pre tribulation resurrection and rapture has no foundation.

N.B. The early Church Fathers expected the Church to suffer at the hands of Antichrist.

Mr. G. Ladd in his book, "The Blessed Hope," writes, "Every Church father who deals with the subject expects the Church to suffer at the hands of Antichrist." Ladd cites amongst others, The Didache, (early 2nd Century), Justin Martyr, (A.D.150), Irenaeus, (A.D.115-202.), Tertullian, (A.D.160-240), Lactantius, (Late 3rd. early 4th. Cent.), Hippolytus, (3rd.Cent.). Certainly the early Church fathers do not support the pre-tribulation advent and rapture theory.

Scholars say that pre-tribulation writers have misquoted and corrupted the evidence from some early Church Fathers to strengthen their weak arguments. Post-tribulation writers have quoted these very same authors and Church Fathers to illustrate that the early Church believed the rapture will be after the tribulation. Some pre-tribulation authors and scholars have even acknowledged that the doctrine of the early Church was entirely post-tribulation. The translation of a supposed sermon by Ephraem the Syrian, an Orthodox priest, is attributed to **Pseudo-Ephraem, i.e. False Ephraem**, because no one has been able to verify that the real Ephraem wrote the text, or that it was authentic. The date has been estimated between 374 and 627 A.D. Some scholars say it is an invented bogus history. When pre-tribulation rapture expositors have to depend on such weak and corrupt evidence, and misquote the Church Fathers, they destroy their credibility

In 1585 a Spanish Catholic priest named Francisco de Ribera wrote a 500 page commentary on Revelation, in it he said that Jesus was to return for his Church some 45 days before His coming in glory at the end of the Great Tribulation. In 1812, a Jesuit priest, Emmanuel Lacunza, published a book in Spain, which was entitled, "The Coming of Messiah in Glory and Majesty," under the pseudonym of Rabbi Juan Josaphat Ben-Ezra. He also stated that Jesus would return for His Church 45 days before His coming in glory. (Lacunza may well have used this pseudonym, because in 1767 A.D., the Jesuits were expelled from Spain for brutality.) In 1740 a young Baptist named Morgan Edwards wrote an essay which was published in 1788, which stated that Jesus would return for His Church before the Great Tribulation. His views were not given any credibility by the Church.

Lacunza's book was translated into English, and published in London in 1827, by the Rev. Edward Irvine, the founder of The Catholic Apostolic Church, whose followers are known as the Irvingites. (Edward Irvine was born Aug.4th.1792 and died in Glasgow on Dec.7th. 1834.) Irvine was debarred from the Regent Square Church in 1832, and was deposed from the ministry of the Church of Scotland, in 1833, because of his views on the human nature of Christ. One of his followers was the 15-year-old Scottish girl, Margaret MacDonald, who in 1830 gave a prophecy that Jesus would return for His Church before the Great Tribulation. Some say Irvine made this the basis of his theory of the pre-tribulation rapture of the Church. After considering the lack of historical evidence for the pre-tribulation rapture theory of the Church, we can certainly see why Tregelles said that this view of a pre-tribulation resurrection and rapture of the Church, was unknown in Church history before 1830.

N.B. Jesus warns us that in the last days there will be, Numerous False Prophets and Deceivers.

Many Scriptures reveal to us the reality of the powers of darkness and their increased activity through false prophets in the last days. **Dan.10. all. Mt.24v5,11,24,25. 2Thes.2v3-12. Rev.12v7-12. 13v1-18. 16v13,14. 1Jn.5v19. Eph.2v1-3. 3v10. 6v11,12. 2Cor.4v4. Jn.14v30. 8v44.** The actual rulers of this world are evil angels working through wicked men; and even as the increased activity of evil angels in the time of Noah brought a speedy and terrible decline in morality and righteousness, and an alarming increase in lawlessness and iniquity, so it will be in the last days of this age. **Gen.6v1-8. Mt.24v37.** Christians will have to walk with God, and put on the whole armour of God, to stand in these evil days. **Eph.6v10-20. Lk.21v36.** Satan is the cause of the great tribulation, it is his expulsion from the heavenly places to the earth that causes the great tribulation, and appalling wickedness in the world, and great woe and sorrow for the whole earth. **Mt.24v8,15-22. Dan.12v1 with Rev.12v7-12.**

Jesus warned us many times of the danger of being deceived by the false prophets of the last days. He warns us that some of them will even claim that they are Christ, and do miracles to substantiate their claims, which will almost deceive the very elect, something which is already happening in our day. **Mt.24v11,24.** Many Christians cannot give a Scriptural answer to the lies of Modernists, Spiritists, Jehovah's Witnesses, Mormons, and other sects and cults. **Be warned; there are even greater deceivers to come.** Many of the false prophets of the last days will not only be preaching error, they will be killing those who are preaching the truth. The most evil of all these false prophets will be the final Antichrist, who will do great lying miracles by Satan's power to deceive the wicked. **Rev.13v1-3,12-15. 2Thes.2v7-12.** The False Prophet will give a counterfeit demonstration of fire from heaven to prove Antichrist's claim to deity; this was the very thing that Yahweh did through Elijah at Carmel to prove that He, not Baal, was God. **1Kings.18v24-26,36-40. Rev.13v13,14. 2Thes.2v3,4.**

6. JESUS STERNLY WARNS US ABOUT THE DECEIVERS IN THE LAST DAYS.

We must take earnest heed to the Signs of the Times and the End of the Age. Mt.24v3-14. Lk.21v7-19.

Mark.13v1-13. NKJV. "Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!" 2 And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down." 3 Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, 4 "Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?" 5 **And Jesus, answering them, began to say: "Take heed that no one deceives you.** 6 For many will come in My name, saying, 'I am He,' and will deceive many. 7 But when you hear of wars and rumours of wars, do not be troubled; for such things must happen, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows. 9 "But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. 10 And the gospel must first be preached to all the nations. 11 But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. 12 Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. 13 And you will be hated by all for My name's sake. But he who endures to the end shall be saved."

We read in Mark.13v5. NKJV. "And Jesus, answering them, began to say: "Take heed that no one deceives you."

Wuest translates Mk.13v5., "And Jesus began to be saying to them, Keep ever watching lest someone lead you astray. **In Mk.13v5.,** "take heed," is "blepete," the present active imperative of the verb "blepo" 991, to look at (literally or figuratively), behold, beware, perceive, regard, see, take heed. **See Mt.24v4., Lk.21v8.**

"that ye be not led astray." This warning runs through all of Christ's prophetic statements, and it is just as applicable today as when Jesus said it. It is disturbing to see the success that false prophets have had through Church history and today. **See Mk.13, Lk.17 and 21., and Mt.24.** All through Church History men have ignored the plain words of Jesus, and the signs that He said would have to be fulfilled before His prophetic picture could come to pass, and have attempted to apply Christ's prophetic picture to their time.

2Pet.1v19. "We have also a more sure word of prophecy; whereunto ye do well that ye **take heed**, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" **KJV**

"That ye take heed," is "prosechontes," 4337, the present. active participle of "prosecho" 4337, with the noun mind understood, so "holding your mind upon," i.e. pay attention to, be cautious about, apply oneself to, adhere to, beware, to take heed to.

"The word of prophecy," is "ton prophetikon logon," "the prophetic word." Compare **1Pet.1v10.**, a reference to the Messianic prophecies about Jesus. "Made more sure," is "bebaioteron," from the adjective "bebaios." **See 2Pet.1v10.** The experience of the apostles at the Transfiguration confirmed the deity of Jesus as God's Beloved Son, and the Messiah.

"As unto a lamp," "hos luchno," a lamp, candle, or light. **See Mt.5v15.** "Shining," is "phainonti," the present active participle of "phaino," to shine, **Jn.1v5.** It also describes the ministry of John the Baptist. **Jn.5v35.** "In a dark place," is "en auchmero topo," an adjective, meaning, parched, squalid, dirty, dark, murky, it only occurs here in the New Testament.

"Until the day dawn," is "heos hou hemera diaugase," the aorist active subjunctive of "diaugazo" with the future conjunction "heos hou." The verb "diaugazo," from "dia" and "auge," to shine through, it only occurs here in the New Testament.

"The day-star," is "phosphoros," an adjective derived from "phos," light, and "phero," to bring; so it means light-bringing, light-bearer (Lucifer). Some apply it to Venus as the morning star. Our word "phosphorus" is derived from this word. In the Septuagint "heosphoros" occurs. **See Mal.4v2. and Lk.1v76-79. In Rev.22v16.** "dawn" is applied to Christ Jesus. "Arise," "anateile," is the aorist active subjunctive of "anatello." **James.1v11. Mt.5v45.** A blessed day for the Church and the world.

Mt.24v4-5,11-13,24-27. "v5 And Jesus answered and said unto them, **Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.**" ---- 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved." ---- 24 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. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." **KJV.**

Mt.7v15-27. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; **and it fell: and great was the fall of it.**" **KJV.**

AWAKE AND BEWARE! We are living in the "perilous times" that Paul warned us about in 2Tim.3v1. These are critical days and it is high time for the Church of Jesus to awake to the hour that we are living in and prepare for the dark days ahead. Jesus warned us that the darkness of the last days will demand an extra reserve of oil. **Mt.25v1-13.** This oil consists of prophetic truth as well as the Holy Spirit's

anointing and gifts, for Peter tells us that the sure word of prophecy is a light that shines in a dark place. **2Pet.1v19**. Some foolishly look upon those who study prophetic truth as unbalanced cranks. However, the study of prophetic truth is a study of the mind and purposes of God, and the study of Revelation carries a special blessing from our Lord. **Rev.1v3**. Since the first edition of my commentary on the book of Revelation was written in 1958, many significant world events have occurred, which show us that the prophecies concerning the end of this age could soon be fulfilled. The ethnic conflicts, wars and rumours of wars, that our Lord warned us about, have become a daily feature of the news. **Mt.24v7**. Some of the most prophetically significant of the present day events are the attempts to make peace between Israel and the Arab states. The collapse of the Communist empire is another remarkable and significant fact, and its confederation of states has also brought about a possible fulfilment of a ten king alliance. A ten king confederation of Islamic Arab states is another even more likely possibility. These are two possible answers to God's prophetic puzzle. The ten kings of prophecy could be a mixture of both former Communist and Arab states, for from **Dan 8 and 11**, there can be no doubt that Syria is linked with the final Antichrist and is definitely part of the ten king alliance. The events of future world history will reveal the make up of this ten king federation.. **The link of the European common market with these ten kings is certainly wrong, for they can in no way said to be North of Israel, nor can any of them said to be the prophetic king of the North. Dan.11v6,7,8,11,13,15,40**. At the strategic divine epoch of human history, Jesus will open the seven seals, and the identities of the ten kings and the Antichrist will be revealed. God will fulfil His divine purposes and personally unfold these epochal world events.

God reigns and rules in the kingdoms of men even when the vilest of kings are set up. **Dan.4v17,32**. The proximity of these last day events forces us to examine again the foundations of our knowledge of prophetic truth. God has given a prominent place to the truths concerning the second coming of Christ, and we must make sure that we give them a prominent place in our studies, thoughts, preaching and witnessing. I shall be very happy if the readers of this book are challenged to search the Scriptures, and to purify their hearts and walk closer to the Lord. The blessed hope of the Church is our Lord's appearing in power and great glory; may this hope purify, challenge and comfort every Christian's heart. **1Thes.4v18. Titus.2v13. 1Jn.2v28. 3v2,3**.

Let us obey Paul's words in **1Thes.5v20,21**. "Despise not prophesyings. 21 Prove all things; hold fast that which is good." KJV.

7. JESUS WARNS US TO BEWARE OF THE DOCTRINE OF FALSE TEACHERS.

We read in Mt.16v6-12. "Then Jesus said to them, "**Take heed and beware of the leaven of the Pharisees and the Sadducees.**" v7 And they reasoned among themselves, saying, "It is because we have taken no bread." v8 But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? v9 Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? v10 Nor the seven loaves of the four thousand and how many large baskets you took up? v11 How is it you do not understand that I did not speak to you concerning bread? — but to beware of the leaven of the Pharisees and Sadducees." v12 **Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.**" NKJV.

N.B. The theology of the apostles was corrupted by the evil leaven theology of the Scribes and Pharisees.

The apostles had sat under the false teaching of the Scribes and Pharisees all their lives, and it had become part of their being and mind set, and darkened and poisoned their minds and spiritual perception. Jesus warned His apostles of this very great danger, and we need to take heed to His warnings, or we can fail God just as badly as they did. The false doctrines and false interpretations of prophecy are, unfortunately, very much with us today. The doctrine of the secret pre-tribulation rapture of the Church is preparing the Church for destruction by Antichrist. For this reason there is a divine woe on those who preach the false doctrine of a secret pre-tribulation return of Christ Jesus, and a secret resurrection and rapture.

Our Lord Jesus warns us in Mt.24v48-51., "48 But if that evil servant says in his heart, '**My master is delaying his coming,**' 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, 51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth." NKJV.

The doctrine of a pre-tribulation return and rapture of the Church, will deceive Christians into thinking that there has been a delay in the second coming of Jesus, and this will cause many to live bad lives and turn on and persecute those who were once their fellow Christians. The order goes forth from Christ in **Mt.24v51.**, "cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." KJV.

Solemn words indeed! From the lips of our Saviour.

In Lk.11v37-54. and Mt.23v13-37. Jesus repeatedly pronounced woes on Israel's religious leaders. The first tremendous denunciations by Jesus in Lk.11v37-54., are in the house of a Pharisee, where Jesus was invited to a meal. The series of denunciations in Mt.23v13-37., was in the Temple and was heard by a great number of people.

In Luke.11v37-54. Jesus castigates the Scribes and Pharisees with six devastating “woes.”

“v37 Now while Jesus was speaking, a Pharisee invited Him to take dinner with him, so He entered and reclined at table. 38 The Pharisee noticed and was astonished [to see] that Jesus did not first wash before dinner. 39 But the Lord said to him, Now you Pharisees cleanse the outside of the cup and of the plate, but inside you yourselves are full of greed and robbery and extortion and malice and wickedness. 40 You senseless (foolish, stupid) ones [acting without reflection or intelligence]! Did not He Who made the outside make the inside also? 41 But [dedicate your inner self and] give as donations to the poor of those things which are within [of inward righteousness] and behold, everything is purified and clean for you. 42 But **woe to you, Pharisees!** For you tithe the mint and rue and every [little] herb, but disregard and neglect justice and the love of God. These you ought to have done without leaving the others undone. [Lev.27v30. Mic.6v8.] 43 **Woe to you, Pharisees!** For you love the best seats in the synagogues and [you love] to be greeted and bowed down to in the [public] marketplaces. 44 **Woe to you!** For you are like graves which are not marked or seen, and men walk over them without being aware of it [and are ceremonially defiled]. 45 One of the experts in the [Mosaic] Law answered Him, Teacher, in saying this, You reproach and outrage and affront even us! 46 But He said, **Woe to you, the lawyers, also!** For you load men with oppressive burdens hard to bear, and you do not personally [even gently] touch the burdens with one of your fingers. 47 **Woe to you!** For you are rebuilding and repairing the tombs of the prophets, whom your fathers killed (destroyed). 48 So you bear witness and give your full approval and consent to the deeds of your fathers; for they actually killed them, and you rebuild and repair monuments to them. 49 For this reason also the wisdom of God said, I will send them prophets and apostles, [some] of whom they will put to death and persecute, 50 So that the blood of all the prophets shed from the foundation of the world may be charged against and required of this age and generation, 51 From the blood of Abel to the blood of Zechariah, who was slain between the altar and the sanctuary. Yes, I tell you, it shall be charged against and required of this age and generation. [Gen.4v8; 2Chron.24v20,21; Zech.1v1.] 52 **Woe to you, lawyers** (experts in the Mosaic Law)! For you have taken away the key to knowledge; you did not go in yourselves, and you hindered and prevented those who were entering. 53 **As He left there, the scribes and the Pharisees [followed Him closely, and they] began to be enraged with and set themselves violently against Him and to draw Him out and provoke Him to speak of many things, 54 Secretly watching and plotting and lying in wait for Him, to seize upon something He might say [that they might accuse Him]. AMP.**

We read in Luke.11v37,38. v37 “And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat. v38 When the Pharisee saw it, he marvelled that He had not first washed before dinner.” **NKJV.** Jesus deliberately did not do the ceremonial “washing with the fist,” and in their eyes Jesus had become spiritually unclean. Jesus was challenging their foundational teaching, and they became appalled and very angry. Jesus was demonstrating that holiness is based on love, not on outward formalities.

Luke.11v52-54. NKJV. “Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.” 53 And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, 54 lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

We read in the Amplified Bible in Luke.11v52. “Woe to you, lawyers (experts in the Mosaic Law)! For you have taken away the key to knowledge; you did not go in yourselves, and you hindered and prevented those who were entering.”

These religious leaders refused to go into the God’s treasure house of knowledge and learn from Jesus. By their false exposition of the Scriptures and their false traditions, they locked the door and hid the key to the house of Divine truth. They hindered, “ekolusate,” the aorist active indicative of “koluo,” 2967, to stop, to prevent. By their active aggressive preaching against Jesus, and their ostracism of Jesus, they denied an experience of God, to those who earnestly desired to know God. They hid their Messiah away from the Jews. Jesus fearlessly exposed their folly and wickedness.

“Them that were entering in,” is “tous eiserchomenous,” the present participle of “eiserchomai,” 1525, to enter. It is the most appalling picture imaginable of blind religious leaders trying to make and keep others as blind as they were. These blind leaders of the blind, would fall into the pit with those they persuaded to follow them. The present tense reveals their continuous relentless opposition against Jesus and the truths He proclaimed.

“The key of knowledge.” A key is made to open a lock or door. By their false interpretation of the Old Testament Scriptures they had taken away the true key and correct method of interpreting God’s Word, and had prevented the people from understanding it correctly, and so excluded the people from entering into a living relationship with God and Jesus. Jesus said, “You prevent the people from understanding the Scriptures that said I am the Messiah, and those who were coming to “me you hindered.” It is the greatest sin of all to keep people in ignorance about God, His truth, and the Lord Jesus.

“You have taken away the key to knowledge,” is “erate ten kleida tes gneseos,”. It means they had hidden the key of truth from the people, and hindered them from knowing God in a real way. They were doing the work of the Devil, and stealing the Divine seed out of people’s hearts. **Luke.8v12.** They hid the Divine key that made it possible for ordinary people to understand the Scriptures and experience the way of salvation. The experts in the law misinterpreted the Old Testament Scriptures and refused to see or reveal Jesus in the Scriptures, and so

they made it impossible for their congregations to enter through the door of salvation. Jesus said, "you have not gone in yourselves," and experienced the knowledge of salvation, and those who wanted to enter you have stopped and kept out. "The key of knowledge," is better, "the key to (the door of) knowledge" (Rieu, Goodspeed), "the key that opens the door to the house of knowledge." TEV. The religious leaders who should have educated the people in the Scriptures, hid the truth from them, and stopped them from knowing the truth, and actively hindered them from meeting with God and the Lord Jesus.

Lk.11v53,54. AMP V. "As He left there, the scribes and the Pharisees [followed Him closely, and they] began to be enraged with and set themselves violently against Him and to draw Him out and provoke Him to speak of many things, 54 Secretly watching and plotting and lying in wait for Him, to seize upon something He might say [that they might accuse Him]."

Luke.11v53,54. ASV. "And when he was come out from thence, the scribes and the Pharisees began to press upon (him) vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth." When Jesus came out after His meal at the Pharisee's house, the Pharisees and lawyers were totally appalled, infuriated and enraged.

"To press upon (him) vehemently." Or "to attack him fiercely." "To provoke him to speak of many things," or, "to try to make him speak on, and give his opinion about many subjects," to trap Jesus so that they might accuse Him.

Luke.11v53,54. NKJV. "And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, 54 lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him."

"To assail Him vehemently" is "deinos enechain," "vehemently to urge," "to be terribly hostile." **See Lk.6v19.** "Enechein," to be enraged at, to have it in for one. The rage of both Pharisees and lawyers knew no bounds. They were stung to the heart by these woes which laid bare their hollow hypocrisy! "Enechein," which means, to hold in, to be enraged at, to have it in for one. It is the same verb that is used in **Mk.6v19.** of the implacable and ruthless hatred of **Herodias** against John the Baptist. "Eneichen auto," is literally, "had it in for him," this modern slang is an exact translation of this Koine Greek. The imperfect tenses show that Herodias had continually nursed a strong hatred and fierce anger against John the Baptist, and desired to kill this prophet who had dared to denounce her unlawful marriage relationship with Herod Antipas. She bided her time until the opportunity came when she could fulfil her evil desire. These Jews were also equally determined to bring about the death of Jesus.

"To provoke him to speak," is "apostomatizein," 653, from "apo" and "stoma," mouth. It only occurs here in the New Testament) the verb means, "to ensnare and trap with questions, to ply with questions in a hostile and aggressive manner." "To draw him out on many things." "Of many things," is "peri pleionon," they cross-examined Jesus in an attempt to trap Him in His answers. They were stung to the heart by the woes which Jesus uttered, which exposed their bad lives and empty hypocrisy!

Luke.11v54. "Lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him." "Lying in wait for him," is "enedreuous auton," the present active participle of "enedreuo" 1748, to lurk, lay in wait, plot assassination, to lie in ambush for one. It only occurs here and **Acts.23v21.**, in the New Testament. It strikingly reveals the anger of these rabbis who treated Jesus as if he were a dangerous beast of prey, who they were determined to trap and destroy. "Lying in wait to catch something out of his mouth," is from "thera," to ensnare, metaphors from hunting, to catch in hunting, to hunt. **Rom.11v9.** "Laying snares." **NEB.** These striking words disclose the fury and implacable hatred of the rabbis towards Jesus. Luke gives more details here than in **Luke.20v45-47.** and **Mt.23v1-7.** Jesus had this conflict at a breakfast meal at the Pharisee's house before His great controversy in the Temple, a few days later.

Millions of Christians today are longing to know the truth about end time prophecy and the second coming of Christ Jesus. Unfortunately, many Christian preachers are hiding the truth from them by incorrect exposition of the Scriptures, which in reality amounts to false prophecy. Like the Scribes and Pharisee of our Lord's time they are preventing Christians from obtaining from God the truths that would prepare them for the evil last days, and the spiritual gifts and heavenly armament that would enable them to victoriously face and overcome the ruthless opposition and spiritual darkness that they will have to face. When the exposition of some of these preachers is challenged, many of them get as infuriated as the Scribes and Pharisees of our Lord's day, and look for reasons to criticise, exclude, marginalise and condemn those who criticise their doctrine. **They actively shut the door against seekers after truth by their expositions, sermons, books and writings. Those who preach a pre-tribulation coming and rapture of the Church, and reject and deny that Jesus will come after the great tribulation, will find that the woes of Christ our Lord apply just as much to them, as they did to the Scribes and Pharisees of our Lord's day.**

In Mt.23v13-39. Jesus denounces the Scribes and Pharisees with eight devastating woes."

v13 "But **woe to you, scribes and Pharisees, hypocrites!** For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. 14 **Woe to you,**

scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretence make long prayers. Therefore you will receive greater condemnation. 15 **"Woe to you, scribes and Pharisees, hypocrites!** For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. 16 **"Woe to you, blind guides,** who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' 17 **Fools and blind!** For which is greater, the gold or the temple that sanctifies the gold? 18 And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' 19 **Fools and blind!** For which is greater, the gift or the altar that sanctifies the gift? 20 Therefore he who swears by the altar, swears by it and by all things on it. 21 He who swears by the temple, swears by it and by Him who dwells in it. 22 And he who swears by heaven, swears by the throne of God and by Him who sits on it. 23 **"Woe to you, scribes and Pharisees, hypocrites!** For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. 24 **Blind guides, who strain out a gnat and swallow a camel!** 25 **"Woe to you, scribes and Pharisees, hypocrites!** For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. 26 **Blind Pharisee,** first cleanse the inside of the cup and dish, that the outside of them may be clean also. 27 **"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.** 28 **Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.** 29 **"Woe to you, scribes and Pharisees, hypocrites!** Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers' guilt. 33 **Serpents, brood of vipers! How can you escape the condemnation of hell?** 34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation.

v37-39. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'" **End of NKJV quote from Mt.23.**

Mt.23v13. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you," Jesus enumerates the sins of which the Scribes and Pharisees were guilty. **The denunciations in Lk.11 were in private, the denunciations in Mt.23 were in public, for all to hear.** This was the last of the Saviour's public discourses, and it was delivered in the Temple in the presence of multitudes of people. Jesus held nothing back in His exposure of the sins of Israel's religious leaders. He gave the most devastating reproof of their wickedness and hypocrisy. **This eloquent and searching denunciation of a wicked and hypocritical spiritual leadership cost Jesus His life.**

John the Baptist also castigated the Scribes and Pharisees, we read in **Mt.3v7.**, "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? **NKJV.** The Scribes and Pharisees were hypocritical, proud, arrogant, self-righteous, covetous, and financially corrupt, and they looked down on the common people with great contempt. **Jn.7v49.** However, Scripture records that there were a few upright men of good character among Israel's religious leaders. **Mk.15v43. Lk.2v25. 23v51. Jn.3v1. 7v50. 19v38-42. Acts.5v34-39.** in the temple a day or two later.

Jesus laments and expresses great grief over Jerusalem's rejection of His ministry. **Jesus could not have used more critical and devastating words in his denunciation of Israel's religious leaders, and it was done in public in front of the great number of people who were gathered in the Temple.** Jesus publicly proclaimed a succession of eight devastating woes on Israel's religious leaders, and interspersed them with the strongest critical condemnatory statements. **He said these words with a broken heart, for He longed to save them, not criticise, condemn and judge them.** Christ's denunciations sprang from real sorrow over their spiritual blindness and the very deepest heartfelt lamentation over what their Roman enemies were going to do to them.

N.B. Lk.19v41-44. we see the great sorrow and broken-hearted weeping and lamentation of Jesus over Israel's rejection of His ministry, and its tragic consequences. The Romans were going to show no mercy to the Jews. "Now as He drew near, He saw the city and wept over it, 42 saying, **"If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.** 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, **because you did not know the time of your visitation."**

NKJV.

Lk.19v42. KJV. "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." **"If thou hadst known,"** is "ei egnos," the aorist active indicative of ginosko." Their rebellion and rejection of Jesus had totally frustrated God's loving desires and purposes, and had made their fulfilment totally impossible. **"Even thou,"** "kai su," an emphatic statement. **"The things which belong unto thy peace,"** is "ta pros eirenen," literally, "the things that have to do with peace," and so, "the things that make for peace," "the things for thy peace." YLT. **"But now,"** "nun de," Jesus does not give a conclusion (Aposiopesis). **The sudden breaking off and change of Greek structure is most striking, and the break in thought is almost certainly due to the fact that our Lord was overcome by broken-hearted weeping.** **"They are hid from your eyes,"** is "ekrube apo ophthalmon sou," "ekrube," is the aorist passive indicative of "krupto," "to hide." "They are hid from your eyes," can mean, 'they are kept from your sight', 'you are unable to see and enjoy the loving plans and purposes of God, or see the coming horrific holocaust. How very tragic and heart breaking!

See Luke.13v34,35.. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! 35 See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'" **NKJV.**

In Mt.24.v1,2. Jesus Predicts the Destruction of the Temple. See also Mark.13v1,2. Luke.21v5,6.

N.B. WE ARE TO BEWARE OF LAST DAY FALSE PROPHETS.

"Ouai" 3759, is an exclamation of grief; alas, woe. It is used **a. in denunciation,** Mt.11v21. 18v7. (twice); **eight times in Mt.23.verses 13,(14 TR),15,16,23,25,27,29.** 24v19; 26v24. Mk.13v17. 14v21. Lk.6v24,25, (twice), 26; 10v13; **six times in Lk.11.verses 42,43,44,46,47,52.** 17v1. 21v23. 22v22. 1Cor.9v16. Jude.v11. Rev.8v13 (three times); 12v12. as a noun, Rev.9v12 (three times, Woe, woe, woe "ouai, ouai, ouai". Three times because three trumpets are yet to come.); 11v14 (twice); **b. in grief,** "alas," Rev.18v10,16,19 (twice in each verse).

8. WE NEED TO OBEY GOD, AND TAKE EARNEST HEED TO THE TRUTH.

WE NEED TO OBEY GOD, AND TAKE EARNEST HEED TO THE TRUTH IN HIS WORD, AND REJECT FALSE PROPHETS.

Lk.8v17,18. NKJV. "Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him."

Heb.2v1v1-4. NKJV. "Therefore we must give the more earnest heed to the things we have heard, lest we drift away. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?"

Heb.2v1. KJV. "Therefore we ought to give **the more earnest heed** to the things which we have heard, lest at any time we should let them slip."

2Pet.2v1-3. NKJV. Peter warns of the destructive doctrines of false teachers, and their financial dishonesty and greed.

"But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber."

In 1Jn.4v1-3. NKJV., the apostle John gives another strong warning against false prophets.

"Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. **And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.**"

It is essential to note that doctrine about the person and humanity of Jesus is the thing that proves if a person is "of God," or "not of God." Those who fail this test have the spirit of the Antichrist.. **Docetic Gnosticism, that attacks the humanity of Jesus has infiltrated and polluted the doctrine of the Church from its early days, and it is still very active today. So beware.** The spirit that confessed the person and humanity of Jesus, and the spirit of Antichrist that rejected the person and humanity of Jesus is clearly seen by the response of many opponents of Paul among the people at Berea.

See Acts.17v10-14. NKJV. "Then the brethren immediately sent Paul and Silas away by night to Berea. When

they arrived, they went into the synagogue of the Jews. **11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.** 12 Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. **13** But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also **and stirred up the crowds.** 14 Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there."

N.B. Mark.8v15. NKJV. "Then He charged them, saying, **"Take heed, beware of the leaven of the Pharisees and the leaven of Herod."** Jesus warns us against desiring political power, and following worldly leaders, the leaven of Herod. This was said to the apostles, and unfortunately, their Messianic hopes were founded on the removal of the Romans from their land, and their false desires and ideas destroyed the correct interpretation of Biblical prophecy, and caused them to reject our Lord's prophetic warnings about His sufferings and death. The leaven of Herod dominated their lives.

Jesus warns us against religious hypocrisy, the leaven of the Pharisees. The leaven of the Pharisees dominated the apostles minds and theology, and stopped them interpreting the Scriptures correctly, and closed their ears to our Lord's prophetic warnings. The leaven of false teaching about the events of the last days and the second coming of Christ can close our ears and minds to the truth. **"Take heed," is "horate," the present active imperative plural of "horao," 3708,** properly, to stare at, to discern clearly. KJV - behold, perceive, see, take heed.

N.B. 2.Pet.1v10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." **KJV.** "Sure," is "bebaios," 949 stable, firm, steadfast, sure. "If ye do," is "poiountes," the present active participle of "poieo" 4160, to make or do, "so doing," "ye shall never stumble." "Ou me ptasete pote," is a strong double negative "ou me pote," with the aorist active subjunctive of "patio" 4417, to stumble, to fall, to offend, as in **James.2v10. 3v2.**

Mk.8v15. "And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

"Take heed, and beware" are present active imperatives. Note leaven occurs already in Mt.13v33. in a good sense, regarding God's kingdom, and in 1Cor.5v6. in a bad sense regarding evil. He charged them." The verb is in the imperfect tense "He repeatedly charged them." The warning was truly needed, for their minds were corrupted by these soul-destroying leavens. The disciples lived in a Pharisaic atmosphere and it dominated their minds and badly influenced them. These leavens were insidious, corrupting and defiling, and were destructive of spiritual growth and perception. Jesus definitely warns the disciples against **"the leaven of Herod," which was love of power, wealth and financial corruption, and the leaven of the Pharisees and Sadducees, which was love of power, money, and theological corruption.**

Wuest translates Mk.8v15. "And He repeatedly charged them, saying, Constantly be keeping a discerning mind's eye upon, and ever be on the lookout for the leaven of the Pharisees and of the Herodians."

"He repeatedly charged," is "diestelleto," the imperfect indicative of diastellomai" 1291, to enjoin, to charge, to command. **This constant repetition shows that the warning was very much needed.**

N.B. in Mark 8:15. "

"Take heed, beware." **The first verb is horao,** "to see, to become acquainted with by experience." This word demands a discriminating and perceptive mind. The disciples were to examine the teachings of the Pharisees and the Herodians to the acid test of experience, and realise the horrific end of practicing what they taught. The verb is present imperative, commanding the beginning of an action and its habitual continuance.

The second verb is blepo. Properly, to stare at, to discern clearly (physically or mentally), "to perceive by the use of the eyes." It is used in a metaphorical sense, "to see with the mind's eye, to discern mentally, understand, to turn the thoughts or direct the mind to a thing, to consider, to take heed." It is also present imperative, "Be constantly keeping a watchful eye open to consider and take heed of."

Mt.16v6-12. Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees." v7 And they reasoned among themselves, saying, "It is because we have taken no bread." v8 But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? v9 Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? v10 Nor the seven loaves of the four thousand and how many large baskets you took up? v11 How is it you do not understand that I did not speak to you concerning bread? — but to beware of the leaven of the Pharisees and Sadducees." v12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." **NKJV**

Acts.13v40. P)hil.3v2. 3 times. Col.2v8. 2Pet.3v17.

Mt.7v15. 10v17. 16v6,11,12. Mk.8v15. 12v38. Lk.12v1,15. 20,41.
Paul. Acts 13:40; Acts 13:41

Mt.16v6-12. "Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees." v7 And they reasoned among themselves, saying, "It is because we have taken no bread." v8 But Jesus, being aware of it, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? v9 Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? v10 Nor the seven loaves of the four thousand and how many large baskets you took up? v11 How is it you do not understand that I did not speak to you concerning bread? — but to beware of the leaven of the Pharisees and Sadducees." v12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." **NKJV.**

Mark.8v15. "And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." KJV

NT:3708. "horao," 3708, properly, to stare at [compare NT:3700], i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear: KJV - behold, perceive, see, take heed. Greek second person plural present active imperative

Mark.13v5. "And Jesus answering them began to say, Take heed lest any man deceive you:" KJV

"blepo," 991, a primary verb; to look at (literally or figuratively): KJV - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Compare NT:3700. plural, present, active imperative

Luke.17v3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. KJV

"Take heed," is "prosecho," 4337, to hold the mind, i.e. pay attention to, be cautious about, apply oneself to, adhere to.

Gal.5v15. "But if ye bite and devour one another, take heed that ye be not consumed one of another." KJV

2 Pet.1v19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." **KJV.**

"Take heed," is again "prosecho" 4337, to hold the mind, i.e. pay attention to, be cautious about, apply oneself to, adhere to.

Acts 13:40. "Beware therefore, lest that come upon (you) which is spoken in the prophets."

"Beware therefore," is "blepete oun." The warning is definite and clear cut. "Lest there come upon you," is "me epelthe,". the aorist active subjunctive with the negative "me."

"In the prophets," is "en tois prophetais," the quotation is from the Septuagint text of Hab.1v5. The plural here refers to the compilation of prophetic books. See Luke.24v44. Acts.24v14. "The Jews of Habakkuk's day refused to believe in the imminent invasion by the Chaldeans, but true to God's Word, the evil day came and overwhelmed them.

Acts.13v41. "Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you."

"Ye despisers," is "hoi kataphronetai," this is not in the Hebrew, but it is in the Septuagint.

"Perish," or "vanish away," is "aphanisthete," the aorist passive imperative, and is added to the Hebrew from the Septuagint.

"If one declare it unto you," is "ean tis ekdiegetai humin," the present middle subjunctive, if one keeps on exactly declaring it unto you, you will not listen but will always reject the truth. Paul hurled this devastating parting shot at them.

We read in Mk.8v15. "And he repeatedly charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod." "He repeatedly charged them," is "diestelleto," the imperfect indicative of "diastellomai," 1291, to enjoin, charge, command. The constant repetition of this warning shows that it was needed. The apostles had been indoctrinated by Pharisaic doctrine since childhood, and Jesus saw that its insidious influence had spiritually poisoned the apostles. Note the combination of Herod here with the Pharisees. This is after Herod's consternation because of the death of the Baptist and the ministry of Jesus. Mk.6v14-29. Mt.14v1-12. Lk.9v7-9. Jesus warns the disciples against "the leaven of Herod," love of power, and the leaven of the Pharisees and Sadducees, love of power, position and money, and financial corruption. Lk.16v14,15.

"Take heed," is "horate," the first present active imperative of "horao," 3708, to see clearly, to become

acquainted with by experience, to behold, perceive, take heed. This word stresses the importance of a discerning mind. The apostles were to exercise a sanctified common sense, and not allow themselves to be fooled by Israel's religious leaders. They were to examine the doctrine of the Pharisees and the Herodians by the acid test of experience, and think through what was the ultimate dreadful end of practicing what they taught. The verb is present imperative, it commands the permanent necessity of a critical, habitual and discerning mind.

"Beware," is "blepete," the present active imperative of "blepo," 991, to perceive by the use of the eyes." It means, to see with the mind's eye, to discern mentally, understand, to turn the thoughts or direct the mind to a thing, to consider, to take heed." It is also a present active imperative, Jesus was saying, "Be constantly keeping a watchful eye open to consider and take heed."

Wuest translates Mk.8v15., "And He repeatedly charged them, saying, Constantly be keeping a discerning mind's eye upon, and ever be on the lookout for the leaven of the Pharisees and of the Herodians."

Leaven. It is used to represent the symbol of corruption. Leaven in 1Cor.5v6-8., speaks of malice and wickedness as contrasted to sincerity and truth. In Mt.6v12., it speaks of corrupt doctrine and practice in its threefold form of Pharisaism, empty formality and externalism in religion; of Sadduceeism, sceptical rejection of the supernatural, and consequently of the Scriptures; of Herodianism, the lust for power and worldliness.

It is high time for the Church of Jesus to awake to the hour that we are living in and prepare for the dark days ahead.

Jesus warned us that the darkness of the last days will demand a reserve of oil. Mt.24v1-13. This oil consists of prophetic truth as well as the Holy Spirit's anointing and gifts, for Peter tells us that the sure word of prophecy is a light that shines in a dark place. 2Pet.1v19. Some foolishly look upon those who study prophetic truth as unbalanced cranks, however, the study of prophetic truth is a study of the mind and purposes of God, and the study of Revelation carries a special blessing from our Lord. Rev.1v3. Since the first edition of this book was written in 1958, many significant world events have occurred, which show us that the prophecies concerning the end of this age could soon be fulfilled. The ethnic conflicts, wars and rumours of wars, that our Lord warned us about, have become a daily feature of the news. Mt.24v7. Probably the most prophetically significant of all the present day events is the attempts to make peace between Israel and the Arab states.

The collapse of the Communist empire is another remarkable fact, and its confederation of states has also brought about a possible fulfilment of a ten king alliance. A ten king confederation of Arab states is another possibility. These are two possible answers to God's prophetic puzzle. At the strategic divine epoch of human history, Jesus will open the seven seals, and the identities of the ten kings and the Antichrist will be confirmed; God will fulfil His divine purposes and personally unfold these epochal world events. He reigns and rules in the kingdoms of men even when the vilest of kings are set up. Dan.4v17,32. The proximity of these last day events forces us to examine again the foundations of our knowledge of prophetic truth. God has given a prominent place to the closing events of this age and the second coming of Christ, and they should have a prominent place in the studies, thoughts, preaching and witnessing of all Christians. I shall feel very happy if those who read this book are challenged to search the Scriptures, and to purify their hearts and walk closer to the Lord. The blessed hope of the Church is our Lord's appearing in power and great glory; may this hope purify, challenge and comfort every Christian's heart. 1Thes.4v18. Titus.2v13. 1Jn.2v28. 3v2,3.

9. W.F.P. BURTON WARNS AGAINST THE PRE-TRIBULATION RAPTURE THEORY.

The outstanding missionary and true apostle, W. F. P. Burton, strongly warns against the doctrine of the secret pre-tribulation rapture of the Church, he writes:-

"If the Spirit and the Church are to be removed from the earth dominated by Satan, how can the world have its greatest revival, with converts that no man can number? Rev.7v14. The saints will continue to be massacred till the end, Rev.6v11., but they are promised preservation through and out of tribulation. Ps.121v6. Isa.26v20. Jer.39v17,18. Zeph.2v3. Dan.12v1. Luke.21v36. John.17v15. 2Pet.2v9. Rev.3v10. (Exod.9v6,8,26. 10v23.)

It is amazing to note how persistently false teachers echo the error that the Church will be removed, and the Holy Spirit taken away, before that last great tribulation. One would almost think that by their constant reiteration they could make wrong right, and all because of 2Thes.2v7. where the Holy Spirit is not even mentioned. They tell us that Matthew 24. is "Jewish," yet it is spoken to some of the same disciples as John chapters 14 to 16. Are they also "Jewish?" These were the foundation members of the Christian Church.

Was ever so important a doctrine as the return of the Lord Jesus mishandled so sadly, without any solid foundation whatever. They virtually declare, "I have made up my mind, so please don't confuse me with facts." Brethren, may I plead for a sane return to the Word of God, and let us not read into it more than is written there. **WHEN WILL CHRIST COME? IMMEDIATELY AFTER THE TRIBULATION. Matt.24v29,30." End of quote from W. F. P. Burton.**

Mt.7v15-20. (You Will Know Them by Their Fruits (Matt 12:33; Luke 6:43-45) "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 You will know them by their

fruits. Do men gather grapes from thorn bushes or figs from thistles? 17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Therefore by their fruits you will know them. **NKJV.**

Mt.24v10-14. And then many will be offended, will betray one another, and will hate one another. 11 **Then many false prophets will rise up and deceive many.** 12 And because lawlessness will abound, the love of many will grow cold. 13 But he who endures to the end shall be saved. 14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. **NKJV.**

Mt.24v24-28. For false Christ's and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. 25 See, I have told you beforehand. 26 "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. 27 For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. 28 For wherever the carcass is, there the eagles will be gathered together. **NKJV.**

Mk.13v21-27. "Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, He is there!' do not believe it. **22 For false Christ's and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.** 23 But take heed; see, I have told you all things beforehand. 24 (The Coming of the Son of Man. (Matt 24:29-31; Luke 21:25-28). "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; 25 the stars of heaven will fall, and the powers in the heavens will be shaken. 26 Then they will see the Son of Man coming in the clouds with great power and glory. 27 And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven. **NKJV.**

Luke.6v26. Woe to you when all men speak well of you, For so did their fathers to the false prophets. **NKJV**

2Pet.2v1-3. But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber. **NKJV.**

1John.4v1-3. Love for God and One Another. Beloved, do not believe every spirit, but test the spirits, whether they are of God; **because many false prophets have gone out into the world.** 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. **NKJV.**

10. A SYNOPSIS OF THE BOOK OF REVELATION.

JOHN'S INTRODUCTION TO THE REVELATION. Rev.1v1-8.

A. The Source of the Book of Revelation. Rev.1v1-3.

B. John's Greeting to the Seven Churches in the Roman Province of Asia. Rev.1v4-8.

PART 1. THINGS PAST. Rev.1v9-20. John's vision of the Lord Jesus on Patmos.

PART 2. THINGS PRESENT. Rev.2v1 to 3v22. The Letters to the Seven Churches.

1. Ephesus. Rev.2v1-7. 2. Smyrna. Rev.2v8-11. 3. Pergamos. Rev.2v12-17. 4. Thyatira. Rev.2v18-29.

5. Sardis. Rev.3v1-6. 6. Philadelphia. Rev.3v7-13. 7. Laodicea. Rev.3v14-22.

PART 3. THINGS FUTURE. Rev.4v1. to 22v21.

A. THE LAST FEW YEARS OF THIS AGE. Rev.4v1 to 20v3.

01. Events in Heaven just before the last seven years of this age. Rev.4 and 5.

02. The seven seals. Rev.6v1-17. 8v1.

03. The 144,000 Israelites and the victorious Christians. Rev.7v1-17.

04. The seven trumpets. Rev.8 and 9. and 11v15-19.

05. The angel and the little book. Rev.10v1-11.

06. The conflict in Jerusalem between God's two witnesses and Antichrist. Rev.11v1-14.

07. The escape of the woman into the wilderness. Rev.12v1-17.

08. Antichrist and the False Prophet. Rev.13v1-18.

09. The 144,000 Christians, the angelic messengers, the two harvests. Rev.14v1-20.

10. The seven vials of God's wrath. Rev.15 and 16.

11. The description of Jerusalem as the Scarlet Woman. Rev.17v1 to 19v4.

12. The wrath of God, and marriage supper, of the Lamb. Rev.19v1 to 20v3. cf. Is.24v21. 25v6-9.

B. GOD REIGNS OVER ALL.

1. THE MILLENNIUM. Rev.20v4-10.

2. THE SECOND RESURRECTION AND THE LAST JUDGEMENT. Rev.20v11.

3. THE ETERNAL KINGDOM OF GOD AND THE AGES OF AGES. Rev.21 and 22.

CHARTS OF DANIEL'S 70 WEEKS OF YEARS. Dan.9v20-27.

A DEDICATION TO MY BOOK ON REVELATION.

I dedicated my book on Revelation to the memory of my dear mother, who died on August 4th. 1995. My mother and I knew what it was to suffer real persecution for Christ's sake, and we were at times in real danger of losing our lives, until my father was converted by an experience similar to that of Saul on the Damascus Road. The adversity that we experienced threw us upon God and each other, and developed and deepened our relationship with each other and the Lord. Our fellowship and joy in Jesus was very precious, and He gave us priceless experiences of Himself and His spiritual gifts to comfort, inspire, and protect us in our tribulations. My mother's life in God was a continual joy and inspiration to myself, and many others, and her love and prayers have sustained myself, and many others, down the years. I was about three to four years old when my mother told me that Jesus was the door to Heaven, and asked me if I wanted Him to save me, and I said that I did. This event is still vividly in my memory, even though it occurred some sixty years ago. My mother introduced me to the kingdom of God, and helped me to live and walk in the light of that kingdom; I look forward with joy to the day when I shall meet her, and all my loved ones, in our Father's kingdom. Mt.13v43. William H. Turner. June 6th. 1997. (My mother's birthday.)

The promises to the overcomer are so great that the subject deserves special consideration.

Christ solemnly warns the Christians of the last days that they will have to live very careful, prayerful and godly lives if they are to overcome and come through the gross darkness with flying colours. Matt 7v24-29, 24v11-13, 42-25v13, Mark 4v19, Luke 8v14, 18v1-8, 1Jn. 2v28.

Let us consider the spiritual qualities that cause a person to be an overcomer, and show what an overcomer is.

1) They Love The Word Of God. They are not lazy in Bible study, they learn the doctrines and truths of God's Word, they know truth and long for more, it is the joy and rejoicing of their heart. Joshua.1v8. Psalm.1 all. John.17v17,26., Acts.17v10,11. 20v32. Rom. 6v17. Eph.6v14,17. 2Tim 3v15-17. Heb 5v11-14. 2Pet 2v2.

2) They Love To Do God's Will. They actively serve God, they seek the lost, they have an evangelical fervour. Isaiah.52v7. Mt.6v10. 26v42. 28v18-20. Jn.4v34. 5v30. 12v26. Rom.12v1,2. Col.1v9. Heb.10v7. 12v23. They obey the will of God as revealed by the Spirit of God. Rom.8v14. Eph.4v30. 1Thes.5v17. Rev.2v7,11,17,29. 3v6,13,22. They obey the will of God as revealed by the Word of God, e.g. "follow after love and desire spiritual gifts." Mt.7v21. 12v30. Lk.6v46. 11v34, Jn.14v21-24.

3) They Love To Seek Their Father's Face. They love to pray, they have a life of public and private praise and prayer, they tarry for the Spirit, they wait on God. Psalm.27v8. 34v3,6. 37v9. 62v1,2,5,6. 84v4-10. 91v1,2,9,14,15. Mt.6v5-15. Lk.11v1-13. 18v1-8. Eph.6v18,19., 1Thes.3v10. 5v17. Jude.v20,21.

4) They Love To Walk With God In Their Daily Lives. They live a practical holy life. Rom.8v5-14. Eph.4v1-3,17-32. 5v1 to 6v9. Gal.5v16-26. By the grace of God they keep themselves pure and in victory. They are not in bondage to sin. By the grace of their Saviour they have overcome the world, the flesh and the Devil. Psalm.37v23,24. Mt.5v8. Jn.16v33. Rom.6v14-23. 2Cor.7v1. Phil.3v7-21. 1Thess.4v2,3. 1John.2v13-17. 3v1-10. 4v4. 5v4. Rev.14v1-5.

5) They Love their Brothers and Sisters in Christ. Psalm.133v1-3. John.13v34,35. 15v12-15. Acts.1v14. 2v1,44-47. 4v32,37. Phil.4v1, 1Thes.2v11, 1John.3v10-24, 4v7 to 5v3. They love to have fellowship with God's people, and dwell on the things of God together. Deut.6v4-9. Prov.27v17. Mal.3v16-18. Heb.10v24,25. In the home as well as the church building. Mt.23v37-39. Acts.2v1-4. with 1v13. Rom.16v5. 1Cor.16v19. Col.4v15. Philemon.v2. Our conversation should be centred on heavenly things and should be such as becomes the Gospel of Christ, our words should be gracious and loving like those of our gracious Lord. The people of Nazareth, who were going to try to Kill Jesus after they left the Synagogue, "were all astonished at the beautiful words that fell from His lips." Luke 4v22 cf. Col 4v6. If we lack kind words and a loving heart, there is a definite need of reconsecration. Mt.5v10,11. Mark.7v20-23. Eph. 5v4,5.

6) Christ's letters to the seven churches in the book of Revelation reveal what Jesus expects of us as Christians.

Jesus tells us what an overcoming Christian is like. We read that Christians are to have works, love, service, faith, patience, increasing works, a willingness to be faithful unto death, a separation from the world, spiritual alertness. However, God states that the motivating power behind all these attributes must be a fervent first love for Christ. In ALL things we are to follow the example of Christ, for by His grace we can overcome ALL that comes our way. Mt.11v28-30. 13v23. Lk.8v8,15. Jn.15v1-8. 1Jn.2v6. 4v17. Rev.12v10,11. Probably more qualities of the overcomer could be added to these, but these will suffice.

7. The saints are exhorted to listen to the voice of the Holy Spirit.

In spite of importance of the Messenger, we can refuse to hear "Him who speaks from Heaven." Heb.12v25. God is looking for people who will tremble at His Word and obey it, whether it comes through the gifts of the Holy Spirit, or His written Word, but, alas, this is rare. Ps.2v11. Ezra.10v3. 9v4. Is.66v2,5. Phil.2v12. **May we listen to His voice through this book.**

1Cor.3v13. "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." **KJV.**

11. SOME EVENTS IN REVELATION RELATED TO THE RAPTURE OF THE CHURCH.

We will now study some of the parts of the book of revelation specifically connected with the timing of the resurrection, rapture, and second coming of our Lord Jesus Christ.

1. Rev.10v1-11. THE ANGEL AND THE LITTLE BOOK, AND THE MYSTERY OF GOD.

God, in His Divine wisdom, has inserted three events between the sixth and seventh trumpet; the angel and the little book; the measuring and treading down of the Temple area ; and the account of the two witnesses. The last two events cover a period of 3½ years and happen in Palestine, and the placing of these two events here almost certainly shows that the trumpets cover this same period of 3½ years.

The account of the angel and the little book encourages the righteous, that at the seventh trumpet their sufferings and trials will be over; the wrath of the Lamb will fall on the wicked. **Judgement will be delayed no longer, for the phrase in Rev.10v6., "that there shall be time no longer," "hoti chronos ouketi estai," means, "that there shall be delay no longer." At the seventh trumpet God's kingdom will arrive and the wicked will be judged. Though wickedness appears to reign for a while, its end will be sure. God will perform His Word, and bring in, and establish, His eternal kingdom.**

A mighty angel confirms the promise of Christ's coming at the seventh trumpet with an oath. This gives great consolation to those who will have to endure the great tribulation. Heb.6v16-19. Heaven is full of mighty angels, who are ready to do the will of God and come to our aid. **Heb.1v14. Dan.7v9,10. Rev.5v11. Heb.12v22.** We are not told the contents of this little book, but it has obviously something to do with the close of this age and the "mystery of God," "to musterion tou theou," "God's plan," which the angel mentions in **Rev.10v7.** There must also be a close connection between the little book and the seven thunders, the details of which John also had to keep secret. **We see in Rev.10v7., why there has been a delay in the coming of Christ, the secret plan of God has had to be fulfilled before Jesus can return.** This plan of God also involves the manifestation of Satan's secret plan, that is, "the mystery of iniquity," which Paul speaks about in **2Thes.2v7.**

The following is a synopsis of C. L. Parker's excellent commentary on these two mysteries.

"There is something which is called 'The mystery of God', which is only ended when the Lord returns at the seventh trumpet. **Rev.10v7. Eph.3v9.10. 3v9-11. Rom.16v25,26.** There is also a reference to 'the mystery of iniquity' which was already working in Paul's day, but was hindered from completion by God until God was ready to allow it. The word 'mystery' does not mean mysterious, but simply a secret hidden from the outsider but revealed to the initiated, e.g. the secret teaching of Freemasons, which is only known to them. Thus both God and Satan have plans which are hidden from the man in the street, but are revealed to their own children. The Christian, of course, knows the truth, but the ordinary Spiritist is deceived by his master. Only a few know the deep things of Satan. **Lk.10v24. 1Pet.1v10-12. Jn.15v14,15. Rev.1v1. 2v24. 2Thes.2v7.**

The Mystery of God.

The world does not credit God with any plan at all. To them it all seems a meaningless jumble without any particular purpose. Indeed, the world conceives of God as a fool who can't see His own kingdom. As a matter of fact, however, the intention of God is to put both Heaven and Earth under the rule of His Son Jesus and His bride (i.e. the Church), and to fulfil upon the earth the promise made to Abraham and his seed, Israel, that they should inherit the earth. The inhabited earth to come is not again to be put under angels, but under Christ and His brethren who overcame. **Heb.2v5-13. Rom.8v12-39. Lk.19v11-27. Rev.21v7.** There must therefore be begotten, educated and tested, a sufficiently large number of overcoming Sons to take the place of the present world rulers, i.e. Satan's angels, now in the first heaven but later to be cast out upon the earth, and finally into Hell. **Dan.10v13-21. Rev.12v7-9. Mt.25v41. 1Cor.9v24-27. 12v31. Eph.6v12. 2Tim.4v8. Jam.1v12. 1Pet.5v1-4.**

Now this depends not upon God but upon His children. If the Church was faithful, then the time would have been

shortened, but unfortunately there have been centuries where the Gospel has hardly ever been preached at all, so hardly any overcomers have arisen as kings and priests. Therefore, the length of this period, though known to God, was not revealed to His sons lest they should be tempted to grow slack and say, 'the time is not yet,' or forget that the length of the interval depended on their exertions, and that they would hasten or retard the day of Christ or lose a crown through carelessness. **2Pet.3v12. Rev.3v11.** When, however, the Lord knows that the requisite numbers of overcomers is to hand, then He will stand aside and allow Satan to proceed with His plan. **2Thes.2v6-12.**

The Mystery of Satan. 2Thes.2v7. Rev.2v24.

Satan and his angels are already doomed to Hell for the ages of ages (because of their impenitence and wickedness) and therefore have no hope of success, or of establishing any successful kingdom upon earth. However, being filled with a murderous hatred of God and man, they desire to damage them as much as possible before their own final ruin. Therefore, during the last seven years of this age they will stage a kind of mock kingdom of Heaven upon earth, a Devilish parody of God's Millennial kingdom, even using God's city and Temple for this purpose. God will allow Satan to do this fearful thing for the following reasons amongst others.

a. To show mankind the madness of preferring Satan to Jesus, and thus bring them to repentance and a willingness to accept Jesus as Lord. This folly has wrecked the human race since Eden, but this fearful experience will bring to an end to Satan's power of deception during the Millennium, his mask will be torn off and he will be seen for what he is, the enemy of man. **Gen.2 all. Acts.3v14. Rev.13v7,10,15. Jn.8v44.**

b. To show the Jews the madness of rejecting their Messiah, and so bring them to a willingness to accept Jesus as Lord.

c. To break the pride of the Gentiles by giving them an opportunity one by one, and finally all combined, to govern the world according to their own ideas so that any hope of happiness apart from God may be finally shattered by their own failure. This will make them willing to accept God's plan of learning about Him from the despised Jews. **Zech.8v23.** Following Antichrist will result in the complete collapse of society and bring the earth to the brink of destruction, from which Christ will deliver them at the last moment, so that the few remaining Jews and Gentiles will enter into the Millennium broken and shocked by the judgement of God. **Zech.12. Is.13v9-16.** As were Noah and his family when they saw the ruin caused by the flood and obliged, and at any rate happy, to submit to the iron rule of Christ and His Brethren. **Ps.2 all. Rev.12v5. 2v27. 19v15.**

Thus God will use this last plan of Satan to break the pride of man, and when this is accomplished will imprison Him until He has again need of him to test the inhabitants of the Millennial earth. The human race as a whole will have had an experience similar to that of the prodigal son, and will return to God only after the terrible experience of trusting the Devil, having learned to obey God by the things they have suffered. It is of first importance to remember that against God Satan has absolutely no power. No evil being, demon or man can do anything other than what God permits. **2Chron.18v18-22. Job.1v12. Mt.8v31. Ps.76v10.** Satan is wholly a tool in the hands of God to punish the wicked, to correct the righteous, **1Tim.1v20. 1Cor.5v5.**, to bring glory to the Sons of God, Eph.6v10-20. Job.1 and 2. James.1v12., to test the true character of everyone. **Rev.20v7,10. Mt.4v1.** Against us Satan only has the power that is given to him by God. **Job.1 all.** Against God he is helpless. **Rev.20v1-3.** God alone knows the length of this period of waiting, **Mt.24v36. Mk.13v32. Acts.1v7.**, but God's children will know when the last seven years, and the Great Tribulation begins. **Mt.24v15-22. Dan.9v27. 2Thes.2v1-12.** "End of C. L. Parker's quote.

God restrains Satan until the last 3½ years of this age, the time known as, "The Great Tribulation," when "the mystery of iniquity" will work. Those days are shortened by God to protect mankind from Satan's plan to destroy mankind. **Mt.24v21,22. 2Thes.2v7. Rev.12v12. Dan.8v24. 12v1-7.** This explosion of evil and destruction is allowed, in order to reveal what Satan and his angels, and the effects of evil is like. It is also to show God's perfect justice, and necessity of eternal judgement on Satan and the wicked, and their confinement in everlasting chains of darkness, after the destruction of their bodies in the lake of fire. **2Pet.2v4,17. Jude.v13. Mt.25v41,46. Rev.19v20. 20v10. Every mouth will be stopped by the awesome justice of God. Rom.3v19.** We read in Rev.8v1., that the horrific carnage on earth produced by this awful manifestation of evil, produces a stunned and shocked silence in all the inhabitants of the heavenly kingdom. The happiness of the eternal "ages of ages" in the kingdom of God; depends on everyone in that kingdom, not only loving righteousness, but also hating evil with all their being. This manifestation of evil produces an eternal hatred of evil in the children of God; and permanently banishes evil from the kingdom of God.

John is told to eat the little book and he finds it as sweet as honey in his mouth, but it makes his stomach bitter. This can be interpreted in two ways.

1. When God uses you to proclaim His truth, it gives you great joy, but if God gives you a message of judgement, lamentation and woe, it can give you great sorrow of heart.

2. God's Word is very precious and sweet, but it can be very costly, and bring great persecution from the world, the Devil, religious hypocrites, and carnal Christians within the Church. Prophets usually suffer for their message, and John certainly suffered for the truth. **Ps.19v10. 119v72,111, 157,161. Prov.23v23. Jer.15v16. Ezek.3v1-3. Rev.1v9. 6v9. 22v8,9. Mt.5v11,12. 23v34-39.**

2. GOD'S TWO WITNESSES OPPOSE SATAN'S ANTICHRIST, THE FIRST RESURRECTION.

God has given us two major encouragements for the saints facing the great tribulation, these are the ministries of the Two Witnesses, Rev.11v1-19., and the woman clothed with the sun and the moon under her feet. Rev.12. Two prophets endued with the ultimate in ministry and spiritual power, and the woman who God transports to a safe place, and who God protects and feeds for 1260 days. Rev.12v6,14. God's complete answer to Satan's and Antichrist's wickedness.

1. The "violent treading down" of the Holy of Holies and the Temple area.

In Rev.11v1., "Temple," "naos," should be translated as "Sanctuary," for it is speaking of the innermost and most holy part of the Temple. Paul uses "naos" in 2Thes.2v4., when he states that the Sanctuary becomes the centre for the worship of Antichrist and Satan. In Mt.24v15., Jesus used a less specific word for the Sanctuary, when He said that the abomination of desolation would be, "estós en topó hagíó," "standing in holy place." The fact that this Sanctuary is trodden under foot by the Gentiles proves that this is referring to the present age, for the Sanctuary of the millennial Temple is never trodden down by the Gentiles. Rev.20v9. The last temple had an outer court in the open air where the heathen worshipped the God of Israel, this was, "the house of prayer" for them, and they could go no further, here it is delivered over to the Gentiles, for them to profane. Lk.19v46. Mk.11v16,17. Eph.2v11-18. Acts.21v27-29. Lk.21v24. "Leave out," is "ekbale exóthen," literally "cast outside," the strong word "ekballo," may convey the thought, "cast out as profane." In Rev.11v1., "altar," "thusiasterion," is the altar where sacrifices and burnt offerings are made; it is used in Rev.6v9. 8v3., of the heavenly altar.

Jerusalem has been trampled under foot by Gentiles since Christ's day, and here we read that it will experience a further 3½ years of Gentile domination before Jesus returns. The word "tread," is "patesousin," the future active of "pateo," which speaks of a contemptuous and destructive treading under foot, as in Lk.21v24.. In Heb.10v29., "katapateo" describes an even more violent and contemptuous trampling under foot of the blood of Christ by apostates. Mt.5v13,7v6. Lk.8v5. Woe to Jerusalem when Antichrist rules there, for he will be as evil as Hitler and Stalin, and will produce even more carnage and destruction.

2. God empowers two prophets to Israel with the ultimate in prophetic power.

a. The strategic timing of the start of the prophetic ministry of the Two Witnesses.

The Two Witnesses appear to start their ministries a few days before Antichrist's image is set up in the Temple, and they warn of the terrible events that are about to overtake Israel and the world. In spite of innumerable attempts to kill them, their ministries continue for 1,260 days, until their murder by Antichrist, a few days before the return of the Lord Jesus.

The conflict in Jerusalem between God's Two Witnesses and Satan's Antichrist and False Prophet, will be similar to the conflict that took place between Moses and Aaron, and Jannes and Jambres, Pharaoh's sorcerers. 2Tim.3v8,9. Ex.7v11,12,22. 8v7,18,19. Prophesying against this kind of determined opposition by evil occultists, and the powers of darkness, demands great power and great spiritual gifts. God has in time past spoken to the Israelites by the prophets, and He will speak to them again in the great tribulation, through His two mighty Christian prophets, the Two Witnesses. Where it has been possible, God has usually sent His prophets in two's and three's, so that the truth and reliability of their prophecies could be confirmed out of the mouths of several trustworthy witnesses. 1Cor.14v29. Deut.19v15. Eccles.4v9-12. 2Kings.2v1,3. Isaiah, Hosea and Micah confirmed God's Word through each other, before the captivity; and Haggai and Zechariah did the same, after the captivity.

b. God will give the ultimate in mercy gifts and judgement gifts to His Two Witnesses.

God describes the Two Witnesses as two olive trees, to show that they are full of heavenly oil and that He pours His life and power through them, in blessing and provision for the Church, and judgement on those persecuting God's Church. Rev.11v4. Zech.4 all. Mal.4v5. God likens them to two lamp stands, that shine brightly by their continuous manifestation of His power gifts. These Two Witnesses, like Elijah of old, stand in the presence of God in spirit, and operate in the fullness of His power for 1260 days. 1Kings.17v1. God commissions them to be prophets to Israel and the world. Their great ministries and godly lives stand out in sharp contrast to the evil lives of Antichrist and the False Prophet, who manifest Satan's power. They prophesy in sackcloth, the clothing of deepest mourning, to express their great sorrow over the gross evil around them, and through God's spiritual gifts they bring judgement on this evil. Those who God sends to pronounce great woes, must have the same sorrow of heart that He has, over the sin that makes those judgements unavoidable and necessary. Mt.23v37-39. Lk.19v41-44.

The Two Witnesses will manifest God's power gifts in judgement, fire will devour those who try to hurt or kill them. Like Elijah, they will stop the rain falling on Israel for the 1260 days of their ministry. Like Moses, they will turn water to blood, and smite the earth with every plague. God gives them authority to manifest judgement gifts, "as oft as they will," Rev.11v5,6. this is a striking new level of authority, for even Moses did not dispense plagues as he willed, he followed out God's orders. No one has manifested judgement spiritual gifts at their own will as these two prophets will do, but the circumstances of

that time will demand this great power. **However, even as Pharaoh and the Egyptians hardened their hearts in the face of God's power and judgements, Antichrist and his followers are irrevocably hardened in evil and hatred of God, and they refuse to repent of their evil deeds. Rev.11v9-11,21. 16v4-21. Rev.18v2-8.**

3. God allows the Two Witnesses to be killed to manifest a greater miracle.

When the Two Witnesses have finished their testimony, God allows the Beast to kill them. **Rev.11v7.** This is the first of many references in Revelation where Antichrist is called "the Beast," the Greek, "to therion," speaks of a fierce wild animal. Antichrist is the last and worst ruler of a Satan dominated world system, which has always been ugly and beastly. **Mt.4v8,9. Lk.4v5-7. Jn.14v30. 18v36. Rev.11v15. 2Cor.4v4. In Rev.11v7. The Beast is said to arise out of the bottomless pit, or abyss, ("abussos," it occurs in Lk.8v31. Rom.10v7. Rev.9v1,2,11. 11v7. 17v8. 20v1,3).** This indicates that Antichrist will be raised from the dead, for to ascend out of the abyss, a person must have been dead, for it is God's prison for the unconverted and evil spirits. **Dan.11v29,30. Rev.13v3,12. 17v8.** This is the place to which unbelievers go to when they die, and it is the place to which our Lord went on His death, to purchase our redemption. **Mt.12v39,40. Rom.10v7. Eph.4v8-10. Heb.2v14. 5v7. Is.53v5,6,10-12.**

It appears that God will allow Satan to openly resurrect Antichrist from the dead in a devilish parody of Christ's resurrection. It is after this resurrection that Antichrist comes to the fullness of his evil power. Satan has, of course, no control over the dead in Hades, Christ has the keys of Hades. **Rev.1v18.** Satan needs God's permission to raise Antichrist from the dead, and it is this resurrection of Antichrist that causes many to follow him. God performs a greater sign when He raises the dead bodies of His Two Witnesses to life before the eyes of the whole watching world, after their mangled corpses have lain in the streets of Jerusalem for 3½ days. For these 3½ days, "they of the people and kindreds and tongues and nations," will rejoice over their death, elated that they can now continue in sin without the rebuke and judgement of these two mighty prophets. They deceive themselves into thinking, that because these two men of God are dead, that their God is dead also, and that they will escape the judgement of God, that these two prophets had warned them about.

After killing the Two Witnesses, Antichrist's followers feel that they have won the final victory and have nothing to fear. How well this agrees with **1Thes.5v2,3.,** "the people will cry peace and safety," but "sudden destruction will come upon them." **Judg.16v23-30. Jer.6v14.** God raises His Two Witnesses from the dead and openly translates them to Heaven, and puts a stop to the godless revelling and rejoicing of the wicked. This is not the first resurrection and rapture, that occurs almost immediately afterwards as **Rev.11v14-18.,** states, at the seventh trumpet. Their resurrection is a personal resurrection, like that of Lazarus, or the daughter of Jairus, with the difference that it is done before the eyes of the whole world. The world's television cameras record the Two Witnesses being resurrected from the dead and taken to Heaven in triumph, a tremendous sign and warning to all of God's power and glory, and a glorious affirmation of their great prophetic ministries. **Jn.11v41-46. Lk.8v51-56. Mt.27v50-54. Acts.14v19,20.**

4. The Two Witnesses are killed in Jerusalem, which God calls Sodom, Egypt, and Babylon.

The bodies of the Two Witnesses lie in the streets of Jerusalem, "the great city---where the Lord was crucified." Rev.11v8. The phrase "the city, the great one," "tes poleos tes megales," which is used in reference to "Babylon" in **Rev.14v8. 16v19. 17v18. 18v10,16,18,19,21.,** is here applied to the city of Jerusalem. In **Rev.17 and 18,** God calls Jerusalem Babylon," and in **Rev.11v8.,** says that Jerusalem would be better named as "Sodom" and "Egypt," for its abominable wickedness and rebellion against God. This wickedness will bring about its destruction.

One commentator writes the following: "Those who, like Alford, have decided that "the great city" is not Jerusalem but its spiritual antagonist, Rome or Babylon, find great difficulty in dealing with this plain statement:----The historical allusion is too definite to be thus explained away (i.e. as Rome or Babylon); it loses its whole point if it does not identify the place where the witnesses lose their lives with that where their Lord Himself was crucified, let those beware who feel that they know better than the Word of God."

The great earthquake of **Rev.11v13.,** takes place earlier than the even greater earthquake of **Rev.11v19.,** which shakes the whole world, and occurs when the feet of Jesus touch the Mount of Olives. **Rev.6v12,14. 16v18-20. Zech.14v4,5.** In the smaller earthquake a tenth of the city falls, and 7,000 men are slain, this brings some of the population to a state of fear and repentance. It certainly does not bring Antichrist and his armies to repentance, they fight Jesus at His return. **Rev.19v19.** It seems that Antichrist burns and sacks the city, because the resurrection of the Two Witnesses and the earthquake turn many to the Lord. **Rev.17v16. The armies of Antichrist are around the stricken city when Jesus returns, they are the vultures surrounding the carcass of Jerusalem that our Lord spoke about in Mt.24v28. and Lk.17v37..** When the seventh trumpet sounds, the Father and Son take over the rule of a shattered and shocked world, all the redeemed creation rejoice that the Lord has come to bring righteousness and peace to the world, and claim that which is rightfully His own. **Is.32v1,2,17,18.** The earth and the heavens ring with triumphant Hallelujahs. **Rev.19v1-6.** Even so come Lord Jesus. Amen.

5. The Textual evidence and context prove that, "Who is to come," in Rev. 11v17. should be omitted.

A. In Rev.11v17., "ho erchomenos," "Who is to come," in the A.V. and T. R., is a serious textual error.

Most texts omit it. Hodges and Farstad, Mabe, the Critical Texts, p47, Aleph, A, C, P, some Old Latin, the Syrian Philoxenian and Harklean; the Coptic Sahidic; the Armenian; Cyprian, Primasius; Andrew bav, c, p; Ps-Ambrose and Arethas, etc.

B. The context of Rev.11v17., proves that "ho erchomenos," should be omitted."

a. Rev.11v15., says, "the kingdoms of this world have become the kingdoms of our Lord and His Christ."

The Father and Christ reign. In Rev.11v15., Mabcd, p47, Aleph, A, C, Hodges and Farstad, and the Critical Texts, read, "is become," "egeneto," the third person singular aorist indicative. **All readings confirm that when the seventh trumpet sounds, Christ's return becomes a present fact and reality, and is no longer a future prophetic promise.**

b. Rev.11v17., states, "thou hast taken to Thee Thy great power and hast reigned."

All manuscripts have "thou has taken," "eilephes," the perfect active indicative of "lambano," the perfect emphasises the fact that God has taken the power (dunamin) and rules permanently. This is also shown by the words "hast reigned," "ebasileusas," the aorist active indicative of "basileuo," "didst begin to reign." Robertson says that this combination of the perfect and aorist tenses also occurs without confusion in **Rev.3v3. 5v7. and 8v5.**, as well as here. When the seventh trumpet sounds, our Lord is no longer "the coming one," for He has arrived, and is "the present One," who rules the world.

c. Rev.11v18,19., states that the nations were angry and God's wrath came and destroyed them.

"Were angry" is "orgisthesan," the third person plural aorist passive indicative of "orgizo," "to make angry," passive "to be angry." "Thy wrath came," "elthan he orge sou," "elthan," is the aorist active indicative of "erchomai," "to come." The "orge" wrath of God has already come. The anger of the nations, and the anger and judgements of God on those nations, are both looked upon as past events immediately after the sounding of the seventh trumpet. **See Ps.2v1-12.. Jesus comes "to destroy those destroying and corrupting the earth." Rev.11v18,19. "Diaphtheiro," can mean either "to destroy, or to corrupt," The preposition in the compound is perfective, and signifies "to utterly destroy;" Jesus will utterly destroy those who corrupt and destroy the earth. Is.42v13-17. 63v1-6.**

In Rev.11v18., "To destroy," is "diaphtheirai," the aorist active infinitive of "diaphtheiro," to rot thoroughly, to ruin, decay utterly, pervert, corrupt, destroy. Note, the appointed Divine "kairos" time of the dead, occurs at the time when "those destroying and corrupting," "tous diaphtheirontas," the earth, are destroyed by Jesus. There is a double sense in "diaphtheiro," that validates this double play on the word, it can mean both corrupt and destroy. (See Rev.19v2. and 1Tim.6v5., where Paul speaks of those "corrupted in mind" "diaphtharmenoi ton noun.") Jesus returns to "destroy the destroyers." Rev.11v18. 1Cor.3v16.ff.

N.B. THE RESURRECTION AND RAPTURE WILL TAKE PLACE AT THE SEVENTH TRUMPET. Rev.11v15-19.

We are told in **Rev.11v15.**, that at the seventh trumpet, "The kingdoms of this world become the kingdoms of our Lord and His Christ." See also, **Zech.14v9. Dan.7v13,14. Mt.25v14-30. Lk.19v11-27. Is.24v21-23. Rev.10v5-7. In Rev.11v18.** we are also told that the saints of the Old Testament and New Testament are raised from the dead. See also, **Ezek.37v1-28. Hos.13v14. Dan.12v1-3. Is.24v21. 25v7-9. 26v19-21. 1Thes.4v13,14. 1Cor.15v23,24,51-53. Lk.14v14. Jn.5v28,29.** When this trumpet sounds, the New Testament saints are caught up to meet Jesus, **1Thes.4v16,17. Mt.24v31.**, and they are judged and rewarded. **Rev.11v18. 1Cor.3v12-15. 2Cor.5v9-11.** The wicked are destroyed at this trumpet. The words, "And the nations were angry, and Thy wrath is come," are taken from Psalm two, and it speaks of God's judgement on the last act of rebellion against God by man before the Millennial kingdom is set up. God judges the wicked who have brought an holocaust upon the world and made it unfit place to live in. **God destroys those who "destroy the earth." Rev.11v19.** A sensational picture of this wrath is revealed in the Scriptures. **Is.42v13-17. 63v1-6. Rev.6v12-17. 11v19. 19v11-20.** Compare **Gen.6v11.** These seven trumpets herald in the kingdom of God, and as the events they introduce appear, we shall expectantly wait for the sounding of the seventh trumpet which ushers in the kingdom of God.

The elders burst out in a song of thanksgiving to God for taking up His power and reigning, they rejoice that Antichrist's reign of sin and death is over. We read in **Rev.15v5-8.**, that no one could enter into the Temple of God in Heaven until the seven vials were poured out; in **Rev.11v19.**, we read that the Temple is opened again, so the seven last plagues have been poured out. It seems that God intended the earthly temple to be a pattern of the heavenly one. Heb.8v5. 9v23. The ark of the covenant is seen in the Temple and it shows the faithfulness of God to His covenant with Israel and His Church. **The promises made both to Israel and the Church of a kingdom will be fulfilled at the seventh trumpet. Rev.10v7. Heb.9v4. 10v1. 12v26-29.** Certain natural and supernatural happenings that occur at the seventh trumpet, are mentioned elsewhere in Revelation. "Lightnings." **Rev.4v5. 8v5. 16v18.**: "Voices." **Rev.4v5. 10v3.,4. 16v18.**: "Thunderings." **Rev.4v5. 8v5.7v10. 10v3,4. 14v2. 16v18. 19v6.**: "Earthquake." **Rev.6v12,14. 16v18-20. Zech.14v4,5. Acts.1v10-12.**: "Great hail." **Rev.16v21.**

Rev.11v18., informs us that at the seventh trumpet the holy dead are raised and rewarded.

The resurrection of the saints is definitely stated to be at the start of the Millennium by many other Scriptures. **Is.25v6-9. Mt.24v29-31. 1Thes.4v13-17. 1Cor.15v50-53. Rev.20v4-6. John.6v39,40,44,54. 11v24.** The word for "time," in "time of the dead," is "kairos," which speaks of an epochal time, as in, "the time of the Gentiles," in **Lk.21v24.**; "the fullness of times," **Eph.1v10. with Heb.9v10.**; the time of judgement on demons, **Mt.8v29.**; in Mt.11v25. the critical epochal time of Divine extension of ministry, **Mt.11v25.**, etc. The dead are raised after the great tribulation, "at the last day," at the start of the kingdom of God, and this is when the Church is caught up to meet the Lord. This is the day when Jesus comes to "destroy them which destroy the earth." **John.6v39,40,44,54. 11v23-25. Rev.11v18.**

3. THE GLORIOUS WOMAN WITH FULL MELCHIZEDEK PRIESTLY MINISTRY. Rev.12v1-17.

The Church is not raptured out of the World to escape the tribulation, however, here we see a mighty Spirit filled part of the Church supernaturally transported to a safe place in the world, and there she is fed and protected by God for three and a half years. God reveals this to us for our encouragement, for when Satan's plan of evil is put into operation, God still reigns and rules over the kingdoms of men. **N.B. Dan.4v16,17.** "Let his mind be changed from that of a man And let a beast's mind be given to him, And let seven periods of time pass over him. 17 This sentence is by the decree of the angelic watchers. And the decision is a command of the holy ones, In order that the living may know, That the Most High is ruler over the realm of mankind, And bestows it on whom He wishes And sets over it the lowliest of men." **NASU.**

The Woman is a section of the Church specially created and empowered by God for the last days.

The vision of this glorious woman reveals to us one of God's major purposes for the last days. She represents a group of people, who are foreknown, designed, specially created and empowered by God for the great tribulation. **This glorious woman is a group of Spirit filled praying Christians, with prepared hearts and special ministries for the last days, who will operate with awesome power as a prayer-warrior group behind the scenes, in full Melchizedek power ministry.** God also gives a definite promise that He will protect, provide and empower the seeking hearts in His Church in a new and special way in the last days, and will not leave His Church defenceless in the great tribulation. This glorious woman reveals that part of the Church will be clothed with the fullness of God's power, and will be transported, protected and fed by God. This group is a major part of God's answer to the mystery of iniquity, and it is one of many such groups, who operate in other parts of the world. This woman is certainly not speaking of Orthodox Jews; though this group, or a group like it, could well be speaking of the Jewish Christian Church, for the following reasons.

1. The woman is not Mary nor is the man child Jesus.

Some say that the woman is Mary, and the man child is Jesus, however, **Rev.4v1.**, definitely informs us that the things that followed were in the future and not in the past. Also the woman in Rev.12. is persecuted by Satan, when he and his evil angels are cast down to the earth; at present they are in the heavenly places, and will remain there until they are cast out of the heavenlies to the earth by the archangel Michael and his angels at the start of the last 3½ years of this age. **Eph.6v12. Dan.12v1,2,6,7. Rev.12v7-12.** Satan tries to kill the woman by means of the Beast, the Antichrist, and God miraculously transports, protects and feeds her during the last 3½ years of this age. **Rev.12v4,6,9,12-14. 13v5.** We read in **Rev.12v5.**, that the man child is to rule the nations with a rod of iron; and since this is a quote from Ps.2v9., some have thought that the man child must be Jesus. However, we read in **Rev.2v26,27.**, that the church at Thyatira was also told that if they overcame they would rule the nations with a rod of iron. The rod of iron descends on the wicked at Christ's coming, and those among the nations who are allowed into the Millennium on probation, who turn to evil and try to harm people. The righteous among these nations have a life of perfect peace and happiness. **Is.32v1,17,18.** The rod of iron ensures that everlasting righteousness and peace are brought in, and that evil never breaks out again and ruins the happiness of God's creation. **Ps.2v1-12. Dan.9v24.**

2. The woman is not Orthodox Jewry.

Some say that the woman is a company of Orthodox Jews. We know some Jews do flee for safety when Antichrist breaks the covenant, and they see the shadows of a great war and severe persecution threatening to engulf them. However, the woman of Rev.12. is not the group of Israelites who Jesus delivers from Antichrist when He returns. **Is.30v19-22. 32v15. 35v1-10. 66v7-9.** The Jews who rejected Jesus as their Messiah when He was on earth, became the children of the Devil. **Jn.8v39-47.** The synagogue that rejected Jesus as their Messiah became the synagogue of Satan. **Rev.2v9. 3v9. Acts.14v1,2. 17v5,13. 18v4-6. 19v8,9. 21v27-31. 22v22. 23v12. 24v1. 28v17-31.** Jesus said that the people who love the truth would listen to His voice. **Jn.18v37. 1Jn.2v22,23.** The Orthodox Israelite who truly loves God will usually accept Christ when he hears the Gospel. However, many godly Jews may be as slow to lay aside their Jewish traditions, as the apostles and leaders of the early Church. It took a vision of Christ to detach Paul from his cherished traditions and his hatred of Christians. The Orthodox Israelites who flee for safety are perhaps among the sheep of **Mt.25v31-46.**, whose good treatment of the sons of God is looked upon as treatment of the Son of God, some of them may accompany the Christians who flee from Antichrist.

3. The Woman is a section of the Church experiencing full Melchizedek power and ministry. Scholars say of "entugchano" in Heb.7v25., "The idea is not intercession, but intervention."

K. Wuest gives a most helpful translation of "entugchano" in Heb.7v25.. he writes, "The word "intercession" is the translation of "entugchano," which speaks of intervention rather than merely intercession." End of quote.

Vincent makes the same important comment on "entugchano," in Heb.7v25.. "The idea is not "intercession," but "intervention." It includes every form of Christ's identifying himself with human interests." End of quote.

Vincent writes the following excellent comment on 1Tim.2v1.. "Entungchanein in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26.. it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers." End of quote.

Jesus our Great High Priest after the order of Melchisedec, continually intervenes in our lives with power, grace and love. And what is true of Jesus, our Great High Priest, is true of His brothers and sisters, who are priests after the order of Melchisedec; by God's grace and direction, they intervene by prayer in Church and world affairs, through God's grace, love, power and gifts. Rev.1v6. 5v10. 20v6. 1Cor.4v1. 1Pet.4v10.

4. "Entugchano" is used in Rom.8v34. and Heb.7v25. of Christ's High Priestly ministry. It is twice used of Christ's ceaseless and active High Priestly ministry to aid us, as we draw near to God through Him.

We read in Heb.7v25.. "he ever liveth to make intercession for them," is, "pantote zon eis to entugchanein huper auton." "Entugchanein," is the present continuous active infinitive of "entugchano," which states that Jesus is always actively engaged in intervening with power, grace, love, and His spiritual gifts, to meet the needs of His Church.

We read in Rom.8v34.. "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us," "hos kai entugchanei huper hemon," literally, "who actively intervenes for us." The KJV "intercession," is "entugchanei," the third person singular present active indicative of "entugchano," 1793. These two Scriptures proclaim that Jesus is not passive, or static, in His High Priestly Ministry, **Jesus and the Holy Spirit are dynamically active in their interventions into our lives. Jesus has been through all the trials and temptations of life and knows all about our needs, trials, and temptations and is totally and absolutely able to meet all our needs. Jesus is our Advocate and He paid the debt for our sins with his blood. We are pardoned and set free, and He unreservedly gives to us all the benefits and powers of His gifts, grace, love, and resurrection life. **See Isa.53v12..** "Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, **And made intercession for the transgressors.** NKJV**

K. Wuest proclaims Christ's care and ability to meet all our needs in his translation of Heb.2v17,18.. "For this reason it was an obligation for Him in all things to be made like His brethren, in order that He might become a compassionate and faithful High Priest in things pertaining to God, with a view to offering that sacrifice for the sins of the people that would perfectly meet the demands of God's justice. v18 For in that He suffered, having himself been tempted and put to the test, He is able to run to the cry of those who are being tempted and put to the test, and bring them aid." End of quote.

In Heb.2v18.. the KJV "to succour," is "boethesai," the aorist active infinitive of the verb "boetheo," 997, from "boe," a cry, and "theo," to run, and so means to run to a cry or call for help. Paul declares that Jesus runs to meet the needs of His suffering saints. In Lk.15v20.. we see God the Father running to meet the repentant prodigal. In Mt.15v24,25.. the Syrophenician woman was distraught because her daughter was grievously vexed with a demon, she uses "boethei," the present active imperative of "boetheo" 997, to ask Jesus help her, and to run to her cry and deliver her child from the demon.

In Heb.2v18.. "He is able," is "dunatai," the present passive indicative of "dunamai" 1410, "to be able, to have power." The power of Jesus to help us is derived not only from His Divine abilities, but also from the sympathy and understanding He acquired from His horrendous experiences of daily life, and the devastating trials of His true humanity. Jesus knows all about, and sympathises with, and aids, "those that are tempted," "tois peirazomenois," the present passive participle of "peirazo," for He has been there, done that, and very definitely wore the tee shirt of temptation, trial, vicious opposition and cruel suffering.

We read in Heb.4v14-16.. "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. v15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. v16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace

to help in time of need. RSV.

Jesus does not "pray the Father," as though the Father were unwilling; but meets the Father on the behalf of men, as a Mediator in whom the Father is well pleased. Jesus asks, "eroteso," the asking of an equal. We read in Ex.30v8., that there was a "perpetual incense before the Lord," which was burnt by the high priest, which was not seen by the people. In the same way the eternally continuing, constant and unchangeable High Priestly Melchisedec intercession and intervention ministry of Jesus, is hidden from the children of God in this world.

Jesus is our advocate in Heaven. 1Jn.2v1. "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous." NKJV. "An advocate," is the noun "parakleton" 3875. From "para," "to the side of," and "kaleo," "to summon," and speaks of "someone who is called to another's side to aid him," as an advocate in a court of justice. See Jn.14v16., "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." "Forever" is "eis ton aiona." Jesus and the Holy Spirit are to abide with us forever. See Mt.28v20. "Another Comforter," is "allon parakleton," (not "heteron," of another kind), but "allon," another of the same kind as Jesus, the Holy Spirit, like Jesus is our Paraclete, Helper, and Advocate with the Father. "Parakletos" was used in secular society for a legal assistant and advocate who pleads another's cause; in the New Testament it only occurs in John's writings. As Christians we have Jesus and the Holy Spirit as our Advocates with the Father, they act in a joint and integrated ministry on our behalf. See Rom.8v26-34. Jn.14v16,26. 15v26. 16v7. 1Jn.2v1. N.B. In Jn.15v26., "he ekeinos," the emphatic masculine pronoun is used to proclaim the real personality of "The Comforter," "ho parakletos," 3875, not the neuter "ekeino."

N.B. John.16v7., Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." The Holy Spirit is the gift of the ascended Christ and the Father.

N.B. Acts.1v4,5., "And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, of which [He said] you have heard Me speak. [John.14v16,26. 15v26.] v5 For John baptized with water, but not many days from now you shall be baptized with (placed in, introduced into) the Holy Spirit. AMP

4. "Entugchano" is used in. Rom.8v26., to describe the Holy Spirit's interventions to aid us in prayer.

N.B. The Holy Spirit's continuous and ceaseless interventions in our lives and needs.

We read in Rom.8v26,27., "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. v27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." KJV.

The Greek word, "entugchano," occurs in Rom.8v26., where it is prefixed by "huper," ("huper," which means, "on behalf of"). "Huperentugchano," is a striking word that describes the rescue by one who 'happens on' one who is in trouble, and 'in his behalf' ("huper") actively intervenes with power and grace, to effect a change. "Maketh intercession for," is "huperentugchanei," the present active indicative of the verb, "huperentugchano" 5241, "to intervene in behalf of," it is derived from "entugchano," 1793; and "huper," 5228. "Huperentugchano," is only found here in Rom.8v26., in the New Testament. **It is a striking word that describes the act of dynamic and forceful rescue by the Holy Spirit, who meets the needs of one who is in trouble and "in his behalf" "huper," operates His almighty power and love to aid and deliver us, and pleads for us with unspeakable yearnings, groanings and sighs too deep for utterance" "alaletois."** It is a Divine mixture of almighty active intervention, combined with the deepest compassionate intercession, with "sighs and groanings too deep for words." Our Friend and helper, the Holy Spirit, is unfailingly constant in His caring love for us, and only God knows the enormous cost of this very demanding, laborious, and harrowing ministry to Him. Paul uses the present active indicative "huperentugchanei," to reveal to us the Holy Spirit's continual active ministrations of power, grace and love to the Church of Jesus.

Various translators translate the latter part of Rom.8v26., of the New King James Version, "the Spirit Himself makes intercession for us with groanings which cannot be uttered," ("**to 3588, Pneuma 4151, huperentugchanei 5241, huper 5228, hemon 2257, stenagmois 4726, alaletois 215,**")

The Amplified Bible reads. The Spirit "pleads in our behalf with unspeakable yearnings and groanings too deep for utterance."

The Revised Standard Version, reads. "The Spirit himself intercedes for us with sighs too deep for words."

The New Living Translation, reads. "The Holy Spirit prays for us with groanings that cannot be expressed in words."

Young's Literal translation, reads. "The Spirit himself doth make intercession for us with groanings

unutterable."

K. Wuest, reads. "The Spirit himself comes to our rescue by interceding with unutterable groanings."

The New International Version, reads. "The Spirit himself intercedes for us with groans that words cannot express."

Others translators read. "In groans that words cannot express;" and "with inexpressible yearnings;" and "with sighs that are beyond words," and, with unuttered groanings," and "with "sighs that baffle words."

All these translations reveal the deep feelings, heart involvement, and pain that the Trinity experiences over the needs, heartbreak, pain, and suffering, of God's beloved children. The Trinity and their Angelic Hosts are not detached onlookers, they are continually and eternally active in their ministrations, and feel deeply all our trials, heartaches and problems, and are active in their interventions and ministrations to us.

N.B. The Holy Spirit's intervenes for us "with unutterable groanings." "stenagmois alaletois." or "sighs too deep for words." We do not know how or what to pray for, but the Holy Spirit aids and directs us, and intervenes and ministers divine aid, power, grace and love, to meet the needs upon both His heart and ours. These words show the deep heart involvement of the Holy Spirit with us in our trials and tribulations. The noun "tugchano," 5177. means properly, to hit the mark (in contrast to "hamartanein," to miss the mark), it speaks of one discharging a javelin or arrow. The Holy Spirit always hits the mark.

We often do not know how to pray as is necessary. Rom.8v26-28.

We read in Rom.8v26., "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for (us) with groanings which cannot be uttered."

"How to pray," is "to ti proseuometha." "Proseuometha," is the aorist subjunctive of "proseuchomai," 4336, to earnestly pray to God, and to worship; it is derived from "pros" 4314, towards; and the verb "euchomai," 2172, to wish, to pray to God.

"As we ought," is "katho dei," which means, "As is necessary." This well describes the limitations of our human knowledge in prayer. It does not refer to the form of prayer, or the words used in prayer, but to our human lack of knowledge of the true state of affairs concerning what we are praying for. Compare 2Cor.8v12. 1Pet.4v13. This is where praying with the gift of tongues is essential, for the Holy Spirit knows the needs we pray for, and as we pray in tongues we not only pray correctly, but we, and the Holy Spirit, intervene with the Holy Spirit's power gifts to meet people's needs. This was the secret of Paul's prayer life, he thanked God that he spoke in tongues more than the talkative and verbose Corinthians. 1Cor.14v18. Invocation of the Covenant Names of Yahweh (Jehovah), and the Name of Yeshua (Jesus), add great power to our prayer in tongues.

We read in the Amplified Version of Rom.8v26., "So too the [Holy] Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance. AMP.

In Jn.11v22., Martha has a limited perception of Jesus. Hebrews is written to correct our inaccurate ideas about Jesus.

Vincent comments on Jn.11v22., "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." "Wilt ask of God " is "aiteo ton Theon." The verb "aiteo" is used of the asking of an inferior from a superior. "Erotao" is to ask on equal terms, and hence, is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence, Martha, as Trench observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking "aiteisthai" to Him which He never ascribes to Himself" ("Synonyms"). **Bengel says:** "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." **End of Vincent quote.**

We read in Jn.16v26., "At that day ye shall ask ("aiteo" 154) in my name: and I say not unto you, that I will pray ("erotao" 2065, to interrogate; by implication, to request) the Father for you." **KJV. We read in John.15v7.** "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you." **NKJV.** "Ask whatsoever ye will," is "ho ean thelete aitesasthe," the present active subjunctive of "thelo," to wish, to will, and the aorist imperative of "aiteo," to ask. Jesus gives this astounding promise "genesetai," the future middle of ginomai, "**it will come to pass.**" This demands such an intimate union, communion, and harmony with Jesus that nothing will be asked out of harmony with His will, or the will of God the Father.

We read in Mark.11v23,24., "Truly I tell you, whoever says to this mountain, be lifted up and thrown into the sea! and does not doubt at all in his heart but believes that what he says will take place, it will be done for him. v24 For this reason I am telling you, whatever you ask for in prayer, believe (trust and be confident) that it is

granted to you, and you will [get it]." AMP.

"**Believe that ye have received them,**" is "pisteuete hoti elabete," this is true faith, it believes and sees the fulfilment of Gods promise before it is received. "Elabete," is the aorist active indicative of "lambano" 2983, to take, to lay hold of, to receive. "Believe," is "pisteuete," the second person, plural, present, active, imperative of "pisteuo" 4100, to believe, to have faith in.

N.B. 1John.2v28. "And now, little children, abide (live, remain permanently) in Him, so that when He is made visible, we may have and enjoy perfect confidence (boldness, assurance) and not be ashamed and shrink from Him at His coming." AMP.

We read in 1John.5v14. "And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to and hears us." AMP. The ASV, "toward him," is "pros auton," **face-to-face fellowship with Jesus brings boldness.** "**According to his will.**" is "kata to thelema autou." Jesus reveals to us that this is the secret behind answered prayer. **See 1Pet.4v19.** which states that we can suffer according to the will of God. **In Eph.1v5.11. Gal.1v4.** see God's resolve, fervent desire and great plans for us. "He heareth us," "akouei hemon," even when God does not give us an immediate answer to our prayers.

We see then, that the nature of our Lord's High Priestly ministry, is intervention, not just intercession.

The passage in Heb.7v14-28. reveals our Lord's great High Priestly ministry. "v14 For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe. v15 And this becomes more plainly evident when another Priest arises Who bears the likeness of Melchizedek, [Ps 110:4.] v16 Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life. v17 For it is witnessed of Him, You are a Priest forever after the order (with the rank) of Melchizedek. [Ps 110:4.] v18 So a previous physical regulation and command is cancelled because of its weakness and ineffectiveness and uselessness; v19 For the Law never made anything perfect; but instead a better hope is introduced through which we [now] come close to God. v20 And it was not without the taking of an oath [that Christ was made Priest], **v21 For those who formerly became priests received their office without its being confirmed by the taking of an oath by God, but this One was designated and addressed and saluted with an oath. The Lord has sworn and will not regret it or change His mind. You are a Priest forever according to the order of Melchizedek.** [Ps 110:4.] v22 In keeping with [the oath's greater strength and force], Jesus has become the Guarantee of a better (stronger) agreement [a more excellent and more advantageous covenant]. v23 [Again, the former successive line of priests] was made up of many, because they were each prevented by death from continuing [perpetually in office]; **v24 But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him and intervene for them.** v26 [Here is] the High Priest [perfectly adapted] to our needs, as was fitting; holy, blameless, unstained by sin, separated from sinners, and exalted higher than the heavens. v27 He has no day by day necessity, as [do each of these other] high priests, to offer sacrifice first of all for his own [personal] sins and then for those of the people, because He [met all the requirements] once for all when He brought Himself [as a sacrifice] which He offered up. v28 For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever. [Ps 110:4.] AMP.

Jesus continually intervenes directly in the world, and through His spiritual gifts to His Church.

Jesus has a continual, unchangeable intervention ministry to His Church through the spiritual gifts He gives to His Church, and through His direct providential acts of power, grace and love in the affairs in the World.

We read in Heb.7v24., "But He (Jesus), because He continues forever, has an unchangeable priesthood." NKJV.

Vincent translates it, "hath his priesthood unchangeable." He says, "The King James Version, misses the possessive force of the article, "his" priesthood, and the emphasis on "unchangeable," "aparabatos." This may be explained either as "inviolable," or "which does not pass over to another." Usage is in favour of the former meaning, but the other falls in better with the course of thought." **End of quote.**

"Hath an unchangeable priesthood," is "aparabaton echei ten hierosunen." **The word "unchangeable" is the translation of "aparabation,"** which is derived from "baino," "to step," and "para" "across," and the negative "alpha," which means "not;" so the compound word means, "not stepping across." So the word describes that which cannot be violated, or that which does not pass over to another. **The translation, "which does not pass over to another," is a negative way of expressing unchangeableness and permanence.** "Aparabatos," only occurs here in the New Testament, and does not occur at all in the Septuagint. **God placed Jesus in this High Priestly ministry and no one else has either the right, or the ability, to fulfil this demanding ministry, and take on its gigantic responsibility. See Heb.7v3,23,24.**

Jesus ministers continually, without a break, to all of the needs, of all of the Church, and the needs of all of the World, and with the Most High rules in the affairs of the kingdoms of men. Dan.4v25,37. **The demands and extent of this difficult, laborious and demanding task are beyond our comprehension!** Jesus has an eternal unchangeable and non-transferable priesthood, and He is able to save and deliver the believer in all the trials and problems of life. There is a continual outpouring of power, grace and love from Jesus to the needs within His Church, and the needs of the World.

Our Lord's High Priestly ministry is much more than saying words, He intervenes with power in our lives.

The Greek phrase used in Heb.7v25., to describe our Lord's ministrations in His High Priestly ministry, "to make intercession for them," is "eis to entungchanein huper auton." **"Entungchanein" is the present active infinitive of "entugchano,"** and translators say it means, "to deal with, to light upon or fall in with; to go to meet, for consultation, conversation, or supplication." **However, as we have seen, some notable scholars give a better and fuller light on the meaning of "entugchano," they say that it speaks of active intervention with power, grace, and love, rather than just intercession with words, and the present continuous active infinitive of "entugchano" confirms this. Jesus is always actively engaged in intervening to meet the needs of His Church.** ("Entugchano" is also used in Acts.25v24. Rom.v27,34. and 11v2., but it does not occur anywhere in the Septuagint, (the Greek version of the Old Testament). (However, the compound verb, "huperentugchanein," occurs in Rom.8v26., and speaks of the continuous interventions of the Holy Spirit in our lives. In 1Tim2v1., Paul uses the noun "enteuxeis," "supplications," to direct us to use and invoke God's power to effect the leaders of the world.

Wuest gives a most enlightening meaning of "entugchano" he writes on Heb.7v25. "The word "intercession" is the translation of "entugchano," **which speaks of intervention rather than merely intercession.** It includes every form of Messiah's identifying Himself with humanity, and includes the idea of intercession. The writer speaks here of the present intercession of Messiah on behalf of believers, which is based upon and follows His once-for-all offering of Himself as the sacrifice for sin. **Translation.** But this (priest), because He abides forever, has the priesthood which is non-transferable, for which reason **He is able to be saving those completely and forever who come to God through Him, being always alive for the purpose of continually making intercession for them.**" End of quote.

The Amplified Bible also says that "entugchano" can mean "intervention," we read in Heb.7v24,25., v24 "But He holds His priesthood unchangeably, because He lives on forever. v25 Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God and intercede with Him **and intervene for them.**"

We read in Heb.7v25., "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." "To make intercession," is "eis to entungchanein," the present active infinitive of "entugchano." "The active interventions of Jesus in intercession, have cost Him more pain, sorrow, and suffering than words can ever tell. **In the phrase, "to the uttermost,"** "eis to panteles," **Rienecker** states it can mean either, or both, "for all time," or "fully and completely." The usual meaning of "panteles," is, all-complete, completely, utterly, perfectly.

"Panteles," only occurs in Heb.7v25. and Lk.13v11. K Wuest translates it: "A woman had a spirit that caused an infirmity 18 years and **was completely bent together** by a curvature of the spine, and was not able to raise herself up at all."

The New American Standard Update translates Lk.13v11., "And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all."

The Amplified Bible translates Lk.13v11., "And there was a woman there who for eighteen years had had an infirmity caused by a spirit. She was bent completely forward and **utterly unable** to straighten herself up or to look upward."

The KJV translates, Lk13v11., "And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could **in no wise** ("eis to panteles") lift herself up." **End of quotes.**

A certain needy woman had "a spirit of infirmity," "pneuma astheneias," a spirit that caused "astheneias," that is weakness and lack of strength. It does not say that she was possessed, but that an evil spirit had made her ill for 18 years. The poor woman "was bowed together," "en sugkuptousa," the imperfect active of "sugkupto" 4794, it only occurs here in the New Testament, it means, "to bend, to stoop altogether," she was completely overcome by a severe curvature of the spine. "And could in no wise lift herself up," is "kai me dunamene anakupsai **eis to panteles**," the negative form of the previous statement. "Anakupsai," is the aorist active infinitive of "anakupto," to unbend, she was absolutely unable, **"eis to panteles,"** to bend herself back up. The poor woman was totally incapacitated by her infirmity, but Jesus healed her and said, **Lk.13v16.,** "And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this

bond on the Sabbath day?" RSV.

Adam Clark makes the following excellent note on Heb.7v25. "[Wherefore] Because he is an everlasting priest, and has offered the only available sacrifice, he is able to save, from the power, guilt, nature, and punishment of sin, to the uttermost, "eis to panteles," to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but in and through all times seems to be the particular meaning here, because of what follows, he ever liveth to make intercession for them; this depends on the perpetuity of his priesthood, and the continuance of his mediatory office." **End of quote.**

In Lk.22v31,32.we see the mighty interventions of the power gifts of Jesus in prayer, which delivered Peter and the other apostles from apostasy. "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, v32 but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." NRSV.

In John.17v11,12., we see how Jesus had guarded and kept the apostles through intervention with the power gifts of the Holy Spirit, and He will keep us in the same way, and we can keep others through our prayer power interventions.

We read in Heb.7v25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." KJV. **In Heb.7v25.** the RSV, "draw near to God," and the KJV, "come unto God," is "proserchomenous to Theo." **Draw near,"** is "proserchomenous," the present participle of proserchomai, and it emphasises continual activity, it is the verb used in Heb.4v16. The verb only occurs here in Hebrews in Paul's writings, and in 1Pet.2v4. **See "engizein,"** "to draw near," in James.4v8. Heb.7v19. **See Ps.73v28.** "But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works." KJV. **See Heb.10v22.** "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." KJV.

WE CAN COME BOLDLY TO THE THRONE OF GRACE.

See Heb.4v16. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help (us) in time of need." "Let us therefore draw near" is "proserchometha oun," the present active subjunctive of "proserchomai," which is, the present continuous, "let us keep on coming to" our sympathizing and Great High Priest. We need to daily, constantly, and reverently approach God in worship, to receive all the benefits that can come from communion with our dear Lord Jesus. In Hebrews, this verb, "proserchomai," means a reverent approach to God for worship. It occurs in Hebrews, in the sense of approach to God through the Old Testament sacrifices, or through the sacrifice of Christ. See Heb.7v25. 10v1,22. 11v6. **In Rom.5v2.** "access," is the noun "prosagogen," and it expresses the same idea of approach into the presence of our Almighty Father. **In communion with Jesus, God the Father, and the Holy Spirit, we can, as priests after the order of Melchisedec, operate Divine interventions in prayer through God's power and spiritual gifts, to bring deliverance to needy people, and so work with our Lord to perform His will.**

"That we may receive mercy." is "hina labomen eleos," the aorist active subjunctive of "lambano" 2983, to get hold of; with "eleos," 1656, which speaks of active Divine compassion and tender mercy. **"And find grace,"** is "kai charin heuromen." "Grace" is "charis," 5485, gracious kindness and "mercy" for past sins; and "grace" to resist evil, and face trials, and work for God, in daily life, in home and work. Paul makes it quite clear, that daily home life and work life, executed "heartily, as to the Lord," will bring a truly great reward. **We read in Col.3v23,24.** "And whatever you do, do it heartily, as to the Lord and not to men, v24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ." NKJV. See Col.3v1-25. and Eph.5v15-33.

In Heb.4v16. "and find," is "heuromen," the aorist active subjunctive of "heurisko," 2147, to find, obtain, get, perceive, and receive. **We are sure to receive what we need and ask for, because Jesus our Great High Priest is on the throne, and He is full of compassion, tender mercy and gracious kindness. So we can come "with boldness," "meta parresias," and tell Jesus all the details of our, needs, problems, failures and sins.**

N.B. "To help us in time of need," is "eis eukairon boetheian." "Boetheia," 996, is used to speak of aid, and it also describes a rope or chain that is put around the hull of a ship to strengthen it in dangerous stormy weather; it only occurs here and Acts.27v17., in the New Testament. **It is derived from "boetheo," to run to the cry of, to succour, see Heb.2v18.**, where Jesus runs to the desperate cries of his brothers and sisters. "Eukairos" is derived from "eu," well, and "kairos," opportunity, it only occurs here in the New Testament. The sense is, literally, "for seasonable help, or help in good time;" or, "for Divinely well-timed help," or, "for Divine help in the nick of time;" help that God guarantees to give us before it is too late.

"Unto the throne of grace," is "to throno tes charitos," we have integrated "thronos" into our English language, to speak of the throne of kings, and the Thrones of God and Christ. Heb.1v3,8. This throne is different from the thrones of men, for God our Father and the Lord Jesus dispense grace and mercy from the beautiful

kindness of their beings to needy mankind. Jesus calls His throne in the Mt.25v31., "the Throne of His glory."

In 1Tim 2v1-8., Paul uses "enteuxis" to counsel Christians under lethal persecution. Intervening in World affairs with God's revelation and power gifts is our Melchisedec priestly privilege

"I exhort therefore, that, **first of all, ("proton panton," "first in importance"), supplications ("deesis" 1162), prayers ("proseuche," 4335), intercessions, ("enteuxis" 1783), and giving of thanks ("eucharistia" 2169), be made for all men; v2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. v3 For this is good and acceptable in the sight of God our Saviour; v4 Who will have all men to be saved, and to come unto the knowledge of the truth.v5 For there is one God, and one mediator between God and men, the man Christ Jesus; v6 Who gave himself a ransom for all, to be testified in due time. v7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. v8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."** KJV.

The noun, "enteuxis" 1783, is related to the verb "entugchano" 1793, it occurs in 1Tim.2v1., as the feminine plural accusative "enteuxeis," and in 1Tim.4v5., as the feminine singular genitive "enteuxeos." Like "entugchano" and "huperentugchano," "enteuxis" also has the meaning of "an intervention, with power, to effect a change." It does not occur in the Septuagint, the Greek version of the Old Testament Scriptures, except for 2Macc.4v8.

It is a certain fact that the child Jesus intervened in Israel's political affairs through His prayer life, and it is almost certain that Jesus had a "power intervention in prayer," in A.D. 6., when He was about ten years old, that removed Archelaus from power through the Romans, because of his extreme cruelty.

There can also be no doubt that intercessions, and "power interventions in prayer," for Peter, in the house of Mary, the mother of John Mark, brought about the release of Peter from prison. Acts.12v1-19. Their "prayer interventions with power" also undoubtedly brought about the judgemental act of Divine power that executed Herod Agrippa 1st., when he was smitten by the angel, and eaten up by worms. Acts.12v20-21.

We repeat again Vincent's outstanding note on "enteuxis" 1783, in 1Tim.2v1..

"Intercessions enteuxeis. Only here and 1Tim.4v5., the Septuagint, 2Macc.4:8. The verb entugchanein, commonly rendered "to make intercession," Rom 8:27,34; 11:2; and huperentugchanein, "to intercede in behalf of," Rom.8v26. The verb signifies "to fall in with a person; to draw near so as to converse familiarly." **Hence, enteuxis is not properly "intercession" in the accepted sense of that term, but rather approach to God in free and familiar prayer. "Entugchanein" in the passages cited is not "to make intercession," but "to intervene, interfere." Thus in Rom.8v26., it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb.7v25.: not that Jesus is ever interceding for us, but that he is eternally meeting us at every point, and intervening in all our affairs for our benefit. In enteuxeis here the idea of interposition is prominent: making prayers a factor in relations with secular rulers. End of quote.**

What tremendous truth, "Jesus is eternally meeting us at every point, and intervening in all our affairs for our benefit." This was certainly needed as we can see from the following. Jesus the martyr, sustains and welcomes His martyrs.

The International Standard Bible Encyclopaedia, states under, "19. 200 Years of Persecution."

"For 200 years, to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For 200 years he that would follow Christ must count the cost, and be prepared to pay the same with his liberty and life. For 200 years the mere profession of Christianity was itself a crime. Christianus sum was almost the one plea for which there was Persecution no forgiveness, in itself all that was necessary as a 'title' on the back of the condemned. He who made it was allowed neither to present apology, nor call in the aid of a pleader. 'Public hatred,' writes Tertullian, 'asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name.' For the name itself in periods of stress, not a few, meant the rack, the blazing shirt of pitch, the lion, the panther, or in the case of maidens an infamy worse than death" (Workman, 103)." **End of quote.**

In the light of these terrible persecutions, we can well understand, why Paul said that every believer was to make this kind of praying for national leaders their top priority. "Supplications, prayers, intercessions ("enteuxeis," the feminine plural of "enteuxis" 1783, which means, "an intervention, with power, to effect a change"), and giving of thanks, be made for all men; for kings, and for all that are in authority." Paul is teaching here, that the individual believer can change the whole atmosphere of the country, society and community that they live in, from one of great hostility, persecution, and unrest, to one of peace and quietness, by the operation of the power of God through the gifts of the Holy Spirit.

Paul wrote the first epistle to Timothy in A.D. 67, and at this time the great persecution of Christians, started by the Emperor Nero in A.D. 64, was at its height. The fact that Paul had to state this exhortation makes it clear that the Christians, living at this time, were **NOT** fulfilling this very important injunction to effect

the rulers of the nations with God's power. Tens of thousands of Christians were martyred, they were killed by lions, and bulls with metal tipped horns, and by other horrific means. Nero put inflammable substances on the bodies of Christians, even young teenagers, and set fire to them to illuminate his gardens at night. It is also interesting to note, that Nero died by committing suicide in the thirty-second year of his life, in July A.D. 68, a month after Paul had been beheaded. This would seem to indicate that believers in the Roman Empire took this exhortation made by Paul in A.D. 67, seriously, and "started to intervene with God's power and gifts in prayer," to bring to an end Nero's persecutions. God's judgement upon Nero resulted in a greater measure of peace in the Christian societies.

Even in this time of great persecution Paul instructs the suffering Christians, in Phil.4v6. "In nothing be anxious; but in everything by prayer ("proseuche," 4335), and supplication ("deesis" 1162), with thanksgiving ("eucharistia" 2169), let your requests("aitemata" 155, petitions, requests) be made known unto God." Thanksgiving and gratitude to God should be part of all of our various kinds of praying, even in the most trying of times.

The Amplified Bible renders Phil.4v6. "Do not fret or have any anxiety about anything, but in every circumstance and in everything, by prayer and petition (definite requests), with thanksgiving, continue to make your wants known to God." **End of quote.** "In nothing be anxious," is "meden merimnate," **the present imperative of "merimnao," 3309, it is a definite present continuous prohibition, "stop being anxious."**

N.B. 1. Jesus warns Christians to get out, and keep out, of Israel at the start of the great tribulation.

Jesus warns us that Christians in Judea are to flee into the wilderness, when Antichrist sets up the abomination of desolation, the divinely aided transportation of this woman, seems to be an obvious fulfilment of that prophetic warning. Mt.24v15-20. Our Lord was teaching the leaders of His Church in Mt.24., and His directions were for them and not the orthodox Jew. Anyway, it is a fact that no traditional Jew, who rejected Christ, would accept or heed His warnings and prophecies.

N.B. 2. The picture of this woman is far too magnificent for a group of unbelieving Israelites.

Here we see part of the Church filled with the power and glory of God. The symbols used are very striking and significant. The moon of Mosaic dispensation shone with the light of the Gospel, as the moon shines with the light of the sun. The woman is not shining with the light of the moon of Judaism, she is clothed with the light of the Gospel sun. Jewish worship was a shadow of things to come. Many of the Old Testament types, shadows and prophecies have been fulfilled in the birth, life, death, resurrection and intercessory ministry of Christ. These revelations of Christ, and other prophetic and moral truths in the Old Testament Scriptures, constitute the moon under the feet of the woman, for the Church is founded upon the truths revealed to the Old Testament prophets, as well as the truth given to New Testament apostles. **Eph.3v5. Col.2v17. Heb.8v1-13. 10v1-16.**

The twelve stars are not the twelve tribes of Israel.

It is very unlikely that the twelve stars are the twelve tribes of Israel, for most of the sons of Jacob were rather wicked, and anything but shining lights. The Scriptures inform us that Christians are the only ones who do not follow Antichrist in the countries that are under his control. **Rev.13v8.** Antichrist will corrupt the Israelites who are not saved. **Dan.11v32-35.** We see from Revelation seventeen, that most of the Israelites do accept Antichrist and lean upon him.

The twelve stars are more likely to be the twelve apostles of Christ, as a star usually portrays an individual not a group of people. **Rev.1v20. 2v1. 12v4. 21v12-14. Mt.19v28.** Paul tells us in **Gal.3v28.**, that in this age of grace, "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." Through the blood of Jesus the distinction between Jews and Gentiles is abolished, we are fellow citizens of the household of God. **Eph.2v11-22.**

The woman is surely giving birth to her own kind.

We know that the man child which is born to the woman is a group of Christians, for the martyred man child is said to have overcome Satan and Antichrist through the blood of the Lamb. **Rev.12v5,11,12.** We are also told in **Rev.12v17.**, that the seed of the woman keep the commandments of God **and have the testimony of Jesus Christ.**

N.B. 3. The Woman is not the whole Church of Christ.

The vast majority of the Church is now in Heaven and so is absolutely safe from being persecuted by Satan and the powers of darkness, in fact the Church will judge these evil angels. **1Cor.6v1-3. Jude.v14,15.** We see from **Rev.12v17.**, which speaks of the "seed of the woman," that the woman represents a limited number of Christians on earth, who flee into the wilderness for safety from the murderous wrath of Satan and Antichrist.. Christ's warning in **Mt.24v15-21. Mk.13v14-20. and Lk.21v20-24.**, is to the Christians in Judea, and not to the whole Church, this is an obvious fulfilment of that warning. The woman is fed by God for 3½ years in the wilderness, this has obviously a local, and not a universal fulfilment. **Rev.12v6,14-16.** The woman flees from Antichrist at the start of the great tribulation, and at this time his authority is limited to the Middle East and some countries North and East of this area. Antichrist certainly does not possess world-wide power. **Indeed, he never has world dominion even when he wins His final military victory in the Middle East, a few days before the end of the great tribulation.**

The wilderness referred to in Rev.12, could be a wilderness area in the region of Edom, Moab and Ammon, which, according to **Dan.11v41.**, never falls into the hands of Antichrist. When he does send an army to capture the woman, God opens up the ground and swallows his army up, they suffer same fate as the sons of Korah. **Rev.12v15,16.. Numb.16v28-35.** Antichrist appears to send out another army, just before Christ returns, in an attempt to destroy the saints in Edom. **In Is.63v1-6., and 34v1-8., we read that Jesus personally destroys this army.** Though Christians are persecuted and hated by all nations at this time, it is only when Antichrist puts his image in the Temple that life becomes impossible for them in Palestine. Christ's warning in **Mt.24v9-21.**, for Christians to flee from Judea, had a partial fulfilment in A.D. 70, when Jerusalem was destroyed by Titus. However, this warning is really directed at Christians in Judea during the last 3½ years of this age.

The warning in **Lk.21v20-24.**, for Christians to flee from Judea, when Jerusalem is surrounded by armies, had a definite fulfilment in A.D. 70, for v24 speaks of the dispersion of the Jews among the nations, and a long period of trampling under foot of Jerusalem by Gentiles, until the times of the Gentiles are fulfilled. As **Lk.21v20-24.**, has many prophecies concerning Christ's second coming, the warning to flee from Judea, and not to enter into Judea, when armies surround Jerusalem, must have a dual fulfilment, and also apply to the events of the great tribulation. Since **Rev.11v1,2.**, was written after Jerusalem and the Temple were destroyed by Titus, so another sanctuary has to be built and desecrated by Antichrist. We can only correctly interpret these prophecies when we accept that Christ's return will take place **after** the great tribulation. **Mt.25v15-31.**

N.B. 4. The woman in travail and her man child. Micah.4v10.

This does not seem to be the soul travail that we can have in prayer for sinners to be saved, even though Christians who know the truth will be making great efforts to win people to Jesus, and warn them of the approaching calamities under Antichrist. This travail is more likely to be that spoken of by Jesus in Mt.24v8., "all these things are the beginning of travail, THEN shall they deliver you up into tribulation, and shall kill you." Though at this time travail will, in some measure, be experienced by the universal Church, persecution will be particularly lethal for the Church in Judea. Jesus emphasises the necessity of enduring to the end. Mt.24v8-13. In Rev.12v13., "persecuted," is "edioxen," the aorist active indicative of "dioko," to hunt, to pursue, to chase, it speaks of hostile pursuit as in Mt.5v10-12. and 10v23..

The man child is a group of Christians who are martyred for their faith.

We read in Rev.12v11., that, "they loved not their lives unto death." Jesus said that the Church in Israel will experience travail, suffering and death. Mt.24v8,9. Those who are faithful to death will rule with Christ. Rev.2v26,27. 3v21. 20v4-6. The martyred man child is in sharp contrast to the Christians who allow the abounding iniquity of the last days to cool off their "agape" love for God. Mt.24v12,13. The man child overcomes through the blood of Jesus, their word of testimony, and an utter disregard of love for their own life, out of love for God. Rev.12v10-12. They overcome, not by their own power, but by relying on God's grace and power. Personal love for God is the secret of victory, and its absence is the cause of defeat. 1Jn.2v12-14.

N.B. 5. The Great Red Dragon.

The red dragon is said to be Satan in **Rev.12v9.**, this indicates Satan's malevolent and ferocious disposition, and his desire to cause suffering, death and destruction. The seven heads are seven kingdoms under the control of Satan, he has used six of them in the past to oppress, persecute and dominate the Israelites. The previous six heads were Babylon, Medo-Persia, Greece, Egypt, Syria, and Rome. the sixth head was oppressing Israel in John's time. The seventh head, the kingdom of Antichrist, is still to come, and the ten horns are ten kings under Antichrist. The tail of the dragon casts the third part of the stars of heaven to the earth, these are without doubt the angels that fell with Satan.

The Ancient Serpent. Jesus said Satan was a liar and murderer from the beginning. Jn.8v44. His wickedness goes back to the angelic ages; He has always been the enemy of man, and as in Eden, he still tries to corrupt and destroy mankind.

The Devil. "Diabolos," "Slanderer," Satan is the slanderer who tries to take away a persons character. **1Tim.3v11. 2Tim.3v3. Tit.2v3. Jn.6v70. In Rev.12v10.**, Satan is called, "the accuser of the brethren," "ho katorgor," is one who brings a legal charge against another, it is a legal term and is used in Jn.8v10. **Acts.23v30,35. 24v7,8. and 25v16,18.. In Rev.12v10.**, "accused," is "kategoron," the present active participle of "kategoroeo," to bring a legal accusation;" the present participle again shows the evil persistence, continual action, and habitual character of Satan's accusations. Satan, the father of lies and falsehood, accuses Christ's brethren day and night before their heavenly Father. Note the amazing malice and hate of Satan and the wonderful patience of God. The Devil, the greatest lawbreaker of all, claims the right to appear before God in Heaven, on the grounds of the Law of God, to make a legal accusation against the children of God. Envy will see a spot in a bright sky and dwell on it, failing to see the beauty and brightness in a life that love delights to dwell on. When a disciple gives the Devil grounds for accusation, the whole of Heaven knows about it, and when he sees, or thinks he sees, a weakness in one of Christ's brethren, he demands an opportunity to sift them, just as he did in the case of Peter. **Lk.22v31,32. 1Pet 5v8,9.**

Satan. "Satanas," this means adversary, opponent and enemy. Jesus applied it to Satan, when Peter tried to

persuade Him not to go to the cross. **Mt.16v21-23. Mk.8v33.** Adversary is also used in legal matters. **Lk.12v58. 18v3. 1Pet.5v8. Mt.5v25.** Our enemy Satan can come like a roaring lion to devour us, and a fight to the death may be necessary. **1Pet.5v6-11.**

The Great Deceiver. In **Rev.12v9.**, "Satan, who deceiveth the whole world," "deceiveth," is "planon," the present active participle of "planao," to lead astray, to deceive; the present participle shows the continual evil persistence, and habitual character of Satan's attempts to deceive. **Jn.8v44.** Truth will protect us from his attempts to deceive; "It is written," gave Jesus victory over the deceiver, and it will give us victory too, if we love God's Word as the Saviour did. **Mt.4v1-11. Eph.6v14,17.**

It is a terrible tragedy that this once beautiful, wise, and great angel has had his character and disposition destroyed by evil until he can only find pleasure in iniquity and causing suffering. **Sin is no respecter of persons, it destroys the personalities of angels as well as the souls of men. Is.14v12-19. Ezek.28v11-19. Lk.10v17-19. Lk.11v17-26. Jn.12v31-33. 16v8-11. Rev.20v1-3,10.** Heaven is sick at heart over the misery that Satan and his angels inflict on God's Creation. The good angels are continually having the most distressing and painful conflicts with the powers of darkness when they come to minister to the children of God on earth. **Heb.1v13,14. Dan.10v12,13,19-21.** The whole of Heaven will rejoice with great joy when Michael and his angels cast Satan and his angels out of the heavenly places. **Rev.12v12.** The cleansing of the heavenlies will be followed 3½ years later by the cleansing of the earth. **Rev.11v15-19.** Michael means, "Who is like God," and shows his deep love for God and his real humility of mind, there is a complete absence of the self-exaltation and pride that brought about the fall of Satan, who said "I will be like the Most High." **Is.14v13-15.** There is a vast difference between the union that Michael had with his angels, and that which Satan has with his angels. Michael and his angels are banded together by the sweetest and most tender love for one another and God, whereas Satan and his angels are banded together only by a common hatred of good and God. There exists in Satan's ranks the most dreadful hatred, variance and strife, and one angel rules another only by a greater ferocity and greater spiritual strength; it is a kingdom of darkness, thanks be to God who has delivered us from the power and end of these evil angels, and translated us into the kingdom of love and light. **Col.1v12,13.**

N.B. 6. The rest of the seed of the woman.

God gives the woman wings to escape, which could well be the kind of supernatural transport that Elijah and Philip enjoyed. The "they" of **Rev.12v6.**, who feed the woman, are more likely to be angels than men. When God frustrates the attempt of Satan to kill these saints who flee into the wilderness, Satan tries to kill and persecute the rest of the woman's seed who are elsewhere. When Antichrist places his image in the Temple, it will distress Orthodox Jews even more than Christians, and as they see the warning that the Two Witnesses have given them about Antichrist come true, some will doubtless become Christians and suffer martyrdom as a result. However, the majority of the Jews will be completely deceived by the show of power that Antichrist puts on to substantiate his claim that he is God, and they will accept their false Messiah. **2Thes.2v1-12. Jn.15v19. 5v43.** Doubtless even some of these Jews will later have their eyes opened by the ministry of the Two Witnesses and will become Christians as a result, and the plagues and judgements of God, will cause many to realise that Jehovah is God. It is these converts, and other Christians in the kingdoms of Antichrist, that Antichrist tries to trace and kill. Our Lord warns us in **Mt.24v15-31. and Rev.12v1-17.**, that it will not be safe for any Christian to remain in the kingdom of Antichrist after the setting up of the image in the Temple. Jesus said that, if it is possible, His disciples are to flee and escape from those who persecute them, and so avoid martyrdom. **Mt.10v23.**

To sum up then, the woman is a group of Christians, possibly, or probably, those in Judea, who God transports into a place of safety, for 3½ years. The man child is a group of Christians in Palestine who do not manage to escape when Antichrist breaks the covenant and puts his image in the Temple. The rest of the seed of the woman are other Christians who are scattered throughout the areas under the control of Antichrist.

The vision of this glorious woman gives us a revelation of God's wonderful fullness of provision for His Church in the last days, let us take God at His Word and prepare for those evil last days, for spiritual survival will depend on obtaining and living in God's fullness. Let us walk with God just as Enoch did in the evil days of his time, and fulfil the ministry of priests after the order of Melchizedek, and obtain and manifest all the spiritual armoury, and all the fullness of the spiritual gifts that God has promised us. This is the extra oil for the night that Jesus told us we would need to survive the spiritual darkness and wickedness of the last days. Mt.25v1-13. Let us walk with God and earnestly seek Him for His maximum fullness and gifts, and not be at ease and rest content with the superficial emptiness and insincere formality of man's empty traditions and practice. These evil last days demand a seeking after God's maximum, not a could not care less attitude that is contented with God's minimum.

4. ANTICHRIST AND THE FALSE PROPHET. Rev.13v1-18.

In Rev.11, we see God's Two Witnesses, and their conflict with the Beast. In Rev.13, God gives us another look at Antichrist, and his right hand man, the False Prophet. They are the means by which Satan, the dragon, makes his attack on the woman of Rev.12, and the rest of the Christians within his reach. In Rev.13, we see two beasts, Antichrist and the False Prophet; they are both evil monsters for they are described by the word "thorion," which describes a wild animal, a beast, a monster.

THE FIRST BEAST, THE ANTICHRIST.

There is a definite connection between this vision and the one in Daniel seven, for the beast of Rev.13 has the characteristics of all four of the beasts of Daniel's vision. Notice that all the beasts here named are destroyers of life, leopards, bears, and lions are all killers. This is a reference to the kingdoms that Satan has used to oppress and conquer the Israelites in the past. The seventh head with ten horns is the kingdom of the final Antichrist.

The power of the Beast.

"The dragon gave him his power, and his throne and great authority." Dan.8v24. Jn.12v31. 14v30. 16v11. 1Jn.5v9. This power lasts for 42 months in Rev.13v5.; this is the same period of time that is mentioned in Rev.11v1,2. 12v6,14., as 1260 days, and "times, time, and half a time." In Rev.12v12., God declares that the great wickedness of Antichrist and Satan is the cause of this 42 months of great tribulation.

God says that all the earth will worship Antichrist except true Christians. Some think that the "proskuneo," here translated as "worship," should rather be translated "do homage," however, we read in 2Thes.2v4., that Antichrist claims that he is God, and demands worship. In Rev.13v8., Antichrist is worshipped as a person, "auton," "him," is a masculine pronoun. In politics and entertainment, worldlings do homage to and worship their idols, without being under their control or political domination. This could be the sense of Rev.13v7,8., where it states that Antichrist is given "authority ("exousia") over every tribe, and people and tongue and nation." We know that Antichrist is fighting with other nations of the world until the last few days of the great tribulation, and even when he defeats these nations, he does not have time to be world ruler before Jesus returns. However, Antichrist's influence and power will reach into every nation before he wins the war, even as communism did in its height of power. Antichrist will have followers in every country, though not every country will follow him, many countries will fight him until the last few days of the great tribulation, when he defeats their armies in the Middle East. Antichrist will have his followers and worshippers in every nation in the world, but in many countries they will be a minority.

Those in the countries under the control of Antichrist will either do homage to Antichrist or die. Rev.13v15. Christ was offered the kingdoms of the world by Satan, but the only way He could have received them, was by worshipping Satan and by following a career as evil as that of Antichrist, this was completely unacceptable to Him. No matter how promising Satan's temptations may seem, they all lead to evil, death and destruction. Satan's plan is to rule the earth by political force, and to have the worship of men because of their fear of death, in this evil plan God has restrained him. 2Thes.2v6-8. Satan's kingdom is based on subservience through force and fear, God's kingdom is based on the rule of love. There will be a genuine affection, fervent love, serene trust, sincere respect, and a beautiful care and concern between all the members of God's kingdom. Pure and perfect love will rule in the kingdom of God, and so happiness will be perfect and complete.

The miracles of the Beast.

We read that one of the heads of the Beast, from the context the seventh head, the Antichrist, is "wounded to death; and his deadly wound was healed," this causes all the world to marvel at the Beast. In Rev.13v3,12,14., states that Antichrist's wound of death" will be healed. It appears that Satan copies the death and resurrection of Christ, and raises Antichrist from the dead, this miracle makes the whole world wonder after the Beast. Fire is brought down from heaven by the False Prophet by the power and at the desire of Antichrist, and many more great wonders are done by Antichrist. No wonder that the Lord Jesus warned us that the manifestations of evil power will be so great that the elect children of God will almost be deceived. The miracles that Antichrist will do will be the very things that Elijah and other men of God did to prove that God was with them. God desires His Church to prepare for these evil days and manifest His power, for if false prophets do more wonders than the Church of God, the world will never take the Church or the Gospel message seriously. The anti-Pentecostal attitude of many Christian leaders today, is leading much of the Church into sure spiritual defeat in the days ahead.

The Image of the Beast.

A statue, or some kind of image, is made of Antichrist, and the False Prophet is given power to bring this image to life. This image, probably made of a precious metal, is set up in the Temple sanctuary at Jerusalem, and is called the abomination of desolation. Mt.24v15. Dan.9v27. 11v31. 12v11. 2Thes.2v3,4. This idol is made to live and speak and all who will not worship it are killed. This is another lying wonder that Antichrist does to prove that he is God. 2Thes.2v3,4,8,9. This worship of Antichrist involves the worship of Satan, this desire for worship brought about Satan's sin and fall. Rev.13v15. Lk.4v7. Is.14v12-19.

The blasphemy of the Beast.

The attitude of Antichrist to God is appalling, He continually, mocks, derides and blasphemes God, and all that He stands for, he insists that all his subjects should ridicule, criticise, and utter blasphemous insults against God and Christianity. Here we see a dreadful preview of the final attitude of all who do not want God. The last judgement will give us a startling revelation of the hatred that the wicked have for God, goodness, love and truth. There will be the most appalling outburst of anger, hatred and blasphemy against the great, good, and beautiful God of love. The wicked bewail their fate of confinement to Hell, but they are bitterly angry and blaspheme God to His face for it. Dan.8v11,12. 7v25. 9v27. 11v31,36. Jer.13v23. 17v1. N.B. Rev.2v21. 9v20,21. 16v9-11,21. It is a dreadful fact, that people can totally reject God and virtue, and like the evil angels, be gripped by an everlasting love of evil.

The KJV follows the Majority Text and translates Mk.3v28-30., "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit." **KJV.**

However, many modern translation follow the Minority Text and say that those who reject Jesus are in the grasp and guilty of an eternal sin. **The NASU translates Mk.3v28-30.** "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 29 but whoever blasphemes against the Holy Spirit never has forgiveness, **but is guilty of an eternal sin" — 30 because they were saying, "He has an unclean spirit."**

The Amplified Bible translates Mk.3v28-30. "Truly and solemnly I say to you, all sins will be forgiven the sons of men, and whatever abusive and blasphemous things they utter; 29 But whoever speaks abusively against or maliciously misrepresents the Holy Spirit can never get forgiveness, **but is guilty of and is in the grasp of an everlasting trespass. 30 For they persisted in saying, He has an unclean spirit."**

Wuest translates Mk.3v28-30. "Assuredly I am saying to you, All sins shall be forgiven the sons of men, and all malicious misrepresentations, as many as they use to defame, 29 but whoever maliciously misrepresents the Holy Spirit never has forgiveness, **but he is guilty of an everlasting sin: 30 because they kept on saying, He has an unclean spirit. Wuest.**

Rejection of Jesus and His miraculous works, and ascribing the works of the Holy Spirit to the Devil, produces an eternal sin and hatred of God in the souls of men and evil angelic spirits.

The Beast, the Antichrist, blasphemes God and authority is given to him to persecute the children of God and kill them. **Rev.13v5-7.** This is why the woman flees into the wilderness from the malice of Satan and Antichrist. Persecution is inevitable from a world that hates God, however, it can be a blessing to us, and can drive us into deeper experiences with God. Let us be careful not to receive the grace of God in vain in these trials. Jn.15v18 to 16v3. Rom.8v35-39. Heb.12v15. 2Cor.6v1.

The mark of the Beast.

Those who live in countries dominated by Antichrist will not be able to buy food or conduct business unless they have the mark of the Beast upon their right hand or forehead, they will either worship Antichrist and receive his mark or suffer starvation, imprisonment and death. Rev.13v15-17. Strict economic and political control is already a fact in almost every country of the world, and government permission or supervision effects much our lives. We thank God for the freedom we have in our country, and this freedom should not be sacrificed by careless Christian living, we should continually pray for this state of affairs to continue. 1Tim.2v1-8. This economic control by Antichrist gives light on the sheep of Mt.25v31-46., those who help Christians in the great tribulation, and risk their life or reputation to do so, are allowed into the Millennial Kingdom.

The number of the Beast.

We are told that the person who is wise and understanding is able to count the number of the Beast, for it is the number of a man. Some say that this is the number of man, 666 being the height of human power, which is contrasted with 777, the overwhelming perfection of God. However, the writer believes, with many others, that the name of Antichrist will add up to 666. The way of telling a man by his number is made possible by the fact that both the Hebrew and Greek languages use the letters of the alphabet for numerals, in fact, good authorities inform us that for a long time these were the only numerals in use. People have found an amazing number of names that add up to 666; Nero, the Pope, Mohammed, Napoleon, and Luther are but a few of them. The Protestant Church has applied it to the Roman Catholic Church, and by careful juggling of words the Roman Catholic Church has applied it to the Protestant Church and its leaders. The Lord Jesus has told us that Antichrist's name will add up to 666 in order to give additional proof that he is the man of sin. Unless a person fulfils such prophecies as Dan.9v27., 2Thes.2v3-12., Mt.24v15-21., and no one has yet done so, it is useless speculation to apply this number test to a person. God gives this number to show that He knows the name and most minute details about this man before he is even born, and so we can be encouraged to believe that the good things that God has promised will also come to pass. It is interesting to note that some tell us that the name of Jesus in the Greek language has the numerical value of 888.

THE FALSE PROPHET, THE SECOND EVIL BEAST. Rev.13v11-18.

We see from Rev.13v11., that the false prophet has two horns like a lamb, perhaps this means that he has a mild and innocent appearance, however, his speech betrays him, he speaks like a dragon. He has the same disposition as his master Satan, and the Antichrist; he is venomous, fiery, cruel, hateful and a devourer of all that is good. He exercises all the power of the first Beast, and does great wonders and miracles in order to deceive people. The reason why God allows some people to be deceived in this manner is given in 2Thes.2v11,12., it is to separate the wicked from the righteous, only those who want to be wicked will finally be deceived by Antichrist. The Two Witnesses and other spirit-filled Christians will expose Antichrist and reveal the source of his power. Nevertheless we are warned by the Lord Jesus that we must watch and pray and take heed to our spiritual life in these days, or we will grow spiritually cold and backslide. It will take real patience, grace,

faith and spiritual stamina to come through these times with an overcoming faith. Mt.24v4,5,12,41-51. Lk.18v1-6.

There are several textual variations and problems of exposition in Rev.13v10..

Some texts of Rev.13v10. "If anyone by a sword will kill, etc." vary greatly in content and meaning.

Hodges and Farstad read, "If anyone by a sword must he be killed." This lacks meaning and qualification. The Critical Texts and Codex A read, "If anyone by a sword kills, he with a sword be killed." The manuscripts C, P, read, "If anyone by a sword will kill, he must by a sword be killed." The A.V., T.R., Mce read, "If anyone by a sword will kill, he must by a sword be killed." The future active shows this verse is speaking of the persecutor, and not the persecuted, which would be indicated by the future passive. It means that the slayer is slain. These manuscripts are more likely to apply to a persecutor than to the persecuted. The following interpretations of these variations are possible.

a. God's Judgement on Antichrist for Causing Captivity and Carnage.

Antichrist invades countries and brings vast numbers of people into captivity under his tyrannical domination. The Septuagint uses "aichmalosia," in this sense of leading into captivity in Numb.21v1. 2Chron.28v5. Is.20v4. Ezek.11v25. and Hab.1v9.. The A.V., T.R., and Mb, state that Rev.13v10. speaks of persecutors and their end; and assures us that God's judgement will fall on Antichrist for the captivity and carnage he causes. This chapter shows the effect of the Beast on all mankind, not just upon followers of Jesus. Other manuscripts of Rev.13v10., can be interpreted to speak of the judgement of God on Antichrist for his wickedness. God warns all tyrants who engage in captivity and carnage; that they will not escape His judgement.

b. Antichrist's Tyrannical Domination of His Own Followers.

The abstract term "aichmalosia," "captivity," speaks in a very expressive manner of the way that Antichrist gathers his followers into captivity. It is a striking fact that Stalin imprisoned and killed many millions of the members of his own party and supporters, as well as those who opposed him; here God tells us that Antichrist will imitate him. Those who the beast gathers together as his followers, are gathered into captivity, and tyrannical domination. They will be promised freedom, but will become the captives of sin and Satan. Antichrist will come in as a peace-maker, and will be the most plausible and evil man the world has ever known. Many will fall under the charms and "lying wonders" of "the man of sin," "the son of perdition," and will be destroyed by him, including many Jews. 2Thes.2v3-12. Dan.8v24,25. 11v23-28. 12v7. Many people out of all the nations of the world gather together to follow Antichrist, but they are gathered to captivity, death and eternal destruction.

c. The Captivity and Murder of Christians by Antichrist.

Some expositors have interpreted some texts of Rev.13v10. to say Christians must accept captivity and death and not resist Antichrist. However, this cannot be true, for the Two Witnesses do resist captivity, and kill many of Antichrist's soldiers with God's power gifts, so this Scripture can hardly be contradicting their experience. Jesus commends the steadfast endurance, "hupomone," and faith of the saints who are murdered by Antichrist in this darkest hour of the world. God's saints stand out in sharp contrast to the fear, distress and anxiety, that is the reaction of the worldlings in this time of devastation. Lk.21v21-26.

The Scriptures warn us that Antichrist and his followers will carry into captivity, and murder many of God's children in the countries under his control. Jesus promises us that these murderers will be slain by the sword proceeding from His mouth, and will suffer the captivity and imprisonment of Hell. 2Thes.2v8. Rev.19v15. Zech.14v12. Compare Jer.15v2. Jesus promised us, nearly 2,000 years before these events, that He would surely avenge His own elect. Rev.6v9-11. 16v4-7. 18v5-8,20,24. 19v2. Lk.18v1-8. Even now God judges evil people and evil angels, and confines them in chains of darkness in Hades, and they, with great fear and terror, dread the coming of the great day of judgement of God Almighty. 1Tim.5v24,25. Heb.10v27.

Some Textual Evidence of Rev.13v10, "He that leads into captivity," lack sense and qualifying statements.

Hodges and Farstad, 051, and Mac (about 130 manuscripts) read, "Ei tis echei aichmalosian hupagei." "If anyone goes captivity has. "The manuscripts Md, part Me, p47, Aleph, C, P, 046, read, "Ei tis eis aichmalosian hupagei;" "If anyone goes into captivity." It is very difficult to make any sense of these readings, for they lack any qualifying statement. The Critical Texts, A, read, "Ei tis eis aichmalosian eis aichmalosian hupagei;" "If anyone into captivity, into captivity he goes." This does make some sense, and is capable of being interpreted as speaking of either the persecutors or the persecuted. The A.V. and T.R., read, "If anyone gathers into captivity, into captivity he goes," "Ei tis aichmalosian sunagei eis aichmalosian hupagei." Some say that "sunagei," "gathers," is a gloss by Elzevir, but part of the Me manuscripts have this reading, and it clarifies the thought of this verse, and probably gives its true meaning, that Antichrist will pay for his evil deeds. The Mb manuscripts read, "Ei tis eis aichmalosian apagei eis aichmalosian hupagei." "If anyone leads into captivity, into captivity he goes." This makes sense, and states that Antichrist will pay for his evil deeds. The following thoughts are suggested by the textual evidence.

a. The contrast between Satan's evil captivity, and Christ's freedom and deliverance from captivity.

We are informed that in Rev.13v10., the abstract noun "aichmalosia," 161, is used for "captivity," it is only used here and in Eph.4v8., where Paul quotes Ps.68v18., and writes about Jesus, that, "He led captivity captive," "echmaloteusen 162 aichmalosian," 161. "Echmaloteusen," 162, is the aorist active indicative of the verb

"aichmaloteuo," 161, "to lead captive," (from "aichmalotos" 164, a captive at spear point in war, from "aichme," spear). So in Eph.4v8., Paul uses "aichmalotos" 164, with the abstract noun "aichmalosia," "captivity," 161. Paul reveals that the immediate result of Christ's atonement and His glorious resurrection and victory over death; was His setting free of a multitude of Old Testament saints, who were held captive in Hades, and on His ascension Jesus gave spiritual gifts and ministries to His Church. Heb.2v14,15. Eph.4v8-11.

When Israel sinned they suffered captivities in Assyria and Babylon. When the Jews rejected their Messiah, Jesus, they again suffered at the hands of a cruel Devil. In Lk.21v24., Jesus prophesied about the Jewish-Roman war of A.D. 66-70, He said the Jews, "shall be led captive at spear point, ("aichmalotisthesontai," the future passive of "aichmalotizo," 163) to all nations." This actually happened to the Jews, and is the only place where it is used to speak of literal spears in the New Testament.

b. We have to resist Satan and bring every thought into captivity to Christ. 2Cor.10v5. James.4v7. 1Pet.5v9.

The concrete noun "aichmalotos" is not used in Rev.13v10.; it only occurs in Lk.4v18., where Jesus states that He has come to set free those who are held captive by Satan at spear point. In 2Cor.10v5., we see the fortresses which Satan imprisons mankind with, being torn down, and his lies being brought captive to Jesus by the truth and spiritual gifts that God gives to His Church. In 2Cor.10v5., "captivity," is "aichmalotizontes," the present active participle of "aichmalotizo," 163, from "aichmalotos," 164, a captive in war. We must not be passive when Satan attacks us, **but must actively and steadfastly resist him, and take captive Satan's lies and attacks upon our mind, and bring them at spear point "to the obedience of Christ."** In 1Pet.1v5. Peter states, we "are guarded by God's power," "are guarded," is phrouroumenous" the present (continuous process) passive participle of "phroureo" 5432, to garrison, from "phrouros," sentinel, it is a military term. 2Cor.11v32. In Phil.4v7 it is used of God's love. God can inform us of, and delivers us from, Satan's underhand plots, trickery, and schemes. 2Cor.2v11.

We read in James.4v7., "Be subject therefore unto God; and resist the devil, and he will flee from you." "Be subject," is "hupotagete," the aorist passive imperative of "hupotasso," 5293, a military term meaning, to set in array under. **We can always victoriously resist Satan, and make him flee from us, when we draw near to God, and submit, humble and range ourselves under Him. In 1Pet.5v5.,** Peter uses "hupotagete," to tell young Christians to be subject to the elder, "presbuterois" 4245). **"Resist," in James.4v7., and "withstand" in 1Pet.5v9.,** are both "antistete," the aorist active imperative of "anthistemi" 436, "to take a stand against." We are to imitate Jesus and steadfastly resist and take a stand against Satan in our daily lives, and do our utmost to set people free from sickness and Satan's oppression. Acts.10v38. 2Tim.1v6-8. Satan roams about like a roaring lion seeking to devour and destroy us, but when we cast all our care on God, and resist the Devil, he flees from us.

Mary's son James, grew up with Jesus at Nazareth, but he did not feel that it was right to say Jesus was his brother, he said Jesus was, "the Lord Jesus Christ." Mk.6v1-6. James 1v1. Jude, the brother of James, clearly felt the same. Jude.v1. The recollection of Christ's beautiful life at Nazareth filled James with awe. Jesus was his perfect holy Lord, who amid great rejection and opposition, had completely controlled His tongue, and lived a life of perfect "agape" love at Nazareth. James.3v2. When, after his initial unbelief, James trusted in Jesus, his memories of the holy life and active faith of Jesus at Nazareth, filled James with awe, and birthed in him a prayerful holy life, and a positive active faith in Jesus. Mk.3v21. Jn.7v5. 1Cor.15v7. Jn.6v50-58. This is demonstrated by the imperatives that James uses. **Robertson** writes, "Note the ten aorist imperatives in James.4v7-10., "hupotagete" 5293; "antistete. 436; "engisate," 1448; "katharisate" 2511; "hagnisate" 48; "talaiporesate" 5003; "penthesate" 3996; "klausate" 2799; "metatrapeto" 5726; "tapeinothete" 5013."

c. We have to resist the unlawful demands of the flesh and not allow them to bring us into captivity.

In Rom.7v23., Paul tells us how the flesh had brought him into captivity before he met Jesus. "But I see a different law at work in my body, **warring against** " ["antistrateuomenon," 497, to carry on a campaign against] the law which my mind ("noos" 3563) approves of, and bringing me into captivity to the law of sin which is at work in my body." "Bringing me into captivity," is "aichmalotizonta" 163, the present active participle of "aichmalotizo," literally, "making me prisoner of war." It is the very verb that Jesus used in Lk.21v24., to describe of the final ruin, dispersion, and captivity of the Jews. In Rom.7v14,23., Paul said that his "inward self" acknowledged that God's Law was holy, righteous, spiritual ("pneumatikos" 4152), and good, (1Tim.1v8.) but confessed, that he was "carnal ("sarkinos" 4560), and sold under sin," and in captivity to the demands of the body. "Sold," is "pepramenos," the perfect passive participle of "piprasko," 4097, the perfect shows a state of completion and ownership by sin. In Rom.7v7-25., Paul is considering his experience and all human kind before Jesus saves and delivers us. Paul is certainly not saying that the body is sinful in itself, he is stating that the desires of the body are a battlefield, where the conflict between sinful base desire, and a righteous godly mind are fought out.

Paul confesses, that before he met Jesus, he had, like everyone else, become a prisoner to the law of sin which was at work in his body. Some say that this was Paul's experience **after** he became a Christian. This teaching is totally untrue and erroneous. Paul states that Jesus is the perfect deliverer and complete answer to his heart rendering cry for help, "O wretched man that I am! Who will deliver me from this body of death?" In Rom.7v24,25., Paul rejoices that Jesus delivers him this wretched captivity to the sinful demands of the body.

In Rom.7v7-23. Paul describes someone who is dominated by the flesh, and who is the captive of Satan and the slave of sin. Who, in their right mind, can apply this appalling iniquity to the holy soul of the apostle Paul? This totally contradicts Paul's statement in Rom.8v2., "The law of the Spirit of life in Christ Jesus has made free from the law of sin and death." The forgiveness and grace of God in Jesus, and God's law of the Spirit and life in Jesus, totally eradicates guilt, and breaks the power of cancelled sin. God removes the pollution of sin from our souls, and writes His laws in our minds and hearts. Heb.8v10. Jesus came not only to forgive us our sins, but to save us from them. Mt.1v21-23. It is ridiculous to suggest that Paul could say that he was "carnal, sold under sin, and brought into captivity to the law of sin and death"; and then, rejoices, a few verses later, that, "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." In Rom. 7 Paul speaks about his, and everyone's experience of the domination and captivity of sin before Jesus saved them., whereas, in Rom.8v2, Paul describes the experience of the grace, forgiveness, restoration, and victory over sin that is ours in Jesus.

Paul warns about the sexual sins of the reprobate teachers of the last days in 2Tim.3v1,5-10., who have "a form of godliness without the power." "Form" is "morphosin" 3446, (as in Rom.2v20.) the pencilled outline of truth without the inner reality, "morphe" 3446. These apostate teachers seduce and take captive ("aichmalotizontes," the present active participle of "aichmalotizo" 163), silly women, (the diminutive "'gunaikaria" 1133, literally, "little women"). Paul rebuked this carnality, he was certainly not captivated by, and sold to the sins of the flesh, he had victory in Jesus.

Barnes writes about the Authorised Version "cannot do" in Gal5v17., "The expression "cannot do" is stronger by far than the original, and it is doubted whether the original will bear this interpretation. ----The Vulgate and the Syriac give a literal translation of the Greek, "So that you do not what you would." This is undoubtedly the true rendering; and, in the original, there is no declaration about the possibility or the impossibility, the ability or the inability to do these things." **End of quote.**

A. T. Robertson translates, "that ye cannot do," in Gal.5v17., as, "That ye may not do," hina" 2443, "me" 3361, "poiete" 4160. "poiete," the present active subjunctive of "poieo" 4160, "That ye may not keep on doing." **End of quote.**

Vincent also says that the "cannot do," of the A.V. in Gal.5v17. is "a mistake, growing out of the misinterpretation of "hina" 2443. Rather, each works "to the end that ye may not do," etc." **End of quote.**

In Gal.5v15-26., Paul warns us, that even in Christians will experience a conflict between the flesh and the Spirit, but he assures us, "Walk in the Spirit, and you shall not fulfil the lust of the flesh." Gal.5v16. Paul, through "the law of the Spirit and life in Christ," had crucified the bad desires of the body, and tells us to do the same, he states "And they that are Christ's have crucified the flesh with the affections and lusts." Gal.5v24. Rom.8v2. **Crucifixion of the flesh is a painful necessity, and fasting as well as well as prolonged communion with God in prayer, are necessary to nail the flesh to the cross.**

In 1Cor.9v27. Paul tells us, **But I discipline and buffet my body and make it my slave, ("doulagogo" 1396), lest after preaching ("kerusso" 2784) to others, I myself should be disqualified.** "Rejected," is "adokimos" 96, an adjective, "dokimos" 1384, which with the negative "a," means literally, not standing the test. rejected, and so reprobate. See also Rom.1v28. 2Cor.13v5-7. 2Tim.3v8. Titus.1v16. Heb.6v8. It is from "dokimazo," 1381, a rigorous test of metals etc. and of prophecies. 1Thes.5v21. "Buffet," is "hupopiazoo," The present active indicative of "hupopiazoo" 5299, "to strike under the eye; to give one a black eye, to beat black and blue. Only here and Lk.18v5., where, "she weary me," is "hupopiazoo me" 5299, the present active subjunctive of "hupopiazoo" 5299, it appears that the judge is afraid that the widow may come and assault him, literally, "beat him under the eye." Jesus could really tell a story! The boxing gloves of Paul's day, the "cestus," were made of about five bands of ox-hide covered with metal or nails, and weighted with lead and iron. Paul was determined to discipline and master his body. Paul considers his body an antagonist with which he must wage war. Paul made the body the slave of his soul, and did not allow his soul to be the slave of the body, which is the state of all the unsaved. We too can put to death the bad desires of the body by prayer and fasting, self-denial, abstinence, and absorbing and demanding physical work.

The Law of the Spirit in Christ, can bring total deliverance from captivity to the flesh. 1Cor.13.

When the Holy Spirit directs our lives, we may not and cannot do what the flesh would desire and wish to do. This includes not only sexual sins, it also includes the whole area of all the works of the flesh mentioned in Gal.5v19-21. The fruit of the Spirit are God's perfect cure for the works of the flesh, they are very positive attributes of character, which are manifested in a very practical love for people. We read in Micah.6v8., "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?" James saw the practical care of Jesus for needy people at Nazareth, and so he wrote in James.1v27., "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Is.58v6-11. The Church at Jerusalem demonstrated the fruit of the Spirit by a remarkable unity and love, and a practical care for the widows and poor.

The Law of the Spirit in Christ, can bring glorious freedom, and total deliverance from captivity to the flesh.

Rom.8v1-4,19-21. In 1Cor.6v9,10., Paul gives a list of appalling sins of the flesh and then states, in 1Cor.6v11., **"And such were some of you. But you are washed** ("apelousasthe," is not the passive, but the first aorist middle indicative of "apolouo" 628), **but you are sanctified** ("hegiasthete" 37), **but you are justified** ("edikaiothete" 1344), **in the name of the Lord Jesus and by the Spirit of our God."** Rev.1v5. (A.V. "lousanti" 3068, the aorist active participle of "louo.") Acts.20v28. Heb.9v14. 1Jn.1v7. No matter how depraved a person is, the blood of Christ, and the exceeding grace of God can cleanse, justify, renew, and sanctify them.

John Newton was a shameless, dissolute, immoral and depraved slave trader, whose life was so bad that even worldly people were disgusted by it. Jesus met with this shameless sinner and transformed him into a godly Christian, and beloved minister of the Church, He became a friend of John Wesley. John Newton wrote the following beautiful and outstanding hymns.

1. Amazing grace, how sweet the sound, that saves a wretch like me
I once was lost, but now I'm found, was blind, but now I see.
2. How sweet the Name of Jesus sounds In a believer's ear!
It soothes his sorrows, heals his wounds, And drives away his fear. Hymn 176. Ancient and Modern.
3. Come, my soul, thy suit prepare, Jesus loves to answer prayer,
He Himself has bid thee pray, Therefore will not say thee nay. Hymn 527. Ancient and Modern.
4. Glorious things of thee are spoken, Zion, city of our God;
He whose word cannot be broken Formed thee for His own abode.
On the rock of ages founded, What can shake thy sure repose?
With salvation's walls surrounded, Thou may'st smile at all thy foes. Hymn 545. Ancient and Modern.
5. May the grace of Christ our Saviour, And the Father's boundless love,
With the Holy Spirit's favour, Rest upon us from above. Hymn 551. Ancient and Modern.
6. Approach my soul the mercy seat, Where Jesus answers prayer;
There humbly fall before His feet, For none can perish there. Hymn 626. Ancient and Modern.
- 7, Great shepherd of Thy people, hear, Thy presence now display;
As Thou hast given a place for prayer, so give us hearts to pray. Hymn 690. Ancient and Modern.

5. THE 144,000 CHRISTIANS, THE ANGELIC MESSENGERS, THE TWO HARVESTS. Rev. 14.

In Rev.14. we see events that occur on the last day of this age. In Rev.14v1-5., we see those who have the Saviour's mark, who sharply contrast with those in Rev.13, who had Antichrist's mark. In Rev.14v6-20., three angels preach to the whole world in the hours of the great tribulation, something that has never occurred before. Two harvests follow, the gathering of the 144,000 and the harvesting of the Church for glory, and the harvesting of the wicked for destruction when Jesus returns.

Who are the 144,000?

This number is not symbolic, for God tells us when He means a great multitude. Rev.7v9. 20v8. This number of 144,000 is no more symbolic than the 7,000 who are slain in the earthquake of Rev.11v13. The 144,000 are obviously a select body, for only a few Christians have reached the standard of purity of these godly saints, for God says that even in the searching light and purity of Heaven, no fault can be found in them. "No guile or falsehood is in their mouths," they say what they mean, and no idle and deceitful words pass their lips, they are conformed to the image of Christ. Rev.21v5. 3v7. They are "first fruits," and this means first fruits in excellence rather than first fruits in time. James.1v18. Only the prime fruits and the best of the harvest was good enough to be offered to God. Since the rest of the Church is resurrected at the same time as the first fruits, it cannot mean that they are resurrected before the rest of the Christians. 1Cor.15v51-53. It can hardly refer to them being first fruits in comparison with the harvest 1,000 years later, when the rest of the dead are raised, for the whole Christian Church would be the first fruits compared with that resurrection. To take the word first fruit strictly in a time sense is quite wrong, for God is merely showing the nature of the fruit by this term. The first fruits are the best of the harvest.

The 144,000 are described as being undefiled chaste men and pure and upright virgin women.

This does not mean that they remain unmarried, for the Scripture states that marriage is honourable and does not defile. 1Tim.4v1-3. 1Cor.7v38. 9v5. Heb.13v4. By the grace of God these Christians have attained a beautiful purity of soul and spirit, and they stand before God free from all filthiness of the flesh and spirit. 2Cor.7v1. The blood of Jesus has cleansed them from all sin, and enabled them to walk in victory over sin. Lev.21v16-24. Tit.2v14. Eph.1v4. Phil.2v14-16. Jude.v24. They walk in love to God and man and no fault is found in them. They are dove-like and lamb-like in their souls, and they will rule the world with Jesus, "and follow the Lamb wherever He goes," Rev.17v14. Lk.19v17. 1Pet.2v21,22. These Christians share the rule of the Millennial kingdom with the Old Testament overcomers of Rev.7v1-8.. We see from Rev.19v7-9. and Eph.5v25-27., that many Christians besides these will also be given white garments for their righteous lives, and receive a "well done." However, Rev.14v1-5., shows us that there are only a limited number of positions available for

Millennial rulers.

It states in Rev.14v1., that the 144,000 have the name of Christ's Father written in their foreheads; this is the promise given to the overcomer in Rev.3v12.. How wonderful to have the seal of God on you to signify that you have passed with first class honours, and that you will be forever in closest fellowship with Jesus and the Father. Only those who have passed the most difficult trials and temptations and proved their ability to love and care for people like Jesus, will rule with Him. It is a striking fact that God desires Christians to love one another with the same love that He loves the Church. Jn.17v23. 15v9. 13v34.

How wonderful this day will be, when Jesus comes to reign!

No adjectives are adequate to describe the glory of this occasion, the blinding glory, the tremendous thunderings of majestic harmonies, the rapturous joy of the redeemed billions of God's children, and the indescribable love, peace, harmony, and joyful expectant faith of God's kingdom. Hallelujah! May this glorious day come soon. On this wonderful day the 144,000 have a song that only they can sing. There can be no doubt that in this song, they sing of the great grace that had redeemed them, and that it was this grace that had made them victorious, and appointed them to be rulers with Christ. With all other saints they will cast their crowns before Him through whose grace alone they had managed to win the victory.

Which Mount Zion is referred to here?

The Scriptures tell us that there is a heavenly Mount Zion as well as an earthly one, which is a part of the heavenly Jerusalem. Heb.12v22-25. However, Rev.14v1., could be the fulfilment of the Old Testament prophecies of Christ reigning from the Jerusalem which is rebuilt at the start of the Millennium. Ps.2v6. Joel.2v32. Micah.4v7. Is.24v23. Zech.14v1-21. When Jesus returns, Antichrist's armies have devastated Jerusalem and are gathered around it like a crowd of vultures around a corpse. Mt.24v27,28. Lk.17v36,37. 21v20-27. Rev.17v16-18. 18v1 to 19v21. When the feet of Jesus touch the Mount of Olives, the greatest earthquake the world has ever known will take place, the landscape of Israel and all the world is greatly altered, all the land is "turned as a plain from Geba to Rimmon." Zech.14v5,10. Rev.6v12. 11v19. 16v18-21. This earthquake splits Jerusalem into three parts, and covers some of it with the waters of the great new river of Ezek.47v1-12. We read that the end of the old city will be with a flood. Ps.48v46. Dan.9v26. Zech.14v4,5,8-10. The new city will be built upon the new mountain that is formed to the north of the present site. Ps.48v2. The vision of Rev.14v1-5. is at the start of the Millennial kingdom, and here again we see how wonderfully God has written this book and connected one vision with another. After seeing the mark and evil rule of the Beast, we see those who have the mark of God upon them, who righteously rule the world with Jesus. The loving rule of these godly and guileless souls sharply contrasts with the rule of the often two-faced, crafty and evil politicians and rulers of this present evil world. We thank God for godly exceptions like Joseph and Daniel. "Guile," "dolos," occurs, in Mt.26v4. Mk.7v22. 14v1. Jn.1v47. Acts.13v10. Rom.1v29. 2Cor.12v16. 1Pet.2v1,22. 3v10. Rev.14v5.

The Message of the First Angel. Rev.14v6,7.

The first angel proclaims "an everlasting gospel unto them that dwell on the earth,---and he said with a great voice, 'Fear God, and give Him glory; for the hour of His judgement is come: and worship Him who made heaven and earth, and the sea, and the fountains of waters.'" It is not "to euaggelion aionion," "the everlasting good news," but "euaggelion aionion," "everlasting good news," or it can be translated, "gospel of the ages." An angel tells the world that the kingdom of God is about to commence with its untold ages of bliss, and the angel tells the conditions of entering into the glorious kingdom, wholehearted repentance and turning to God. The angels warns of judgement on the unrepentant and blessing for the repentant. The angel's message will truly be wonderful good news for a world that has suffered destruction, death and misery through Antichrist's evil activities. God warns that He will use the very creation He has made, to judge the wicked. Lk.21v25. However, before God judges the wicked He gives space for repentance. 2Pet.3v7-9. The longsuffering of God is absolutely wonderful, He has striven with both angels and men, for untold thousands of years, but judgement is the only possible end for the wilfully impenitent, who despise "the riches of his goodness, and forbearance, and longsuffering." Gen.6v3-5. Rom.2v1-11.

The Message of the Second Angel. Rev.14v8. Is.21v9. Jer.50v2. 51v8.

This angel announces that "Babylon is fallen, is fallen, that great city, because she made all nations drink the wine of the wrath of her fornication." The angel tells of God's judgement upon the impure and wicked city that had defiled every nation under heaven with its Satan and Antichrist worship. There is a tremendous rise in the study of the occult, this contact with, and worship of the powers of darkness, is an abomination to God and is expressly forbidden by Him, for it defiles and perverts the soul. Lev.19v31. 20v6,27. Deut.18v19,20. 2Kings.21v6. Exod.22v18. with 1Sam.28v6,7. and 1Chron.10v13,14. Acts.16v16-18. 19v19. Is.8v19,20. 1Cor.10v20,21. 1Tim.4v1. 1Jn.4v1-5. 2Thes.2v9-12. with Rev.12v12. 13v13,14.

The angel announces the fall of Jerusalem; and we have to decide which fall it is, for there are three falls of Jerusalem in the last few days of the great tribulation. The first fall occurs when Antichrist destroys a great part of Jerusalem a few days before the Lord returns. Rev.17v16. 18v1-4. Mt.24vv28. Lk.21v20-24. The second fall of Jerusalem occurs at the great earthquake, which occurs when the two witnesses are resurrected and caught up to Heaven. Rev.11v11-14. The third fall occurs when the feet of the Lord Jesus touch the Mount of Olives, and Jerusalem is devastated by the tremendous earthquake which then occurs, and the flood that follows it. The fall that the second angel announces must then be either the first or second fall we have just mentioned, because

the third angel, warns everyone against continuing to follow Antichrist on pain of eternal damnation, this warning would be pointless if the Lord Jesus had returned and destroyed Antichrist and his armies, whose destruction occurs immediately before the third fall of Jerusalem.

God states in Rev.14v13., that at this time Christians are still dying for their faith, this shows that Jesus has not returned and the resurrection and rapture of the Church have not yet taken place. Indeed, Rev.14v13., states that Christians will still face death for Christ's sake for a little while yet. The harvests of the earth follow the messages of these angels, it is after these angelic announcements that the Church is resurrected and raptured, and the wrath of the Lamb is poured out. Rev.14v10. Rev.16v19. 18v21. 19v2. This reference to the fall of Babylon gives us the approximate time when the angels give their messages. We know that this sacking of Jerusalem occurs about four days or so, before the end of the great tribulation, when the Two Witnesses are killed, up to this time Jerusalem has been the throne of the Beast. Rev.16v10. Thus we see that when the Two Witnesses are killed God continues to speak through angelic ministry.

The Message of the Third Angel. Rev.14v9-13.

This third angel tries to turn people to the way of righteousness by arming men against the fear of the Beast by warning them of the greater fear of Hell. This angel warns that if anyone worships and follows Antichrist from this time forward, they will be doomed to eternal punishment. At this stage of events, people will see the awful desolation and destruction about them, and the dreadful wickedness of Antichrist. They will also see God as He is, and His wonderful plans, through the ministry of these mighty angels, so at this time, anyone who turns their back on God will have made up their minds in full light to sin for ever, and so are unreconcilable, and when Jesus returns, they will defiantly fight Him, and blaspheme Him to His face. Rev.16v21. 19v19. Ps.2v1-5. When people see the misery that their sin has caused and say, "I love evil, and I am still going to be evil, and I hate God and righteousness," God cannot show mercy. It would be wicked to be merciful and forgive those who are unrepentant and love evil, and have determined to sin for ever. Jn.9v41. 15v22-25.

We need to realise that there is no contradiction between the hymn-writers words, "For the love of God is broader than the measure of man's mind; And the heart of the eternal, is most wonderfully kind," and the words in Rev.14v10,11., where the angel states that those who continue to follow Antichrist will be confined in Hell. The angel states that the followers of Antichrist, "shall be tried ("basanizo") with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; v11. And the smoke of their trial ("basanismos") ascends up for ever and ever: and they have no rest day nor night." In Rev.14v10., "he shall be tormented in fire," is "basanisthesetai en puri;" which Young, in his "Concise Critical Comments, says literally means he shall be "tried in fire," which shows that the thought of being tested or tried can definitely apply here.

"Basanisthesetai," is the third person singular future passive indicative of "basanizo," it is used here in Rev.14v10., of the test and examination by Christ and the holy angels of the souls of the wicked in Hell. The justice of Heaven is based on love, mercy, and righteousness, it would be impossible for people in Heaven to be happy if there was anyone in Hell who was genuinely repentant and desired and loved righteousness, so everyone has to see the unrepentant love of evil in the wicked in Hell, and so know beyond any shadow of doubt that justice has been done. Rev.14v10. 20v10. Mt.8v29. Mk.5v7. Lk.8v28.

The verb "basanizo," to test or try, from "basanos," a touchstone; is used of any severe trial that produces distress, such as the physical trial and distress caused by disease, Mt.8v6. (4v24.); or trial caused by severe persecution, as is represented by the birth pangs of the woman of Rev.12v2.; or the severe spiritual trial and mental anguish and distress that Lot experienced through living in Sodom. 2Pet.2v8. It can speak of a boat being tried or tossed by the waves. Mt.14v24. Mk.6v48. It is also used of the trials and suffering inflicted on the wicked on earth through the judgements of God. Rev.9v5. 11v10.

In Rev.14v11., the A.V. "the smoke of their torment," "torment," is the noun "basanismos" it only occurs in Rev.9v5. 14v11. 18v7,10,15.; most translators follow the A.V. and render it as "torment," however, Robert Young, in his "Concise Critical Comments," always renders it as "trial," which is its literal meaning.

The noun "basanos," literally, a touchstone, test, trial; it occurs three times in the New Testament, in Mt.4v24. it speaks of persons suffering trial through sickness, etc., but in Lk.16v23,28., it speaks of the severe trial of the wicked selfish man who was suffering confinement in Hades. In one of His parables our Lord spoke of a debtor in prison of whom everything possible was to be exacted, He said they were put in charge of the keeper of the prison, the jailor, the "basanistees," it only occurs in Mt.18v34.. Jesus is the jailor, "basanistees," of Hades and has its keys. Rev.1v18. God has His prison where He confines the wicked, the lake of fire which destroys both angelic and human bodies, and protects the rest of society from their evil ways.

God warns everybody that all who follow Antichrist and Satan, will end in the lake of fire, however, He is certainly not saying that people will be gradually roasted alive for ever. The lake of fire will destroy the body in a twinkling of an eye, and physical suffering will be out of the question. Rev.20v14,15. 21v8. Nor do Christ and His holy angels descend to the cruel levels of the Roman Inquisitors, who enjoyed putting their victims through the most dreadful tortures in the name of God. The sufferings of the wicked in Hell are not physical, for the lake of fire has devoured the bodies of angels and men, it is the distress of mind that is the result of being confined in the lake of fire with no hope of coming out and putting their evil desires into practice. The pain in the soul of the

wicked is one of their own choosing, it is the suffering which they inflict upon themselves through loving evil and hating righteousness, the torment of a mind that is devoid of the truth and is twisted and deranged by the evil that it loves. Even the prospect of isolation and confinement in the lake of fire will fail to bring the wicked to repentance, they are stubbornly determined to eternally love evil. Rev.21v8. As the Lamb and the holy angels test and scrutinise the souls of the wicked, they find no trace of repentance, or any grounds for their release, they are proved unreconcilable.

The dreadful end of the wicked is compared with the blessedness of the dead that die in the Lord. The angel says they "rest from their labours," "kopon," and that "their works, "erga," do follow them" into the heavenly kingdom. The angel says that these Christians who die for their Lord are blessed. This is the second of 7 beatitudes in the book of Revelation. Rev.1v3. 14v13. 16v15. 19v9. 10v6. 22v7,14. Jesus warns us that many Christians will die for the faith through dreadful persecution, and that we will need patient endurance to win through, when Antichrist is at the height of his power and fury. Rev.6v9-11. 13v10. Mt.10v22. 24v13,44-51. 25v35-40. "Patience," is the noun "hupomone," which speaks of triumphant fortitude and courageous steadfastness rather than the long patience of "makrothumia." It is worth noting that the Greek word translated "labour," can have the meaning of trouble, vexation, pain and suffering as well as the meaning of labour and toil. Mk.14v6. Lk.11v7. 18v5. Glory and blessing awaits those who are prepared to labour and suffer for Christ.

No rest day or night.

It is important to realise that "day or night" here is in the genitive case form, the same as when Paul said in 1Thes.2v9. that worked "day and night, and in 1Thes.3v10.,that he prayed "day and night." The genitive case informs us that Paul sometimes worked both day and night, and sometimes prayed both day and night, but he did neither continuously without a break. Paul's instruction in 1Tim.5v5. for godly widows to pray "day and night," is also in the genitive case. In Revelation John uses the genitival "day and night," to describe the Living Creatures praise of God in Rev.4v8.; the accusations of Satan of the children of God in Rev.12v10.; and the torment of Satan, Antichrist and the False Prophet in Rev.20v10.. Guillebaud concludes on page 24 of "Righteous Judge," that the genitival construction of this phrase suggests there will be "no break or intermission in the sufferings of the followers of the Beast, while it continues; but in themselves they do not say that it will continue for ever." End of quote. The genitival construction also occurs in Mk.5v5. Lk.18v7. Acts.9v24. and 2Thes.3v8..

"Day and night" continual action is expressed in Greek by the accusative case, as when in Mk.4v27., Jesus says a seed springs and grows up in both day and night.; the continuous fasting and prayers of Anna in Lk.2v37.; and of Paul's continual tearful warnings to the Ephesians in Acts.20v31.; and of Paul's prayers for Timothy in 2Tim.1v3.. Some of these may be a case of hyperbole, that is, an obvious exaggeration designed to produce a vivid and compelling impression, but they vividly show the almost continuous nature of prayer and concern for others by these great Christians.

The impenitence of the wicked causes all the righteous, not only to realise that the wicked must go to Hell, but to rejoice that earth and Heaven will be freed from their evil influence forever. Rev.19v1-6. They realise that this is the only way which Heaven and earth can be free from sin and sorrow, and that if the wicked were set free, happiness would be impossible. God's prison, Gehenna, will ensure that God's kingdom will be free from sin and sorrow, God has chosen to put the wicked in Hell because life with the wicked would be a continual misery. If the wicked were put in a kingdom of their own it would be utterly destroyed in a very short space of time, and the suffering that they would cause to one another would be worse than the isolation of Hell. Thus we see that social life, or community life of any kind, becomes impossible to the wicked, it is only mutual love and faith that makes community life a blessing.

It is a terrible fact that evil can so destroy a person's character that even God cannot do anything to change it. The third angels warning proclamation in Rev.14v9-11., is among the most terrifying words in the Bible, no wonder that God says, "work out your salvation with fear and trembling." Phil.2v12. The reaction of the wicked before the throne of God and in Hell will reveal to all the determined impenitence of the sinner and his hatred of righteousness. There will be a fearful looking for of judgement. Heb.10v26-30. The wicked will wail over their confinement in Hell, but they will gnash their teeth in bitter anger and blaspheme God to His face. Rev.19v19. 16v9,11,21. Ps.2v1-3. Mt.8v12. 13v42,50. 22v13. 24v51. 25v30. Lk.13v28.

See the Appendix, "The Issues of Death and Judgement," for further studies on the subject of eternal punishment..

There are several other important things that we must note about Rev.14v9-11.

a. This Scripture is not speaking of the heathen who have never had the Gospel preached to them.

It is referring to people who have seen the ultimate in prophetic ministry through the Two Witnesses, and the ministry of mighty angelic beings, and have rejected the truth in spite of all of this. It is extremely unreasonable and thoughtless to say that because a person has never had the opportunity to hear the Gospel they will go to Hell forever, and will never have the opportunity of salvation, even though they are crying for mercy and repentant when they stand before God. If this were true it would be impossible for anyone in Heaven to be happy, for they would realise that there were millions in Hell who had no need to be there. The only thing that will make Hell bearable is that all God's people know that it is absolutely unavoidable and that all those who are confined in Hell are determinedly unrepentant and totally evil, malicious, pernicious and injurious in their

intentions. For God to put people into Hell who are repentant, would be equally as diabolical as the murder of millions of innocent people by Hitler and Stalin. Our God of love cannot, and will not do this. See Rev.20 and Appendix.

b. It is speaking of people who are irrevocably hardened after full light.

When people wilfully continue in sin after God has confirmed His truth by mighty miracles, their hearts can become so hardened that it is impossible for them to repent. Jer.13v23. 17v1. Heb.6v4-6. 10v26-31. 3v6-19. Antichrist and his followers, like Satan and the powers of darkness, come within the category of the irrevocably hardened unrepentant unreconcilables.

c. Someone may ask, "Why does God not immediately annihilate the wicked at death?"

One answer could be that if the wicked were annihilated at death many who will be saved would say, "Let us drink and be merry, for tomorrow we die." There could be many in Heaven because of the fear of Hell, who, if they had thought that only instant annihilation lay at the end of a wicked life, would not have tried to fight the fight of faith and love. Nowhere in the Bible is annihilation of the soul at death taught; the False Prophet and the Beast are still in the lake of fire 1,000 years after they are put there. Rev.19v3,20. 20v10. 21v8. The words, "for ever and ever," literally, "unto the ages of the ages," which speak of God's judgement of the wicked in Rev.14v11. 19v3. 20v10., are the translation of the same Greek phrase that describes the life, glory, sovereignty, and worship God and Jesus. Rev.1v6,18. 4v9,10. 5v13. 7v12. 10v6. 11v15. Ps.45v6. with Heb.1v8. It is used in the epistles to ascribe glory, honour, praise and dominion to God. Gal.1v5. Phil.4v20. 1Tim.1v17. 2Tim.4v8. Heb.13v21. 1Pet.4v11. 5v11. In these contexts it cannot mean anything other than unlimited duration.

N.B. There cannot be much doubt that Hell endures as long as the throne of God. However, there has been considerable theological controversy between the Western Traditional view point, that God will sustain the soul of the wicked for ever in Hell, and the Conditional Immortality viewpoint that God will after a period of time allow those in Hell to cease to exist. Both viewpoints have been believed by good and godly Christians. See my study, "The Issues of Death and Judgement."

The First Reaper, Christ. Rev.14v14-16.

In Rev.14v14-20., under the emblems of an harvest and a vintage, we are shown two aspects of the coming of Christ, the saints are resurrected and raptured, and the wicked are destroyed. Some have felt that the first reaper on the cloud cannot be Christ because he is told to reap by an angel coming out of the heavenly temple, they feel that Christ should not need an angel to tell Him of the Father's will. When Christ was on earth He was addressed by a voice from heaven, and He said that this was not for His sake, but for His disciples sakes. Jn.11v42. 12v27-30. Is not this command of the angels for our sake, and the sake of the angels, or even in this symbolic picture for the sake of added instruction and information? It tells us that there is the exact right moment for the harvest of the earth to be reaped, and that as soon as the right moment arrives the harvest will be reaped. God's reaping is based on perfect wisdom.

There is much in this picture that confirms that Christ is the reaper. Christ is spoken of as being on a cloud and having on His head a crown of Gold, the king is coming back to claim His kingdom and reign, He is coming in the clouds of heaven as promised. Mt.24v30. 26v64. Rev.1v7. Dan.7v13,14. Acts.1v9-11. These clouds could be clouds of heavenly glory. Ex.13v21,22. 1Kings.8v10. Ezek.9v3. 10v4,18,19. 11v23. 1v4. Jesus is given the crown because of His selfless devotion to His creation. Phil.2v5-11. Rev.3v21. The phrase "a son of man" is used in Rev.1v13., to speak of the exalted Christ, and it obviously refers to Him in Rev.14v14..

Christ Jesus is the reaper in the sense that He sends forth the angels to reap the harvest. Mt.13v40,41,49,50. 24v30,31. Christ is waiting the command of the Father to reap, but when it is given, He will divide the light from the darkness, and the silver, gold and precious stones from the wood, hay and stubble. Heb.4v12,13. Rev.2v12. Mal.3v1-4. 1Cor.3v11-15. The Lord Jesus will gather His saints from the world.

The Second Reaper, an Angel. Rev.14v17-20.

This is dealing with the wrath of God on the wicked, and it is described as the wrath of the Lamb elsewhere. Rev.6v16,17. The angels not only gather the saints, they are also the means by which Jesus judges the wicked. Mt.13v30,39,40,41,49,50. Rev.19v11-21. The angel with the sickle is probably in charge of the angels that destroy the wicked, even as the archangel Michael will lead the angels against Satan and his angels and cast them out of the heavenlies. Rev.12v7-9.

We read in Rev.14v18., that "another angel came out from the altar," and that this angel has "power," "exousian," "over fire." We know that Jesus will burn up the wicked with unquenchable fire, and will with flaming fire take vengeance ("ekdikesis") on them that do not know God, and that do not obey the Gospel of our Lord Jesus Christ. Lk.3v17,18. 2Thes.1v7-9. This is the great winepress of the wrath of God. Rev.14v19. 19v15. Is.42v13-17. 63v1-6. Those who fight Jesus when He returns need no trial, they are destroyed, the others who are wicked but do not fight Christ at His coming are executed after trial. Mt.13v41-43, 47-50. 25v31-46. The wrath of God is as real as His love, and springs from His love. The only way that God can establish a happy kingdom is by executing the wicked, if the wicked were allowed to live in God's kingdom, happiness would be impossible. Joel.3v11-17. Ps.75v8. Is.51v17-23. Jer.25v15-29. 49v12,13.

John Wesley writes that when a person spoke of "the city," Rev.14v20., the people who John wrote to would immediately understand that this was Jerusalem. This is the same city as "the city, the great one," referred to in Rev.11v8. and 14v8.; under the evil rule of Antichrist, Jerusalem will be spiritually as unclean and evil as ancient Babylon.

N.B. "Blood flowed out of the winepress, as high as the horses bridles, for 200 miles around.

We read in Joel.3v12. and Rev.16v16., that the major slaughter of the armies of Antichrist will take place at Armageddon, in the valley of Jehoshaphat, but in Rev.14v20., we see that God destroys the armies of Antichrist all over Palestine. There is tremendous bloodshed on the day of the Lord, when Christ destroys the armies of Antichrist that attempt to kill Him. In Rev.14v20., we read that human blood and probably bodies is said to reach to the horses bridles for 200 miles, this is the whole length of Palestine, where most of the armies of Antichrist will be gathered when Jesus returns. Is.13v6-13. It appears from Ezek.39v1-4., that all of the armies Antichrist in Israel are destroyed by Jesus, when He returns, and this would include the bodies of the army of 200,00,000 that comes to the aid of the Antichrist from the kings of the East, and would explain the language of Rev.14v20., of a flood of blood. Rev.9v16. 16v13-16. The judgements of God greatly depopulate the world when Jesus returns, and make man rarer than the fine gold of Ophir. Is.13v9-13. 42v13-17. We read in Is.63v1-6., that when Jesus returns His garments will be stained with the blood of the evil people who have killed the children of God.

This slaughter of the wicked at Christ's coming is not to be confused with the great battle which occurs a few days before, when Antichrist defeats the armies of the West in the Middle East, this occurs at about the same time that the Two Witnesses are killed. The number of dead bodies in Israel is so great that it takes seven months to bury the last of the dead after Christ's return. Ezek.39v11-16. God could instantly remove all these bodies, if He so desired, but He allows men to bury them, in order to bring home to all the surviving inhabitants of the world, the folly and end of evil, and the righteousness, justice and power of God. This will produce a healthy fear of sin and God, and will demonstrate the truth of Is.26v9., "when Thy judgements are in the earth, the inhabitants of the world will learn righteousness."

The judgements of God on the wicked at our Lord's second coming will bring to pass the prophetic promises of Dan.9v24.; God has, "determined --- to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness." Jesus made atonement for sin at His first coming through His sacrificial love, He will establish world-wide righteousness at His second coming through stern justice. God's judgement on Ananias and Sapphira had a beneficial effect on the Church at Jerusalem, and made them walk in the fear of God, and even those who were outside the Church were greatly influenced by this divine judgement. Acts.5v1-13. The memory of the awesome judgements of God on the day of the Lord, and the certainty of a rod of iron falling on the head of those who try to practice evil in the Millennium, will ensure the tranquillity, peace and happiness of the Millennium. Ps.2v1-12. N.B. v12. Rev.19v15. See. Rev.2v26,27. 12v5.

6. THE SEVEN VIALS OF GOD'S WRATH. Rev.15 and 16.

a. The sign of the Vials is a special wonder.

In Rev.15v1., John records that he saw another great sign, "seemion," a sign, wonder, token, it is used 7 times in Revelation. **Rev.12v1,3. 13v13,14. 15v1. 16v14. 19v20.** This sign was very striking for John describes it as, "great and marvellous," "mega kai thaumaston," and John does not describe any other wonder with both of these adjectives. "Thaumaston," is something amazing that causes wonder, it is a verbal adjective derived from "thumazo," to wonder. God reveals to John the seven angels with the seven last plagues, "plege." "**Plege**" originally denoted a blow, stroke, stripe or wound, but it came to be used of calamities and misfortunes in general; it occurs 14 times in Revelation out of the 20 times that it occurs in the New Testament. **Lk.10v30. 12v48. Acts.16v23,33. 2Cor.6v5. 11v23. Rev.9v20. 11v6. 13v3,12,14. 15v1,6,8. 16v9,21. 18v4,8. 21v9. 22v18.** The seven plagues are described as, "the last," they finish, complete, and bring to a conclusion the active judgements of God in the great tribulation; "finished," is "etelesthe," the aorist passive indicative of "teleo," to bring to a conclusion, to complete.

b. The vision of the murdered martyrs who had been victorious over Antichrist.

John saw the Christians who had "come victorious (the present active participle of "nikao," to gain a victory, to be victor, to overcome), out of the conflict with the Beast, and over his image, and over his mark, and over the number of his name," standing on the glassy sea and singing the song of Moses and the Lamb. They were rejoicing at the power and grace of God that had given them the victory. The song of the Lamb could be the song of redeeming grace mentioned in **Rev.5v9-12.**, and the song of Moses is probably the song which Moses and the Israelites sang in **Exod.15v1-21.**, which Miriam took up and sang with the women of Israel, of the glorious triumph of the Israelites over Pharaoh. These Christians had chosen death rather than deny Christ and serve and follow Antichrist, they had not been preserved in body from Antichrist's wrath, but they had been victorious and preserved in soul from the defiling and damning influence of the Beast. The "good report" and victory of faith of those who are faithful to death, is every bit as great as the victory of the woman of Rev.12., who is delivered by God's Almighty power. See **Heb.11v32-40.** Dying for the faith is usually much more trying on our faith, than believing God for deliverance. In the early Church the day when Christians were martyred, it was often called the day of their victory. Christian victory does not consist in avoiding trouble, but, if necessary, being willing to be

faithful even unto death. **Rev.7v9-17.**

c. The saints attribute their victory to God's amazing dedicated grace and love.

These victorious saints sing a song of exultant praise before God and give Him the glory for their victory. The world had wondered at the beast, but these saints are lost in wonder, love and praise at the "great and marvellous works" of the "Lord God Almighty." **Rev.4v8. Amos.4v13.** They rejoice that God's ways are "just and true," "dikaiai kai alethinai," and in **Rev.16v7.**, and a voice out of the altar states that the judgements of God are "true and righteous," "alethinai kai dikaiai." **Rev.6v9.-11. Deut.32v4.** They realise that all creation should fear and worship Him, and that His perfect justice will judge the wickedness of the nations, and all the world will come and bow down before Him and worship Him.

These saints acknowledge that only God is truly holy, "for Thou only are holy." The Greek word for holy is "hosios" and it occurs in the New Testament in **Acts.2v27. 13v34,35. 1Tim.2v8. Titus.1v8. Heb.7v26. Rev.15v4. 16v5.**, and it conveys the idea of perfect purity, it is used differently than "hagios," which has the fundamental meaning of separated and devoted. "Hagios" is used to speak of the Holy Spirit, the holy angels, the holy city, holy prophets, the holy child Jesus, and saints. The Greek word "hagnos" which is from the same root as "hagios," is often used to speak of physical purity in the New Testament. **2Cor.7v11. 11v2. Phil.4v8. 1Tim.5v22. Titus.2v5. James.3v17. 1Pet.3v2. 1Jn.3v3.** The Greek word "hieros," which has the meaning of sacred, only occurs in **1Cor.9v13. and 2Tim.3v15.** God is pure and completely dedicated to us, let us be pure and completely dedicated to Him. **1Pet.1v15,16.** God is just, holy and true in His character, ways and judgements, and all of Heaven acknowledges this, and worships Him for it. **Rev.3v7. 6v10. 15v3. 16v7. 19v2,11.**

d. God's "strange act" of judgement becomes a fact because of men's wickedness. Is.28v21.

John tells us that, "The Temple was filled with smoke from the glory of God and from His power." A majestic and awe-inspiring sight. The glory of God was openly manifested in the Tabernacle and the Temple, and many of the prophets had personal visions of the glory of God. This glory usually protected the people of God, but, as in the case of the sons of Korah, it could also be manifested in judgement. **Exod.14v18-20. 33v9-11. 40v34-38. Lev.10v1,2. Numb.3v1-14. 16v19. 1King.8v10,11. Is.6v1-6. Ezek.1v4,26-28. 10v1-5,15-19. 44v1-4.** We read in **Rev.15v8.**, that no one can enter into the Temple in Heaven until the plagues are finished, which shows that they cannot be stopped. The wicked could individually escape these plagues by repentance, but we read that they do not repent, but blaspheme God to His face. **Rev.16v9,11,21.**

God is the just judge of the whole earth and of all nations, and He is always righteous in His judgements, and here, as in the destruction of Sodom and Gomorrah, His righteous judgements fall on the people of the nations that follow Antichrist. **Gen.18v25.** God is stated to be, "The King of the nations," in **Rev.15v3.**, in Mabcde, A, Hodges and Farstad, and the Critical Texts. See **Jer.10v7. 1Tim.1v17.** God is the King before whom even the wicked of every nation will be forced to bow the knee, and confess that He is Lord, even when they refuse to repent of their sins. **Is.45v21-25. Rom.14v10-12. Phil.2v5-11.**

THE OUTPOURING OF THE VIALS. Rev.16.

The Greek word for Vial, "phiale," means a broad, flat saucer or bowl, which is broader at the top than at the bottom. Several things show that these 7 plagues are poured out during a period of weeks or months at the end of the great tribulation.

a. These seven plagues are said to be the seven last plagues.

These do not appear to be the plagues that the two witnesses have power to inflict, for these seven plagues are determined in number and time by God, whereas the plagues of the two witnesses occur as often as they desire. The fact that these plagues are spoken of as the last plagues shows that there have been others before them. These seven last plagues are far more widespread and severe than the plagues of the two witnesses, they are God's direct judgements on the wicked.

b. These seven plagues only cover a short period of time at the end of the great tribulation.

This is proved by the fact that during the pouring out of these plagues, no one is able to enter into the Temple, "naos," in Heaven, and it is still open well toward the end of the great tribulation; it is certainly not closed throughout the great tribulation. This is the real Temple of which the earthly Tabernacle and Temple was a shadow, and from which judgement also came, as in the case of Nadab and Abihu. **Lev.9v24. 10v1,2.** During these plagues God will again issue forth out of the sanctuary in judgements, which get more and more severe. However, we know that during this period, whosoever calls upon the name of the Lord shall be saved. **Acts.2v17-21.**

c. The large number of martyrs in Heaven proves it is towards the end of the great tribulation.

In **Rev.6v9-11.**, well into the great tribulation, the martyred saints ask God to avenge their blood, and cry for judgement on their evil murderers. In **Rev.15v2-4.**, the martyred saints state that the time for God's vials of judgement on those who kill His saints has come. God's final execution of the wicked occurs at the 7th Vial, and 7th trumpet, on the last day. **Rev.16v5,6.**

d. The movement of the armies mentioned in the Sixth Vial must take several weeks. Rev.16v12-16.

The sixth vial shows us that the vials must be poured out at least several weeks before the end of the great tribulation. The troops mentioned here may already be marshalled near Euphrates at this time, in readiness for the battle of Armageddon. **Rev.16v12-16. In Rev.9v13-21., the Euphrates is also mentioned, and the army is said to number two hundred million, and its murderous activities are said to last for 13 months.** From these facts we can ascertain that the Vials are poured out during the last weeks or months of the great tribulation. These seven plagues will be the most severe and widespread plagues that man has ever known, but even these greatest of God's plagues fail to bring the vast majority of the wicked to repentance. **Rev.16v9,11,21.** Beyond doubt these vials are to be taken literally, many of them are like the judgements that came upon Egypt, and what God has done before to one nation, He can do in a greater measure to many nations. The five plagues of Egypt and the first four trumpet judgements did not directly affect man, but here evil men are directly and severely attacked from the first Vial.

7. THE WRATH OF THE LAMB, AND HIS MARRIAGE SUPPER. Rev.19v1 to 20v3.

God reigns, the wicked are vanquished, the separation of Christ from His Church on earth is ended, and we see our beloved Lord as He really is. What a wonderful day that will be, when the marriage supper of the Lamb is come, and Christ is the Bridegroom of the Church. **Mt.22v2. 25v1. Mk.2v19. Jn.3v29. 2Cor.11v2. Eph.5v25. Rev.19v9. 21v2. 22v17.** The exceeding joy of all Heaven at the marriage supper of the Lamb is expressed with the words of **Rev.19v7.,** "Let us rejoice and be exceeding glad," "chairoi kai agallioi," the present active subjunctive of "chairo" and "agallio." Both verbs occur together in **Mt.5v12..** God is said to be the Bridegroom of Israel in **Is.54v6. Hos.2v16.** Jesus is the Bridegroom of the Kingdom in the Gospels. **Mt.9v15. Mk.2v19,20. Lu.5v34,35. Jn.3v29.** The marriage, "gamos," is mentioned in **Mt.22v2-14..** The bride is said to have "made herself ready," with her Lord's help, for this great day. **1Jn.3v3. Jude.v21. 2Cor.7v1. Eph.5v25.** This bridal dress is said to be "the righteous acts of the saints," but it is a gift from Christ., for "it was given," ("edothē," the aorist passive indicative of "didōmi," to give, "edothē," "it was given," occurs about 20 times in Revelation). The garments are said to be, "fine linen, bright and pure." See **Rev.15v6. 19v14.** In sharp contrast are the filthy garments of the harlot. **Rev.17v4. 18v16.**

Is the Bride of Christ a select group of Christians?

There are differences of opinion as to what persons will make up of the bride of Christ. Some think that they may be a select group of Christians, like the 144,000 of **Rev.14v1-5.,** while others think the Bride is composed of the choice children of God from all the ages, while still others think that they are the saved of all the ages. I personally think that they are the saved of the present age. God has prepared a heavenly city for some faithful Old Testament saints; for Abraham, and others, were looking for a heavenly city. **Heb.11v10-16,39,40. 12v22,23. 13v14. Rev.21v2,9,10.** A faithful servant can have rule over a son that causes shame. **Prov.17v2.** The saved nations who bring their glory and honour into the new Jerusalem are distinguished from those who live in the city. **Compare Rev.21v9,10. with 21v26.** Who are nations who live outside the city and bring their glory into it? Do these nations consist of the redeemed of the Old Testament and Millennium? We shall have to wait until Jesus returns to find all the answers, but we can certainly say that this enormous city is built to hold untold millions of inhabitants.

Through the grace of God every believer is a member of Christ's Church and therefore a part of the bride of Christ. **Rom.7v4.** When Jesus is called the bridegroom of the Church, it is another way of saying that He is the Head of the Church. The Church is spoken of as a bride in relation to the age that is to come, and her role in that age, whereas she is looked upon as Christ's body in relation to this present age. All believers, even the carnal Corinthians, are looked upon as a member of the Church, and part of the body of Christ. **1Cor.12v12,13,27. 11v32. Eph.1v22,23. 5v23,24,27. Jn.3v29. Rev.19v9. Mt.22v2-10.** We need to realise the great privilege that is ours in Christ, the Church is looked upon as being of a higher rank than the Old Testament Israel of God, however, they are both complementary and dependent upon one another. **Mt.11v11. Heb.11v39,40.** We are told very little about the organisation of the eternal kingdom of God so we should not be too dogmatic in our statements about it.

The relationship between the Church and Christ is likened to that between a bride and bridegroom, the most blessed relationship that the human mind can conceive of. The glorious fellowship between Christ and His Church is impossible to describe other than by such symbols, it gives the picture of perfect love and perfect union of spirit and purpose, and that the plans, purposes, joys and activities of Christ and His Church will be the same forever.. What a glorious day it will be! Hallelujah! Let us make quite sure that we inherit all the promises that are given to us as Christians, for we can certainly miss the heavenly calling to rule with Christ by sloth and sin, even if we do not miss the marriage feast. **Eph.1v11-14. Col.1v21-23. 1Thes.2v12. 1Pet.5v10. Rev.3v5. 14v1-5. 17v14. Heb.6v11,12. 10v35,36. 11v24-27. 2Jn.v8.** The bride of Christ makes herself ready, her white garments are the result of the righteous acts that she has done by God's grace. **James.2v14-26.**

John was so overwhelmed by the glory of the vision and the majesty of the angel, that he fell down to worship him, but the angel forbade it, "See thou do it not," "hora me," a prohibition which is repeated again in **Rev.22v9.. See Col.2v18.** The angel has no Satanic desire to receive worship and tells John to worship God, as he was only revealing prophetic truth and testifying of Jesus, as a fellow-servant of God with John, and others, who had testified of Jesus. The angel states that the Holy Spirit's prophetic ministry manifests itself in witness to Jesus. This is a true test of a person's source of inspiration. **1Jn.4v1-6. Col.1v7.4v7. Rev.6v11. Heb.1v14.** "Fellow-servant," is "sundoulos," "doulos" gives the idea of humble subjection without bondage. Holy angels

gratefully acknowledge that they owe all they have and are to God, and are truly humble about their immense abilities. The working together of angelic and earthly servants of God is very apparent in the activities of the early Church, and where the Church is renewed in faith, holiness and love, these visitations have always taken place.

JESUS COMES TO DESTROY EVIL AND REIGN. Rev.19v11 to 20v3. Cf. Is.24v21. 25v7-9.

The invisible spiritual world is permanently opened and made visible to all on earth.

We read in **Rev.19v11.**, that "the heaven opened," "eneoigmenon," the perfect passive participle of "anoigo," to open, the perfect tense indicates that it has opened and continues to stand open, the veil has been permanently removed. This most significant of all openings of Heaven, will reveal to mankind the present unseen realities in the heavenly and spiritual world. This fulfils the prophecy of **Mt.24v27-31.** The Scriptures record that the heavens have been opened and visions of God have been granted to individuals, particularly the prophets, and to groups of people, like Moses and the 70 elders of Israel, and the 500 people who saw Jesus after His resurrection. **Exod.24v9-18. 1Cor.15v6. Chron.18v18-22. Is.6v1-13. Ezek.1v1-28.**

The heavens were opened to Jesus at His baptism, the aorist passive of "anoigo," to open, is used in **Mt.3v16. and Lk.3v21.**, but **Mk.1v10.**, states Jesus saw the heavens "parting asunder," "schizomenous," the present passive participle of "schizo," to split, to divide. Jesus said that Nathanael would experience an opened Heaven like Jacob. **Gen.28v12-16. Jn.1v51.** John experienced this in **Rev.4v1,2. and 3v7,8.** The vision of Jesus is glorious, awe-inspiring and majestic.

Here we see Christ's glorious appearing, an event referred to before in Revelation, but not described in detail. In **Rev.1v14. and 2v18.**, as well as here, Christ's eyes are described "as a flame of fire," His kind but searching eyes search every heart and life, and give to everyone, sinner and saint alike, according to their works. Jesus wears, "many royal kingly crowns," "diademata polla," as King of kings and Lord of lords. The dragon has a diadem on each of his seven heads, **Rev.12v3.**, and Antichrist one on each of his ten horns **Rev.13v1.**, but their kingdoms and crowns are destroyed, Christ's kingdom and crowns will last forever. God rewards the incorruptible integrity and victories of Jesus with a name of special significance, which only He knows. His name, and the names written on the foreheads of the overcomers and the 144,000, contrast greatly with the blasphemous names written on the forehead of the harlot. **Rev.2v17. 3v12. 14v1. 17v5.**

Jesus is our faithful and true, Messiah Warrior, and Judge.

Christ's white horse signifies his purity and love, He comes to purify and cleanse the world of evil. Antichrist's white horse signifies that he makes an outside show of being a peacemaker, and deceitfully and craftily hides the total evil within. **Rev.6v1,2.** Antichrist brings sin, war, and awful suffering to the world, Jesus brings a reign of righteousness and peace. Jesus is "Faithful and True," "pistos kai alethinos," He fulfils His Word, He is the promised righteous Messiah Warrior Judge of the Old Testament, and "in righteousness he doth judge and make war." **Is.11v1-10. Rev.1v5.3v7,14. 22v6.** Jesus comes with the final and irrevocable act of judgement on Antichrist and his followers, for the suffering they have caused, so He executes them and removes their evil presence from creation. **Is.42v13-16. 63v1-6. 2Thes.1v5-11.**

We read in **Rev.19v14.**, that "the armies which are in Heaven followed him, upon white horses and clothed in fine linen white and pure." This time they are not under the direction of Michael as in **Rev.12v7.**, but under the command of Jesus. **Mt.13v41. 24v29-31. 25v31. 26v53. Rev.5v11,12.** Jesus personally executes the armies of Antichrist who turn to fight him, His angelic hosts gather the Christian saints together into His presence at His coming, **Mt.24v31.**; they also go among the nations of the earth and weed out the wicked from the righteous, and bring them for judgement. **Mt.13v36-43,47-50. 25v31-46.**

The sword of our Lord's mouth is an awesome weapon.

We read that a sword proceeds out of the mouth of the Lord, in **Rev.1v16. 2v12.**, we read "romphaia distomos oxeia," literally "a sword two-mouthed sharp," here in **Rev.19v15.**, "a sharp sword," is "romphaia oxeia," The sword here is not the "machaira," spoken of in **Heb.4v12.**, it is the "romphaia," the long and heavy broad sword which the Thracians and other nations were armed with, some say the word speaks of a Thracian javelin. The word "romphaia," only occurs in **Rev.1v16. 2v12,16. 6v8. 19v15,21. and in Lk.2v35.**, where Simeon warns Mary of the terrible shock and inner pain that she would feel when Jesus became "a sign which was spoken against," and was "despised and rejected," persecuted and crucified. The sword of our Lord's mouth is a terrifying weapon, which will be manifested at His second coming with devastating effect on the wicked. His spoken words of judgement cause the dissolution of the bodies of the armies of Antichrist. **Zech.14v12. Rev.19v15,21.** "Rule" here is "poimanei," the future active of "poimaino", to shepherd as in **Rev.2v27. and 12v5.**, Jesus shepherds the nations "with a rod of iron," for it needs a rod of iron to bring and keep order in the world at His return, Jesus shepherds His own flock very differently. **1Pet.2v25. and Heb.13v20.** use "poimen," shepherd, and **Rev.7v17.**, "pomainei," will shepherd.

The great day of the wrath of the Lamb.

This is the day when Jesus destroys the wicked who are destroying the earth. **Rev.6v17. 11v18. 14v17-20. 16v17-21.** The God of love has gone to the very limits of longsuffering and mercy, but He refuses to allow the world to suffer any more, so the day of vengeance has come, when the unrepentant will receive the wrath that they have treasured up. **Is.61v2. Eccles.8v11. Rom.2v4. Rev.2v21.** We read that our Lord "treadeth the

winepress of the fierceness of the wrath of Almighty God," The wrath of the Lamb is so much more striking, because it is the wrath of love and justice, it is in no sense due to personal spite. The meek and lowly Saviour is stirred to intense anger at the wicked because of the tremendous suffering that they have caused, so Jesus bursts out in terrible anger and judgement on the wicked. **Is.42v13-17. 63v1-6. Ps.2v1-12. 45v1-7. 2Pet.3v9.10. Rev.6v12-17. Jer.25v15-38. Is.24v17-23.**

The "thumos" and "orge" anger of God. The Bible often speaks of the anger of God and His punishment of the wicked. **In Rev.14v10. 16v19. and 19v5.,** John uses two Greek words, both of which mean anger, to emphasise the strength of Christ's and the Father's anger on the day of the Lord. The flaming anger of "thumos," and the smouldering lasting anger of "orge," are used to describe the great anger of God the Father and Son on that great last day. "Orge," speaks of God's judicial anger, "thumos" is God's, "great but transient anger," a more passionate, but a more temporary anger, like fire in straw, quickly blazing up, and as quickly extinguished. "Thumos" occurs 18 times in the New Testament, 10 of which are in the Revelation, it is used to describe the wrath of God 8 times, **Rom.2v8. Rev.14v10,19. 15v1,7. 16v1,19. 19v15.,** and it well describes the tremendous outburst of God's wrath on the day of the Lord, at the second coming of Christ. **Everywhere else the word "thumos is used in a bad sense, Lk.4v28. Acts.19v28. 2Cor.12v20. Gal.5v20. Eph.4v31. Col.3v8. Heb.11v27. Rev.12v12. 14v8. 18v3..** The word "orge" describes "the smouldering anger," and "the abiding and settled habit of mind" and attitude that God manifests in dealing with the sinner before the great day of His wrath. **The word "orge" occurs in the following places. Mt.3v7. Mk.3v5. Lk.3v7. 21v23. Jn.3v36. Rom.1v18. 2v5,8. 3v5. 4v15. 5v9. 9v22. 12v19. 13v4,5. Eph.2v3. 4v31. 5v6. Col.3v6,8. 1Thes.1v10. 2v16. 5v9. 1Tim.2v8. Heb.3v11. 4v3. James.1v19,20. Rev.6v16,17. 11v18. 14v10. 16v19. 19v15.** The verb "orgizomai," is used in, **Mt.5v22. 18v34. 22v7. Lk.14v21. 15v28. Eph.4v26. Rev.11v18. 12v17.**

In Rev.19v13., we read that Jesus is "clothed with a garment dipped in blood," (the Majority Text reads "bebammenon," the perfect passive participle of "bapto," to dip). In **Is.63v1-3.,** it is stated that the garments of Jesus will be stained with the blood of His enemies; however, **Rev.19v13.,** is almost certainly not speaking of the blood of the wicked, for this blood is on His garments before He destroys Antichrist and his evil followers. Christ's bloodstained garments proclaim to all, that before He judges the wicked, He has done all that He could to save them, even to the shedding of His own precious blood for them. Now He comes to judge the wicked, who had not only rejected His offer of salvation, but had brought terrible suffering to the world. Jesus is "Faithful and True" in all that He does, whether it be redemption, or judgement. Blessed be His name!

Antichrist and his armies are by no means repentant, and turn to fight the Lord.

Antichrist's armies try to fight the Lord, they think that they can destroy the Almighty. **Rev.6v15-17. 19v19. Ps.2v1-12. Dan.8v25.** It proves if wicked men see God, they will not repent, they see God and fight Him in open defiance and rebellion. **Rom.1v18-21,32.** An even more amazing rebellion takes place at the end of the Millennium, when, after living in the presence of God for 1,000 years, vast multitudes rebel and attempt to destroy the city of God and its inhabitants. A huge number of people still want to be wicked, even though there has been perfect peace, prosperity, and no problems of any kind. It is a tragic fact, that people can, like Satan, make an irrevocable choice for evil while living in the presence of God. **Is.24v23.** The Beast and the false prophet still have the same attitude to God and sin, that they had when they were put in the lake of fire 1,000 years before, they have lost their bodies, but they have not lost their desire to sin. **Rev.20v10 with 21v8.** We see from **Mt.25v41,46. and Rev.14v9-11.,** that those who followed Antichrist go straight to the lake of fire, and not to Hades, and as they have made clear to all their decision to sin for ever, there is no need of another judgement at the Great White Throne.

God the Word fulfils His promise to judge the wicked and establish His kingdom.

In **Jn.1v1,14.,** Jesus is called, "The Word," "ho logos;" in **1Jn.1v1.,** He is called "the Word of Life," "ho Logos tes zoes;" here in **Rev.19v13.,** Jesus is called, "The Word of God," "ho Logos tou theou." The Jews understood this phrase referred to the only true God, and it is as God that Jesus returns to judge. **Jn.1v1,18. 14v7-11.** Jesus fully and perfectly expresses all that the Father is, all the beauty and glory of His mind, person and character. **Jn.14v8,9. Col.2v9.**

Jesus is the Lord of hosts, and the angelic hosts obey His commands, they "gather out of his kingdom all things that offend, and them which do wickedly," they sift the remaining wicked from among the nations after Jesus has destroyed Antichrist's armies and followers. **Mt.13v39-43,49,50. Zech.14v12. 2Thes.1v7,8. Rev.19v20,21.** We know from **1Thes.4v14., and Judev14,15.,** that when Jesus returns He brings back the souls of the saints who have died. Jesus returns as King to reign, to receive the kingdom that is rightfully His. He is the King of kings and the Lord of Lords, and this title is written upon His dress that is upon His thigh, as was the usual custom of great personages in Eastern countries. Jesus comes to reign in righteousness and to bring peace. **Is.32v1,15-18.** The wicked, who have destroyed peace and happiness, are themselves destroyed. Scavenging birds are invited to eat the corpses of Antichrist's armies, to help to clean up the earth after the slaughter. This prophecy of judgement will certainly be fulfilled. **Ez.39v9-22.** The angelic armies God sends in judgement, He can send in blessing, if His Church is willing, but He is often frustrated by a stubborn and rebellious people. **Rom.10v21.**

Satan is seized, chained and put into the abyss by one angel. Lk.8v31. Rom.10v7. Rev.9v1,11.

Satan is not put in the lake of fire yet, for God has still to make further use of his wickedness, and "he must be

loosed," ("dei," the Divine necessity), "for a little time." **Rev.20v1-3,7-10**. God could have put Satan in the Abyss long ago, but He has used Satan to make people choose good or evil more quickly than they would have done without his influence. God has also used Satan to purify His saints, God uses a hired razor to shave his people. **Job.1v1 to 2v13. Lk.22v31-34. Is.7v20. 10.v5,6.**

Notice the names that God gives to Satan, the Evil One in Rev.20v2..

1. He is called, "The Dragon." This to show his destructive and fierce nature, he is the destroyer of mankind and creation.

2. God also calls him, "The Old Serpent." This reveals his longstanding hatred of mankind, he has been the enemy of man since man's creation, and has corrupted the first parents and the rest of their seed.

3. Satan is also spoken of as, "The Devil." He slanders and accuses God to man, and slanders and accuses man to God. **Gen.3v1-5. Job.1v9-11. 2v4,5. Rev.12v10**. He is the father and originator of all slanderous lies and deceit. **Jn.8v44.**

4. He is "Satan." The adversary, who opposes both the will of God, and the truth of God; he is the adversary who Christ had to fight, and Christ's brethren have the same conflict with him.

Here we see the kingdom of darkness smashed and broken by the Light of the world, Jesus Christ. When He returns Jesus imprisons Satan and his angels, a thing that they now look forward to with great dread. This judgement of the wicked angels, as well as wicked men, will make it possible for the world to be happy again. **Ps.82.v6,7. Is.24v21-23. 25v7. 34v5. Mt.8v29.**

8. THE REIGNING SAINTS. GOD REIGNS OVER ALL. Rev.20v4-10. THE MILLENNIUM. Rev.20v4-10.

It is very significant that God spends sixteen chapters, from **Rev.4v1 to 20v3.**, prophetically reviewing in detail the last few years of this age, and then passes over a thousand years in six verses. **Rev.20v4-10**. The reasons for this are as follows.

1. God gives guidance for dark places, because we are going to be in them. 2Pet.1v19.

God demands that we take note of the prophetic facts that He has revealed in great detail in **Rev.4 to 19.**, for they are essential for our spiritual survival in the last dark years of this age. These facts prove beyond doubt that Christian believers are going to be on this earth during these dark days. God will personally tell us His plans for the Millennium when it starts.

2. The Old Testament speaks a lot about the Millennium, even though the period of 1,000 years is not mentioned. Is.11v1-9. 25v6-8. 65v20-23. Hos.2v18. Zech.9v10. 14v9. Dan.7v13,14. etc. We are told in **Rev.20v4-7.**, that Christ's Millennial kingdom lasts for 1,000 years, and who dare change this clear statement from God's Word? Jesus said, during His earthly ministry, that He will set up His Millennial kingdom immediately after Antichrist's evil career. **Mt.13v36-43. 24v27-31.**

1. The saints reign, rule and judge with their Lord.

The murdered saints had been beheaded, the perfect passive participle of "pelekizo", "to cut off with an axe, from "pelekus" an axe, which was the instrument for execution in republican Rome, until it was replaced by the sword), it only occurs here in the New Testament. These martyrs for the witness of Jesus are previously mentioned in **Rev.6v9-11. 11v7,8. 12v11,17. 13v7,15. 14v13. 15v2. 16v5. 18v24. and 19v2,10.** Most of Christ's apostles died a martyr's death, and He promised them that they would sit on thrones and judge the twelve tribes of Israel. **Lk.22v28-30**. However, one, Judas, lost not only this promise, but his soul as well, all the promises of God have a definite conditional "if" attached to them. God desires to save all mankind, but He cannot save those who will not fulfil His conditions. **2Pet.3v9. Mt.23v37-39**. God wanted all the Israelites who left Egypt to enter Canaan, but of those over twenty **1Cor.15v2. 2Cor.6v1. Gal.5v18. 2Tim.2v12. Heb.3v6,14,15. 6v9-12. 10v32-36. 12v7,15.** years of age, only Caleb and Joshua received the promise. **Ex.15v13-17**. God wants all Christians to rule with Christ, but we can fall short of the grace of God and fail to receive this promise.

In **1Cor.6v2,3.**, Paul writes that the saints will judge the world and angels, however, **Rev.2v26,27. and 3v21.**, inform us that it is the overcoming Christian who will have the privilege of reigning with Christ. In **Rev.20v4**. we see the saints who suffered at the hands of Antichrist are included in the reigning saints, they suffered for Christ and so they reign with Him. **2Tim.2v12. 3v12. Rom.8v17. 1Pet.3v14**. The grim past seems so trivial and light compared with the glory that it is now revealed in them. **2Cor.4v17. Rom.8v18. 1Pet.4v13. 5v1**. Here the false standards and riches of earth are gone for ever, and they that loved them with them. Here we see the true riches that will never end, and see how abundantly faith and faithfulness are rewarded by our heavenly Father. These saints are said to be "blessed and holy," "makarios kai hagios," here "hagios" is added to the usual "makarios". This is the fifth of seven beatitudes in Revelation, **Rev.1v3. 14v13. 16v15. 19v9. 20v6. 22v7,14.**

2. Are all the saints raised from the dead at the first resurrection?

Some say that **Rev.20v6.**, teaches that only the most holy Christians are going to be raised from the dead at the first resurrection, and that other Christians who have not reached the same standard of holiness will have to wait another 1,000 years for their resurrection. This doctrine is shown to be incorrect by the following facts.

a. All believers, including the Corinthians, are called saints (“holy ones”), because of their faith in and love for, Jesus. 1Cor.1v2. 2Cor.1v1. Eph.1v1. Phil.1v1. Col.1v2. Old Testament believers are also called saints. The word for holy in **Rev.20v6.**, is “hagios,” which signifies being separated from common usage, and being devoted, dedicated and consecrated to God. The fact that a person believes in Jesus separates them from the world to God, and this will, or should, result in a life of increasing devotion to God, and purity of life. All believers are holy in the sense that they love, and are devoted to Jesus.

b. The Scriptures state that all believers will be resurrected on the last day, at the last trumpet. Jn.6v39,40,44,54. 11v24. 12v28. 1Cor.15v51-53. Paul tells us that we all must appear at the judgement seat of Christ, and so we should labour to make our lives acceptable to Christ, and so receive a reward. **2Cor.5v1-12. In 1Cor.3v10-15.**, Paul states that it is possible for us to have no real works of any value to offer Christ, and as a result to be saved by the narrowest means, as though we were snatched from the flames. The faith that we have is very precious to God, but we need to add other Christian virtues to our faith, if we are to have an abundant entrance into the kingdom of God. **2Pet.2v4-12. 1Pet.1v3-9. 1Jn.2v28. 2Jn.v8.**

c. What is the standing of the people in Mt.22v11-14. 25v24-30. 7v15-23. 24v48-51. and Lk.12v45-48.? The words “I never knew you,” and “cut him in sunder, and appoint his portion with the hypocrites and unbelievers,” demand thoughtful consideration. Without doubt, **Mt.7v15-23.**, is a warning against false prophets, but like other Scriptures it could speak of apostate Christians. **See Ezek.18v24.. In Lk.12v36,37,45-48.**, there are four kinds of people, the watchful Christian, v36,37.; the apostate Christian, v45,46.; the wilfully disobedient Christian, v47.; and the Christian who does not do God’s will, but who has limited light, v48. God takes into account the light that a person has received. God makes a definite distinction between Christians who are ignorant, disobedient, or backslidden, and apostate Christians who have denied the faith. **Jude.v4.**

3. Jesus reigns as King and Messiah from Jerusalem in the Millennium.

Jesus reigns from Jerusalem, and it becomes the centre of the world, and the blessing God wanted it to be. The faithful Old Testament saints enter into their inheritance at the first resurrection, at the start of the Millennium. **Ezek.37v11-14.** Some of these saints looked for a heavenly city, but in the main, we can say that the Israelites receive an earthly inheritance, and the Church receives a heavenly inheritance. The Old Testament prophets looked forward to the Millennium with great joy and they dwell at great length on the glory of that kingdom. Our present age of grace differs greatly from the Millennial age. In this age God usually postpones judgement on sin until the day of judgement, whereas during the Millennium people who attempt to sin and injure others, will be immediately executed. Christ and His brethren will rule with both great love and a rod of iron, and their fair and stern justice will nip evil in the bud. **Ps.2v6-9. Zech.14v16-19. 13v3. Rev.2v26,27.** This is kind of rule is absolutely necessary, for many people are allowed into the Millennium, who have not had a Christian experience. They are the sheep of **Mt.25v31-45.**, the members of the Gentile nations who helped Christians in the dark days of the great tribulation, when it was extremely dangerous to do so. Their aid and attitude to “the least of these my brethren,” that is, to Christians, is taken as their attitude to Christ, so they are allowed into the Millennial kingdom on probation. **Mt.25v40.** So many, who have not had a deep change of heart, are allowed into the Millennial kingdom. Some of these people, or some of their children, hate the enforced morality of the Millennium, even though it produces a wonderfully blessed, prosperous and happy earth. These evil people suppress their anger at being made to live righteous lives, because of fear of the consequences, because anyone who practises evil is immediately killed, and so many fear to sin, even though they are wicked at heart. **Is.65v20. Zech.13v2,3.**

During the Millennium, therefore, many act and look much better than they really are. The sons of God have revealed to them all crimes, even while they are being conceived in the minds of the potential criminals, and so with such a perfect police force no one can escape from being caught in the act of crime. Righteousness is also enforced at a home level, no ill treatment of wives and children will be tolerated. God actively and vigorously defends the innocent against the bully and merciless. God’s intervention against wickedness will be an established fact, and so the wicked will be afraid to sin, and will feel compelled to live holy lives for centuries, for they know that if they try to injure anyone they will be executed. **Is.65v20. Ps.146v6-10.** Longevity of life is restored, and people who are 100 years old are looked upon as children. On judgement day every mouth will be stopped. **Rom.3v19.** God imprisons any evil angels that would corrupt mankind. Even God cannot force the wicked to be pure, or inspire them to righteousness by giving them a perfect environment, and everything that their heart desires.

4. God uses Satan to expose the hearts of the nations, Satan's final destruction.

At the end of the Millennium God allows Satan to come “out of his prison,” the abyss of **Rev.20v2,3.**, in order to expose the evil in people’s hearts, and to separate the righteous from the wicked. Satan goes to those who have resented being forced to live outwardly righteous lives, and deceives them into thinking that it is safe to express their wickedness and hatred of God. Centuries of suppressed resentment and anger burst out, and they gather together and encircle “the beloved city” of God, to destroy it and kill its godly inhabitants; then fire from heaven

devours these evil people, and they and Satan go into eternal confinement. This is the final conflict with Satan and evil. God allows Satan temporary freedom in order to winnow the wheat from the chaff, after this rebellion he is put into the lake of fire after, as no further use can be made of his wickedness.

Satan does not repent of his evil, or ask for mercy after being imprisoned in the Abyss for 1,000 years; for immediately after his release, he leads a rebellion against God. Confinement in the Abyss, and the prospect of being in Hell for ever, only make the wicked more determined to sin, and fills them with an eternal hatred of God and righteousness. Like all unreconcilables, they refuse to accept the mercy of God through repentance and faith. In **Rom.2v9.**, "Tribulation and anguish," is "thlipsis kai stenochoria," the noun "thlipsis," pressure, is from the verb "thlibo," to crush, press, as a person in a crowd. The noun "stenochoria," is from "stenos," narrow, and "chora," space, so **Rom.2v9.** means, "pressure and confined space." This text tells us that God limits the actions of the wicked by confining them in Hell, they will no longer be free to corrupt or injure anyone.

God's wisdom is unsearchable, He is going to stop every criticism of Him, by proving by history, that however men and angels are ruled, happiness is impossible unless everybody lives in harmony and love together. **Rom.3v19.** God will prove by a complete record of the histories of men and angels, that love must be the motivating principle of community life, or happiness becomes impossible. God will prove that He has done His utmost to save all, and that any failure arises out of the unrepentant wickedness of those who are lost. In the Millennium God tries to force men to live righteous lives by His rule with a rod of iron, but it is all to no avail, even His loving and righteous rule fails to win a "number as the sand of the sea."

All the ages, from the creation of the angels to the great white throne, have been what we might call probationary and preparatory ages, for the ages of ages. These ages have been the testing ground for angels and men. God has to make sure that there will be no failures in the eternal kingdom, so, "Nothing that defiles will enter," into that kingdom, only those who love God and righteousness, and hate evil will be allowed in. **Rev.21v27.** Even as the wicked have made their final and irrevocable choice for sin, those who enter the eternal kingdom of God will have made their final and irrevocable choice for God and righteousness. Communication in the eternal kingdom of God will be on the level of interchange of thought, and so it would be impossible to live happily with people who were all the time thinking how they could kill you. It is impossible for the righteous and wicked to continue to live together permanently, rebellion breaks out in the end, just as it did in Heaven when Satan and his angels rejected and opposed God's way of love. You can only live happily with people who you can unreservedly trust.

5. Gog and Magog.

The use of the words Gog and Magog in **Rev.20v8.**, show that there is some connection with **Ezek.38 and 39.** Certainly some of that prophecy cannot refer to the great tribulation, but it appears in some places to have a double fulfilment. **Ezek.38v8,11,14. 39v9-15.** It is possible that the nations that were involved in the destruction of Jerusalem at the end of the great tribulation, and led in the persecution of the people of God, will lead in the rebellion against the beloved Millennial city of Jerusalem. Gog and Magog are mentioned in **Gen.10v2. 1Chron.1v5. 5v4. Ezek.38 and 39.** It is very doubtful if there is any connection between Rosh and Russia, Meshech and Moscow, Tubal and Tobolsk, and Gomer and Germany. The connection seems to be based on similarity of sound. **G.H. Lang makes an interesting examination of this in his "Histories and Prophecies of Daniel," page 201 to 218.** We will just quote two sentences. "In Ezekiel's day the tribes named were in and around Armenia and Asia Minor, and there seems no evidence that they became the ancestors of the Russians or Germans. The "utmost parts of the north," known to the dwellers in the Middle East, were Armenia and the Caucasus."

10. THE SECOND RESURRECTION AND THE LAST JUDGEMENT. Rev.20v11-15.

This resurrection is said to be, "the resurrection of damnation," the word for "damnation" is "krisis," which means a separating, selection, decision or judgement, and it is used to speak of accusation, condemnation, damnation and judgement. **Jn.5v29.** There are two things decided at this resurrection and judgement. Can a person be allowed into God's kingdom? And if their name is written in the book of life, and they are saved, what place can they have in God's kingdom? This has been called "The Great Assize," and all the courts of men pale into insignificance in comparison with the majesty of this court. We read that Jesus is now "sat down on the right hand of the Majesty on high." **Heb.1v3. 8v1.** The Father and Son also rule together as one in the eternal kingdom, it is the throne of God and of the Lamb. **Rev.22v1,3-5. 3v21. 5v6. 7v17. Jn.5v22.** The judgement thrones of Pharaohs, Caesars, Kings and Emperors, are nothing compared with the throne of God, indeed, they will be there to be judged by the Almighty, and with a justice and righteousness infinitely superior to their own.

The people come up for judgement before "A Great White Throne," here "megan," great, is added to the throne mentioned in **Rev.4v4. and 20v4.**, probably to emphasise the absolute purity and justice of this supreme court of Heaven and its judge. This judgement is mentioned in a striking manner in **Dan.7v9-14.** See **Ps.97v1-6. Rom.14v10-12. 2Co 5v10.** The awesome majesty of God is such that we read that the earth and the heaven flee away from His face. Nothing could be more awe-inspiring than the scenes of this great day of judgement, God's justice makes demons tremble in fear. **James.2v19.**

THE BOOK OF WORKS. Rev.20v12,13. See Job.13v26. 19v23. Ps.56v8. Is.65v6. Dan.7v10. Mal.3v16.

There is a complete record of everyone's life in these books of works. In the Scriptures God has recorded the

sins of His saints, even after they have repented of them, but the glorious thing is, they are no longer held against them, because of the blood of Christ. God has got to have an open judgement, so that justice may be seen to be done by all. On this great day the facts will be disclosed to show just what a person is like, for what you do shows what you are like, what you love shows where your treasure is. We are saved by grace, but judged according to our works. **Rev.22v12.** Every sin, every secret thought, every word and action, good or bad are recorded, and judged accordingly. **Mt.12v36,37. Rom.2v16. Lk.12v2. Jn.12v48.** God will disclose all His dealings with His creation, the revelation of His amazing grace and untold millions of strivings and pleadings with men and angels. Perfect justice will be done, and seen to be done. Let us prepare for this great day. **1Cor.3v13.** "And the quality of each person's work will be seen when the Day of Christ exposes it. For on that Day fire will reveal everyone's work; the fire will test it and show its real quality." **GNT**

God has kept a complete record of the lives of every human being in the books of works. Men are going to be judged and sentenced upon written and video evidence. We are saved by grace, but the final test is the fruit of the tree. **Mt.7v16-20. 10v41,42. Jn.15v1-6.** "God is no respecter of persons," all men, both saved and unsaved, will be judged according to their works and deeds. **Acts.10v34,35. Mt.16v27. Rom.2v1-12. 14v10-12. 1Cor.3v10-16. 2Cor.5v8-11. 1Pet.1v17. Rev.2v23. 22v12.** Those who fail the test of lives lived in love are cast into the lake of fire with the Antichrist, the False prophet, and Satan and his angels. **1Jn.3v14,15. 4v7,8. Rev.19v10. 20v10.** Death, "the last enemy," and Hades are cast into the lake of fire, they have no more terrors for the inhabitants of God's kingdom, death has been destroyed by God. **Rev.21v4. 1Cor.15v26,54-58. Hos.13v14.** The second death is identified with the lake of fire. **Rev.21v8. 2v11. 20v6.**

THE BOOK OF LIFE. Rev.20v12,15.

The book of life, "te biblo tes zoes," has already been mentioned in **Rev.3v5. 13v8. 17v8.**, and Jesus refers to it in **Lk.10v20.**, when He told the 70 evangelists to rejoice because their names were "written in Heaven," and Paul in **Heb.12v23.**, speaks of "the church of the first born enrolled in Heaven." Some say that the book of life contains the names of those who live upon the new earth, whereas the Lamb's book of life contains the names of those who will live in Heaven, however, there does not seem to be any Scriptural evidence for this. It is true that some will have an earthly inheritance while others will have a heavenly inheritance. It is also true that a name can be blotted out of the book of life through sin and apostasy, we need to remember the words of John Bunyan, "there is a way to hell, even from the gates of the eternal city." **Lk.10v20. Ezek.18v24. Rev.3v5. 2Pet.2v1,19-21.** The following references will be found a help in considering the book of life. **Exod.32v32,33. Ps.69v28. 87v6. 139v16. Jer.17v13. Dan.12v1. Lk.10v20. Phil.4v3. Rev.3v5. 13v8. 17v8. 20v12,15. 21v27. 22v19.**

HADES AND HELL.

The Greek "Hades," or the Hebrew "Sheol," is the place where both Old Testament sinners and saints went to on their death, and indeed, the sinner still goes there. This is not a enjoyable place, so the Old Testament saints spent all their lives in fear of death. **1Sam.2v9. Ps.31v17. Eccles.12v7. Job.10v21,22. 19v25-27. Lk.16v22,23. Heb.2v15.** When Jesus came, the whole position was changed, He brought life and immortality to life through the Gospel, and said that believers in Him would never die, and the gates of Hades would not prevail against the Church. **2Tim.1v10. Jn.11v21-26. Mt.16v18.**

Christians lose their body at death, but unlike the Old Testament saints, they keep their spirit. **Eccl.12v7. Jn.11v25,26.** At death we go into bliss of Heaven, we lose our body, but our souls and spirits, "are present with the Lord," our bodies being later raised at the resurrection. **Jn.6v39,40,44,50-54. Lk.23v43. Acts.7v55-60. Phil.1v21-23. 3v20,21. Heb.12v22-24. Rev.6v9-11. 14v13. 16v7. In Eph.4v8.**, Paul rejoices in one of Christ's greatest victories, the release of the Old Testament saints from Hades after His death and resurrection. **See Mt.27v50-54.** Jesus has the keys of death and Hades, so He released from captivity those who He had died to save. **Rev.1v18. In Eph.4v8.**, "He led a multitude of captives," Paul is speaking of the triumphal procession of Jesus and his Old Testament saints from Hades to Heaven.

Every sinner that dies goes to Hades, the temporary abode of the dead, to await resurrection and judgement at the Great White Throne. Those who teach that the wicked now go to the lake of fire at death, are quite wrong, no one has as yet gone to Gehenna, the final abode of the wicked. Antichrist and his followers will be the first people who will be cast into the lake of fire, at the return of Jesus. **Mt.25v31,41. Rev.14v10,11. 19v20.** Those in Gehenna have determined to sin eternally, so their confinement has eternal consequences. **Rev.14v9-13.**

In the first Christian literature outside of the New Testament, from the death of John onwards, we find a prominent place given to the Lord's visit to Hades. Irenaeus of Lyons in France, a disciple of Polycarp the disciple of John, **Clement of Alexander, Origen, Tertullian, and Cyril of Jerusalem, Athanasius, and others, believed that Christ preached the Gospel to the prisoners in Hades, and those who received His words had remission of sins.** Even Augustine accepted and believed this in the earlier part of his ministry. The infidel Celsus was speaking with Origen and ridiculed this widespread belief of the Church, he said, "I suppose Christ, when He failed to persuade the living, went down to Hades to persuade those who live there?" Origen answered him, "Whether it please Celsus or no, we of the Church assert that the soul of our Lord, stripped of its body, did there hold converse with other souls, that were in like manner stripped, that He might there convert those who were capable of instruction, or were otherwise in ways known to Him fit for it." **Origen c. Celsum, 2.43.**

THE SECOND DEATH. Rev.20v14. 2v11.

The Scriptures call the casting into the lake of fire, "the second death," because the wicked who are raised from the dead at the second resurrection, will die and lose their body for the second time, when they are put in the lake of fire. The first death of a person is the result of Adam's sin, which deprived mankind of the tree of life, the second death is the result of a person's own unrepentant sin. The bodies of the wicked are not gradually roasted and tortured by the flame, they are killed in a twinkling of an eye. This fire must be quite different from an earthly kind of fire, for it was prepared for the Devil and his angels, and it will destroy spiritual bodies as well as human bodies. Mt.25v41. It must be remembered that since people have lost their bodies in Hell, they will not have the physical desire for food and drink, and the other requirements of the body, though they will still desire these experiences and their other evil desires.

N.B. The second death does not imply annihilation of the soul.

The second death does not imply extinction of being any more than the first death does. Death is the separation of the soul from the body and spirit. The Greek words "apollumi" and "apoleia," which are translated as destroy, destruction, perdition, perish, waste, and lose, do not necessarily mean that the substance of the thing, or the person, is disintegrated into nothingness, but that they are of no more value for their original design or purpose. It can speak of ruin as well as destruction; and loss, not of being, but of well-being. **This is made clear by its use, it is used to speak of broken wineskins, Mt.9v17. Lk.5v37.; the waste of ointment, Mt.26v8. Mk.14v4.; of money, Acts.8v20.; of lost sheep, Lk.15v4,6.; the lost son, Lk.15v24.; perishing food, Jn.6v27.; even of gold, 1Pet.1v7.; and of persons, showing their spiritual ruin and destruction. Mt.7v13. 10v28. Lk.13v3,5. Jn.3v16. 10v28. 17v12. Rom.2v12. 1Cor.15v18. 2Cor.2v15. 4v3. 2Thes.2v3,10. James.4v12.**

Putting people in the lake of fire certainly does not immediately annihilate a soul or spirit, for the False Prophet and the Beast are still in the lake of fire 1,000 years after they are first put in. **Rev.19v3,20. 20v10. 14v10.** The words in **Rev.20v10.**, "they shall be tested ("basanizo") day and night for ever and ever," imply not only existence, but consciousness as well.

Jesus uses "Gehenna" to describe the lake of fire, it is derived from a place in the valley of Hinnom, where rubbish, and the dead bodies of animals and criminals were burned. Christ looks upon Hell as the place where polluted souls and spirits are confined, and their bodies are taken away from them, in order to preserve the happiness of all the redeemed creation. **"Gehenna" occurs in Mt.5v22,29,30. 10v28. 18v9. 23v15,33. Lk.12v5. Mk.9v43,45,47. and James.3v6.. See Dan.7v11.** God's judgement on the unrepentant wicked is not strange, unreasonable, or mysterious, it is common sense, and good law.

N.B. The words "for ever and ever," are a translation of a Greek phrase that is also used to speak of the life of Christ and the throne of God. **Ps.45v6. with Heb.1v8.** So Hell, it seems, endures as long as the throne of God. Traditionalists state that God will sustain the soul of the wicked for ever in Hell, the Conditional Immortality viewpoint states that God will after a period of time allow those in Hell to cease to exist. Both viewpoints have been believed by good and godly Christians.

In Rev.21v3-8. God reveals the awe-inspiring contrast between the characters and end of the righteous, and the characters and end of the wicked. God reveals eight evil attributes of character that send people to Hell.

1. "The fearful." The adjective "deilos," the cowardly, it only occurs in the New Testament here in **Rev.21v8., Mt.8v26., and Mk.4v40.** Fear destroys faith, and lack of courage in following the truth destroys character, and results in people going to Hell.

2. "Unbelieving." "Apistois," means without faith, untrustworthy. This is in sharp contrast with the supreme victorious faith of Jesus, "the Pioneer, "ton archegon," and Perfecter, "teleiotes," of faith," **Heb.12v2.** Unbelief is often produced by cowardice. The cowardly and unbelieving head the list of the lost, these are those who don't want faith because of its consequences. Christians do not have this spirit of fear given to them, **2Tim.1v7.,** some naturally timid Christians have shown great courage under vicious persecution.

3. "Abominable." Is "ebdelugmenois," the perfect passive participle of "bdelusso", only here and **Rom.2v22.,** in the New Testament. The perfect shows a permanent state of loathsome and foul evil. **Rev.21v27. Titus.1v16.**

4. "Murderers." "Phoneusin." **Mk.7v21. Rom.1v29. Rev.9v21.**

5. "Fornicators." "Pornois," this refers to all kinds of immorality, sexual impurity and perversion, a common evil. Worldlings treat the God's warnings against immorality with derision, but it ruins their personality, and sends them to Hell. **1Cor.6v9-11.**

6. "Sorcerers." "Pharmakois," in the New Testament. only here and **Rev.22v15.,** it speaks of idolatry and magic, and the use of drugs in occult practices. **Rev.9v21.** Please note, sorcery is included among the soul-damning sins of murder, sexual impurity, idolatry, lying and unbelief.

7. "Idolaters." "Eidololatrais." Idolatry has always had a powerful grip on men's lives. This is because idolatry and other occult practices, have always included gross sensuality and immorality. **1Cor.5v9-11. 10v7. Eph.5v5. Rev.22v15.**

8. "All liars." "Pasi tois pseudesin," this is repeated in **Rev.22v15. See Rev.2v2. 3v9. 14v5. 21v8,27. 22v15.**

Nothing that defiles will enter and spoil the happiness of Heaven, those who work abomination and make lies will be in Hell, there will be no accursed thing to spoil the happiness of Heaven. **Rev.21v8,26,27. 22v3.** The Greek for "curse" in **Rev.22v3.** is "katathema," which means, "accursed thing."

3. THE ETERNAL KINGDOM OF GOD AND THE AGES OF AGES. Rev.21v1 - 22v21.

1. The superiority, beauty and freshness of the new creation over the old creation.

a. The creation is new and better, and filled with love. "All things new." Rev.21v5.

The word "kainen," "new," which is used in, "a new Heaven and new earth," "the holy city, new Jerusalem," and "all things new," is used in the same sense that it is used to describe the "new covenant," "diathekon kainen," in **Heb.8v6,13. 9v15. and 12v24.** "Kainen," speaks of something which is not only new, but also something which is fresh, and better. The first Heaven and the first earth are said to have "passed away," "apelthan," the aorist active indicative of "apechomai," to go away, to pass away, to depart; the remaking of the new Heaven and earth could be either by renovation, or recreation, or by both.

The new Jerusalem becomes in truth the Holy City, a name which the old earthly Jerusalem, often did not deserve. **Mt.4v5. 27v53. Gal.4v25,26.** The eternal beauty of compassionate love, which is the nature of true holiness, is manifested in full in this holy city of God. The atmosphere of this city is pure and perfect love and fellowship. Anyone that would defile and pollute God's Holy City, and beautiful kingdom, will be excluded from it. **Rev.21v22-27.** This heavenly Jerusalem is our real home. **Heb.2v22-24.** It is the abode of the bride of Christ.. **Rev.3v12. 21v10.** We read in **Rev.19v7.**, that the bride had prepared and made herself ready, and in **Rev.21v2.**, that the city, where the bride will live, had been prepared, "as a bride for her husband." This is the fulfilment of our Lord's words in **Jn.14v2.**, "I go to prepare a place for you." However, this does not just speak of the place where we will live, it speaks even more of how the hearts of the heavenly citizens are being prepared for us.

In **Rev.21v5.**, God the Father addresses, not just John, but the entire kingdoms of the blessed in earth and Heaven, "Behold, I make all things new," "Idou kaina poio panta." In **Is.65v17.**, we read that there is a recreation of the earth and Heaven at Christ's second coming; here 1000 years later, God again recreates the earth and Heaven. **Is.66v22. Ps.102v25-27.** John is instructed to write ("grapson" as in **Rev.1v11. 2v1,8,12,18. 3v1,7,14. 14v13.**), for these words are "true and faithful," "alethinoi kai pistoi." Both adjectives are repeated in **Rev.22v6.** in the reversed order, "faithful and true," "pistoi kai alethinoi," and both adjectives are used to describe Jesus in **Rev.3v14. and 19v11.** These prophecies are totally reliable and genuine, they are not fantasies. The glory and beauty of the kingdom of the King of love staggers the mind and defies the imagination. In God's wonderful kingdom of love, there will be continual variety, progression, and development, and through God's grace we will for ever enjoy a life of glorious fellowship and service. The glory of God's kingdom in the ages of ages, is at present, quite beyond our comprehension, but if our present veiled experience of God's kingdom is so glorious, what must the experience of that kingdom be like? There is no end to the riches of His grace, the greatness of His mind, and His wonderful plans for us.

GEHENNA AND THE LAKE OF FIRE.

The name "Gehenna" is derived from a place in the valley of Hinnom where refuse and the dead bodies of animals and criminals were burned. Jesus uses the word "Gehenna" to describe the place to which evil souls and spirits will be sent, who are too dangerous be allowed to live and roam free, because they are given over to unrestrained selfishness and evil. They see and hate God and righteousness, and are sadists who only find pleasure by causing suffering and pain. **Jn.15v22-25. 1Pet.5v8.** No one has, as yet, been cast into the lake of fire, Antichrist and his followers are the first people to be cast into Hell, and this occurs at Christ's second coming. **In the New Testament "Gehenna" is used 12 times. Mt.5v22,29,30. 10v9. 23v15,33. Mk.9v43,45,47. Lk.12v5. James.3v6. It is the lake of fire. Rev.19v20. 20v10-15. 21v8. Fire is associated with judgement on the wicked in many places. Lk.16v24. Mt.7v19. 13v40,42,50. 18v8. 25v41. Mk.9v44,46,48. Is.30v33. Jn.15v6. 2Thes.1v8. Heb.10v27. Jude.v7. Rev.14v10. Deut.32v21,22.** These Scriptures should be treated with the utmost gravity, it is no wonder that Paul said "work out your salvation with fear and trembling." **Phil.2v12.** Hell was prepared for Satan and his angels, it destroys angelic as well as human bodies. **Mt.25v41.** It is called "the second death," because for the second time the bodies of the wicked are taken from them and are destroyed in the lake of fire. **Rev.2v11. 20v14.**

In **Lk.16v14,19-31.**, Jesus warned the covetous Pharisees with two very striking metaphors, unquenchable flame and unquenchable thirst, that the consequences of their greed, would be confinement in Hades, and a fearful anticipation of judgement to come. **Heb.10v27. There are flames in "Gehenna," "the Lake of fire," but no flames in Hades, the Bible states it is a dark prison, where the wicked are "reserved in everlasting chains under darkness unto the judgement of the great day."** **Jude.v6,13. 2Pet.2v17. 1Sam.2v9.** Christ's parable reveals how fearful and mentally painful confinement in Hades can be if you have lived a selfish evil life. All who are in "Hades" will come out for the Great White Throne judgement, but no one is

said to come out of "Gehenna." **Rev.20v11-15.** "Hades" is the temporary abode of the dead, "Gehenna" is the God's prison for unrepentant evil people and unclean angels. We read in **Rev.20v14.**, that "Hades" is cast into "Gehenna," the lake of fire, after the Great White Throne judgement.

The feet of Asaph nearly slipped when he was overwhelmed with numerous difficulties and trials, and he compared his situation with the prosperity of the wicked. They arrogantly rejected God, and mockingly cried, "How doth God know? **Ps.73v11.** And is there knowledge in the Most High?" Then Asaph saw their end. **Psalms.73v1-3,16-18.** The righteous have often cried out in great distress, "Yahweh, how long shall the wicked triumph?" **Ps.94v3.** Our Lord gives the answer, He said, "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." Mt.16v27. When Jesus returns He "will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts." **1Cor.4v5. Eccles.12v13,14. In Rom.2v5,6.**, we again read of the day of wrath and the revelation of the righteous judgement of God, "who will render to everyone according to their works." See **Rom.1v18-22.**

God longs to save people, He has no pleasure in the death of the wicked. Ezek.18v,23,32. 33v11. Lk.15v20-32.

Jesus extolled the longsuffering kindness and mercy of God. He said in **Luke. 6v35,36.** "But love your enemies, do good to them, and lend to them without expecting to get anything back; and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and evil. v36. Therefore be merciful, just as your Father is merciful." Jesus repeats this thought in **Mt.5v44,45.**, "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, v45. that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust." In **Acts.14v15-17.**, Paul states how good God had been to Heathen idol worshippers.

Divine anger is mixed with grief. Mk.3v1-7. Mt.9v9-15.

Papias informs us that Mark's Gospel is Peter's recollections of Christ's ministry. In **Mk.3v5.**, Peter vividly retells how Jesus "looked round about" on the hypocritical Pharisees, "with anger," "orge". See **Lk.6v10. Mk.3v5,34. 5v38. 10v23. 11v11.** There was murder in their hearts towards Him, and it was truly there, for after this miracle they went out and plotted together with their hated enemies, the Herodians, how they might destroy, "apolesosin," that is, kill Jesus. **Mt.12v14. Mk.3v6. Lk.6v11.** Jesus was angry at their ruthless hardness of heart that denied mercy and healing for the sick and needy. However, our Lord's anger was mixed with grief at the Pharisees hardness of heart. "Grieved is "sullupoumenos," the present middle participle of "sullupeo," 4818, from "sun," with, and "lupeo," to make sorrowful, to cause grief, in the passive voice, "to be grieved together with," or "to sorrow on account of someone." That the anger of Jesus was momentary is shown by the use of the aorist participle "orges," His continuous state of grief and heart-pain over the hardness of heart of the Pharisees is revealed by the use of the present participle "sullupoumenos." They seared their consciences and hardened their hearts and always resisted God and His truth. **Acts.7v51-60.** Their impurity, false traditions, pride, prejudice, and bigotry had imprisoned them in a fortress of lies, from which even God's mighty works and truth could not release them.

When Jesus wept over Jerusalem in **Lk.19v41-44.**, He was deeply grieved and broken-hearted over the hardness of heart, self-injury and spiritual suicide of the Israel's religious leaders, who criticised His healing of the man with the withered arm on the Sabbath day. "Hardness," is the noun "porosis;" 4457, from "poros," a kind of marble, or a callus on hardened hands or feet, or the callus that forms to heal broken bones. "Porosis," describes a dulled spiritual perception, and hardening of the heart, it occurs in **Mk.3v5. Rom.11v25. and Eph.4v18.** The verb "poroo," 4455, to petrify, to make hard, to thicken the skin, to become dull of understanding, **it describes the apostles in Mk.6v52. and 8v17., and the Israelites in Jn.12v40. Rom.11v7. and 2Cor.3v14.**

The noun "sklerotes" 4643, speaks of the hardness of heart of the wicked in **Rom.2v5. N.B. v1-16.** The verb "skleruno" 4645, means "to make dry or hard;" it is used of Pharaoh's heart being hardened by God in **Rom.9v17,18.**, after Pharaoh had implacably hardened his heart and rejected God's signs and wonders. God hardened Pharaoh's heart by allowing Satan to do the miraculous, and by God in His mercy repeatedly lifting the plagues. **Ex.7v13,22. 8v19,32. 9v7,12.** We read in **Acts.19v8,9.**, that Gospel truth can harden people's hearts. In **Heb.3v8,13,15. 4v7.**, Paul warns us not to harden our hearts.

There is coming a time in world history when God's amazing longsuffering and mercy are going to be replaced by fiery "thumos" anger. However, we read in **Is.28v21.**, that God's great angry "thumos" judgements at Christ's return, are God's strange {"zuwr," to be strange} work, and His strange {"nokriy," foreign, alien} act. Such judgements are difficult and foreign acts to a God of love. God longs to embrace sinners, not judge and condemn them, as Jesus made clear in **Lk.15v20.**, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." In **1Tim.2v3,4.**, Paul proclaims that, "God our Saviour, -- desires all men to be saved and to come to the knowledge of the truth." And again, in **2Pet.3v9.**, Peter declares, "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." However, the unrestrained murder of untold millions of people, including Christians, and the genocide of nations and peoples, brings forth the great day of God's "thumos" wrath.

"Thumos" 2372, "wrath" is different from "orge" anger, in that "thumos" anger is an outburst of wrath arising from inward fury, while "orge" speaks of a more lasting condition of mind. "Orge" does not manifest the sudden outburst of emotion of "thumos," however, it is more lasting in its effect. "Thumos" reveals and expresses the inward powerful feelings of anger, "orge" speaks of a more brooding anger, the anger of a judge weighing up the justice of a situation. "Thumos" anger usually quickly blazes up and quickly subsides, it is an outburst of wrath.

"Thumos" occurs 18 times in the N.T., ten of these are in the Apocalypse, and seven of them refer to God's wrath.

In **Rom.2v8.**, it should read "orge kai thumos," "anger and wrath," and reveals God's anger and wrath against evil. The word "thumos" is used in a bad sense in the following Scriptures, in **Lk.4v28.** the blazing anger against Jesus after His sermon at Nazareth. In **Acts.19v28.** the outburst of wrath by the Ephesians. We read in **Gal.5v20.**, that the "thumos" work of the flesh must be eradicated from the Church. See also "wraths" in **2Cor.12v20.; Eph.4v31. Col.3v8.** In **Heb.11v27.**, we read of the wrath of Pharaoh, and in **Rev.12v12.** of Satan's great wrath, "thumon megan," because he knows that he has only a small amount of time before he is cast into the lake of fire. In **Gal 5:20**, "thumos" follows the word "jealousies," because when jealousies are allowed to smoulder in the heart they often burst out into wrath.

"Thumos" describes God's great outburst of wrath on the wicked at Christ's second coming in Rev.14v8,10,19. 15v1,7. 16v1,19. 18v3. 19v15. "Thumos" and "orge" are coupled in two places in Revelation, **Rev.16v19.**, "Babylon the great was remembered before God, to give to her the cup of the wine of the wrath of His anger," "tou oinou tou thumou tes orges autou." **We also read in Rev.19v15.**, "He doth tread the press of the wine of the wrath and the anger of God the Omnipotent," "thumou tes orges tou Theou tou Pantokratoros."

On that great day of God's wrath the words of Isa.42v14-16., will be fulfilled. "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. 15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. 16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." **KJV.**

Paul also gives a stunning picture of the great day of Christ's "thumos" anger in 2Thes.1v3-10. "We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. 4 Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring. 5 This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering - 6 since indeed God deems it just to repay with affliction those who afflict you, 7 **and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, 8 inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus.** 9 They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might, 10 **when he comes on that day to be glorified in his saints,** and to be marvelled at in all who have believed, because our testimony to you was believed." **RSV.**

Note the day when Christians are granted rest, is the day when Jesus inflicts judgement on the wicked.

The Cross of Jesus emphasises both the justice and love of God, and the nature and end of sin.

Jesus not only died to obtain forgiveness for us, and reveal to us His wonderful love, He also died to show that God is absolutely just and will uphold the law, and that only by Jesus paying the penalty of our sin could there be any hope of forgiveness. In **Rom.3v26,31.**, we read that the Cross of Jesus establishes the Law, and enables God to be just and yet forgive the repentant sinner. However, it also warns us that God cannot forgive the unrepentant sinner. God sends people to Hell because they are determined to sin forever. God is perfect in His love, meekness, and gentleness, He is a perfect gentleman, but He is also the perfect judge and custodian of the happiness of His creation.

Most people do not realise that habitual sin can harden and eternally set the will in evil, and many think that the doctrine of confinement in Hell is strange, evil and cruel, and cannot be true of a God of love. However, if you asked these same people if it was strange, evil and cruel to imprison unrepentant hardened criminals and murderers, they would say, "Certainly not, it is the only way to preserve society." Hell is the only possible end for those who have determined to sin eternally. Hell is not an act of cruelty by God, it is a place where cruel, hate-filled, evil people are confined to preserve the happiness of others. For a time God has allowed the wicked to make the world a misery, and this has made it obvious to all that the wicked must be put in Hell before there can be any hope of security and happiness.

Jesus said that those who reject Him, and see and hate both Him and His Father, have decided to sin forever, and would be eternally selfish and wicked if they had the opportunity. **Mk.3v28-30. Jn.15v22-27.** If an earthly

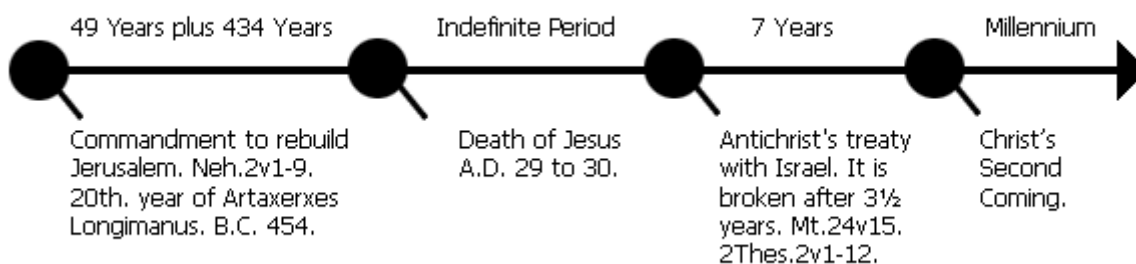
judge were to let off unrepentant hardened criminals and murderers, because he said that he loved them, society would be enraged and they would say that the judge was unjust and wicked; yet how many think that a God of love must let off those who have rejected His salvation and are determined to sin for ever, regardless of how it would effect society. People forget that love is a desire for the well-being and happiness of others, therefore, a just God of love must preserve the happiness of His subjects by removing from society those who would forever destroy any hope of happiness.

Jesus not only died to obtain forgiveness for us, and reveal to us His wonderful love, He also died to show that God is absolutely just and will uphold the law, and that only by Jesus paying the penalty of our sin could there be any hope of forgiveness. The Cross of Christ establishes the Law, and enables God to be just and yet forgive the repentant sinner. **Rom.3v26,31.**, However, it warns us that God cannot forgive the unrepentant sinner. God sends people to Hell because they are determined to sin forever. God is perfect in His love, meekness, and gentleness, He is a perfect gentleman, but He is also the perfect judge and custodian of the happiness of His creation.

Mankind has already seen the effects of Satan's cruel and evil plans, and soon the world will experience the worst blood-bath it has ever known, as a result of following Satan, and rejecting God's way of love. The choice is either war without end, or a Divine judgement on evil, which is then followed by God's rule of love and righteousness, which produces peace. **Is.32v1,2,17.** v1. Behold, a king will reign in righteousness, and princes will rule with justice. v2. A man will be as a hiding place from the wind, and a cover from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. v17. "The work of righteousness will be peace; and the effect of righteousness, quietness and assurance for ever."

After the judgement of the Great White Throne, God will make sure that there will be no more sorrow through sin, or any kind of sorrow at all, God will reluctantly commit to Hell, those whose desire to sin forever makes them a positive menace to the peace and happiness of His kingdom. Then He will place before His children those treasures which will forever satisfy and rejoice our hearts, endless variation, expansion, "creations beyond imagination", and above all the glorious revelation and presence of God our Father and our Saviour, who will be our eternal joy and delight.

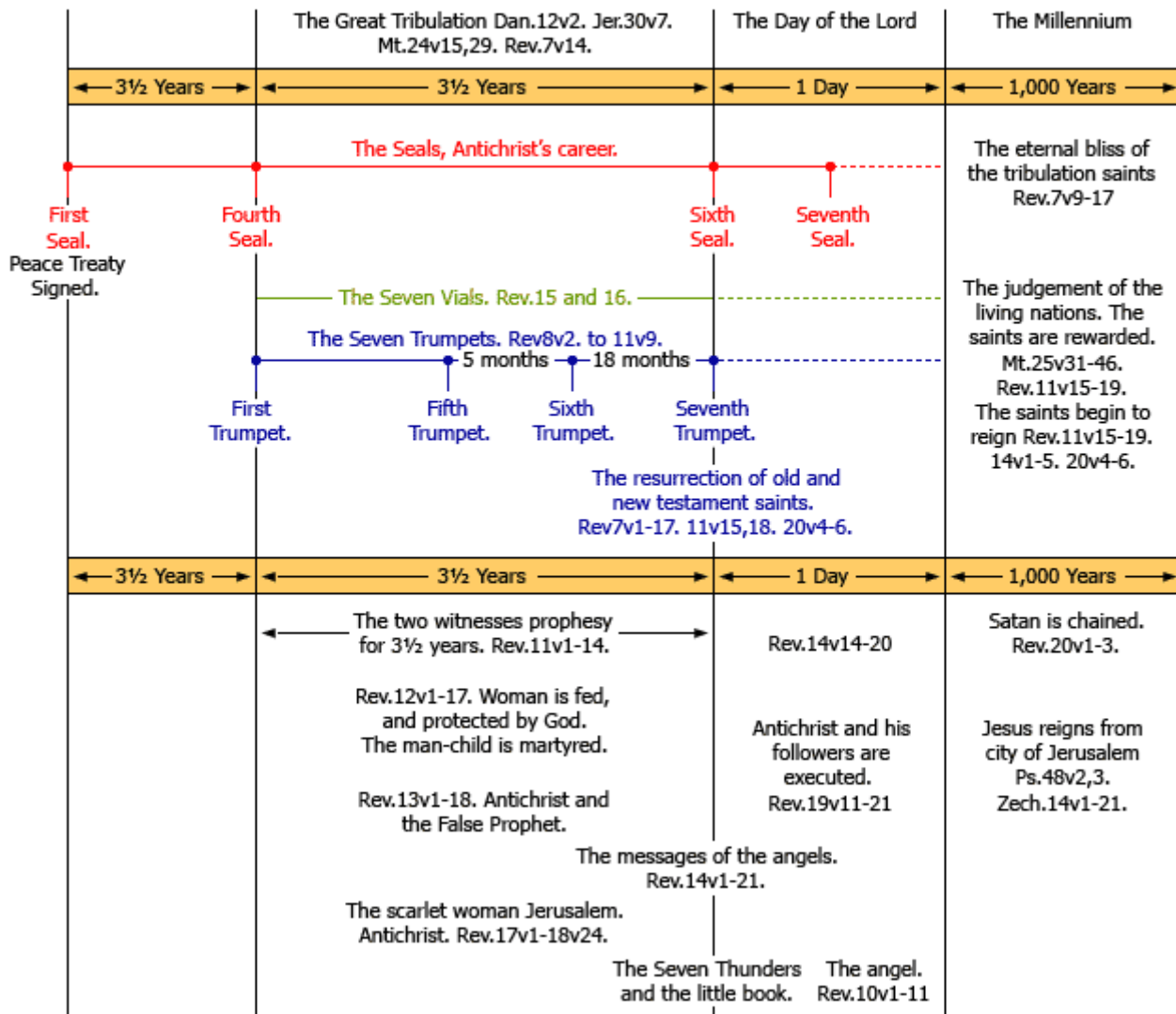
CHART OF DANIEL'S 70 WEEKS OF YEARS. Dan.9v20-27.



The first six heads of the Beast of Rev.17v3,8-11., are six kingdoms that have conquered, ruled and tyrannised Israel and Jerusalem, during the 483 years of the prophecy of Dan.9v20-27. The first six kingdoms were Babylon, Medo-Persia, Greece, Egypt, Syria, and the sixth one was Rome; the 7th. head, the kingdom of Antichrist, is still to come.

THE LAST SEVEN YEARS OF THE PROPHECY OF Dan.9v20-27.

This chart looks at the 7 years of Daniel's prophecy from the information given in the book of Revelation.



APPENDIX 1. THE GIFTS OF THE HOLY SPIRIT IN CHURCH HISTORY.

Some Christians assert that the gifts of the Holy Spirit were confined to apostolic times, or at the very latest to the end of the third century. This directly contradicts the Scriptures, which teach that spiritual gifts will be in operation right up to the great day when Jesus returns to set up His Kingdom. Acts.2v16-39. They will be needed more than ever in the last dark days of this age. For Christians who believe in the inspiration and authority of the Scriptures, an appeal to the Scriptures is quite sufficient without any other proof. However, to correct the untruth that the gifts of the Holy Spirit are absent from Church History, and to give the Pentecostal Christians some more weapons for their armoury, we will now give a few well-authenticated cases from Church history that prove that the gifts of the Holy Spirit have been manifested from the days of the apostles right up to the present day.

THE FIRST CENTURY.

It must be remembered that all the Churches that were founded by the apostles were Pentecostal Churches, and the manifestation of the gifts of the Spirit were looked upon as the normal experience of these Churches. The Christian converts were not left ignorant of spiritual gifts; they were automatically led into an experience of the baptism in the Spirit and His spiritual gifts by the apostles of Christ. Acts.2v38,39. 8v14-17. 1Cor.12v1. The apostle Paul, like all the other apostles, led Christians into a Pentecostal experience right throughout his ministry, and this he did in ALL the Churches that he founded. The baptism in the Spirit with the manifestation of speaking with other tongues was the next step after believing in Christ and being baptised in water. This was no temporary expedient for in 1Cor.14v18. we read that Paul is still speaking in tongues, and in 1Cor.12. 13. and 14. he is giving instructions regarding spiritual gifts about 26 years after the outpouring at Pentecost. Indeed, Paul tells us in 1Cor.13v8-12. that we shall need and enjoy spiritual gifts until the perfect day comes and we shall see the dear Lord Jesus face to face.

Just before Paul died, he exhorted Timothy not to neglect or despise the revelations that had been given by spiritual gifts, and the ministry of spiritual gifts, this was 33 years after Pentecost. The apostle John about 63 years after the day of Pentecost was still experiencing the gifts of the Spirit. Indeed, he experienced a greater revelation of spiritual gifts than he had ever known before in his life, and through him the Lord Jesus was exhorting Christians to take heed to the voice and work of the Holy Spirit in the Churches. We cannot do better than follow the example of the Lord Jesus and the apostles in relation to spiritual gifts, we should "covert earnestly" the lovely gifts of the Holy Spirit, and this means that we should desire to speak with other tongues "as the Spirit gives utterance." 2Tim1v6. Rev.2v7,11,17. etc. 1Cor.14v1.

FROM THE SECOND CENTURY TO THE END OF THE FOURTH CENTURY.

Dr. Philip Schaff, the well-known Church historian, writes in his history of the Apostolic Church, Book 1, Sec. 55. "The speaking with tongues, however, was not confined to the day of Pentecost. Together with other extraordinary spiritual gifts, which distinguished this age above the succeeding periods of more quiet and natural development, this gift also though to be sure in a modified form perpetuated itself in the apostolic Church. We find traces of it still in the second and third centuries, and even later than this, though very seldom."

It is good to know that historians recognise that the gifts of the Spirit continued for at least several centuries. However, Pentecostal Christians believe, and the Scriptures teach, that the other succeeding periods of Church History were not more natural or desirable, the fact that these gifts became scarce were not due to "natural development," but to spiritual backsliding from the faith which was once and for all delivered unto the saints. Jude.v3,4. We also do not believe that our all-wise Lord needed to modify His gift of tongues, His gift of tongues has always been good and perfect and very desirable.

Eusebius of Caesarea, the Church historian, who lived about A.D. 260 to 340, writes in his Church History Book 3, of the evangelists that were living during the early years of the second century. He writes:-

"Of those who flourished in these times, Quadratus is said to have been distinguished for his prophetic gifts. There are many others, also, noted in these times who he held rank in the apostolic succession....The Holy Spirit also wrought many wonders as yet through them, so that as soon as the Gospel was heard, men in crowds voluntarily and eagerly embraced the true faith with their whole minds." Acts.8v5-8. Rom.15v18,19. Quadratus, was overseer of the Church in Athens, and was "a disciple of the apostles," He presented around A.D.126 a discourse to the Emperor Hadrian in the defence of the faith, because certain malicious persons attempted to harass our brethren." This work was highly regarded in its day, and part of it has been preserved, in this Quadratus tells some of those who had been miraculously healed by Christ were still alive when he wrote his defence of the faith.

Papias was said by Irenaeus to have been "a hearer of John, and an associate of Polycarp." Eusebius' ECU. Hits., Book 3 page 39. Eusebius gives the following short account of poison being rendered harmless from the writing of Papias, it was written around A.D.130 to 135. He writes:- "Another wonderful event happened, respecting Justus, surnamed Basra's, who, though he drank poison, experienced nothing injurious, through the grace of the Lord."

Irenaeus, A.D. 115-202., overseer of the Church at Lyons in France, spent his early life in the neighbourhood of Smyrna, and during the first 25 years of the second century when he was at Smyrna he came into contact with Polycarp and became one of his pupils. Irenaeus writes of Polycarp, "Polycarp was not only instructed by apostles, and conversed with many who had seen Christ, but was also by apostles in Asia appointed bishop of the Church in Smyrna; whom I also saw in my early youth, for he tarried on earth a very long time, and when a very old man, gloriously and most nobly suffered martyrdom."

Irenaeus became overseer of the Church at Lyons around A.D.117. Irenaeus had obviously been set a lovely Pentecostal example by Polycarp, who was a disciple of the apostle John. For Irenaeus experienced outstanding manifestations of the Holy Spirit in his Church. In about A.D. 180 Irenaeus wrote his five books "Against Heresies," or as Eusebius calls them "A Refutation and Overthrow of False Doctrine." In his writing Irenaeus defends the manifestations of the Holy Spirit. He writes in Book 2:- "Even among the brethren frequently in a case of necessity, when the whole Church united in much fasting and prayer, the spirit has returned to the ex- animated body, and the man was granted to the prayers of the saints."

After some other observations he writes, "But if they say that our Lord also did these things only in appearance, we shall refer them back to the prophetic declarations, and shall show from them that all these things were strictly foretold, and were done by Him, and that He alone is the Son of God. Wherefore, also, those that were truly His disciples, receiving grace from Him, in His name performed these things for the benefit of the rest of men, as every one received the free gift from Him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves were cleansed from wicked spirits, believed and were received into the Church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. Moreover, as we have said above, even the dead have been raised, and continued to be with us for many more years. So why should we say more? It is impossible to tell the number of gifts which the Church throughout the world received from God, and the deeds performed in the name of Jesus Christ, that was crucified under Pontius Pilate, and this too every day for the benefit of the heathen, without deceiving any, or exacting their money. For as she has received freely from God,

she also ministers."

In book 5 he says: - "In like manner do we also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit will speak all kinds of languages, and bring to light for the general benefit the hidden things of men and declare the mysteries of God, whom also the apostles term spiritual."

What a marvellous testimony, and what a lovely Pentecostal Church Irenaeus had at Lyons, a Church with all the gifts of the Holy Spirit in operation. How can anyone say that spiritual gifts ceased after the apostolic age in the light of such evidence?

Tertullian of Carthage in North Africa. A.D. 160-240. He was educated as a lawyer, and was a very earnest advocate for the gifts of the Holy Spirit. He opposed Marcion the Gnostic heretic and wrote five books refuting his heresies. (Once, when Polycarp met Marcion, Marcion said, "Dost thou not recognise me?" "Yes," replied Polycarp, "I recognise the firstborn of Satan." Irenaeus Ag. Heresies3,3.) Tertullian wrote his great work against Marcion in A.D. 207, He invites Marcion to produce evidence of the gifts of the Spirit being manifested among his followers as they were among Tertullian's Christians. He said, "Let him exhibit prophets such have spoken, not by human sense but with the Spirit of God, such as have predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer, only let it be by the Spirit in an ecstasy, that is in a rapture, whenever an interpretation of tongues has occurred to him." He also tells of a certain sister who often spoke with tongues. See Smiths Dictionary of the Bible, Vol.4, page 33 10.

Pachomius. A.D. 292-348. Founded a monastic settlement on an island in the Nile, which when Athanasius visited it had a population of about 3,000 Monks. A. Butler informs us in his book, "Lives of the Saints," which was published in 1756, that Pachomius after seasons of special prayer was able to speak the Greek and Latin languages under the inspiration of the Spirit. These were languages that he had never learned.

John Chrysostom, overseer of Constantinople. A.D. 346-407. He was banished for his fearless preaching to Cucusus, a village in the Taurus Mountains, on the borders of Cilicia and Armenia, by the Empress Eudoxia. Gibbon comments, "Every tongue repeated the praises of his genius and virtue, and the respectful attention of the Christian world was fixed on a desert spot among the mountains of Taurus." This was no exaggeration for John Chrysostom is one of the most illustrious names of Church History. He led a simple abstemious life devoted to works of humanity and benevolence. He was a fearless reformer, a renowned preacher, and inspirer of missionary enterprises, and one of the greatest homiletical expositors of Scripture. Though Chrysostom admits that he was ignorant of the facts referred to in 1Cor.12 and 14, and that to his knowledge spiritual gifts had ceased, he says: "Whosoever was baptised in apostolic days, he straightway spake with tongues; for since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once received the Spirit; not that they saw the Spirit, for He is invisible, but **God's grace bestowed some sensible proof of His energy;** and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue; and this made manifest to them that were without that is was the Spirit in the very person speaking. Wherefore the Apostle calls it 'the manifestation of the Spirit which is given to every man to profit withal.' There are some who ask, 'Why are not miracles performed still? why are there no persons who raise the dead, and cure diseases?' **To which he replies "That this was owing to the want of faith, and virtue, and piety in those times."** For as Jerome says, "The Church lost as much of its virtue, as it had gained of wealth and power."

FROM THE FIFTH CENTURY TO THE REFORMATION.

These were the dark ages of Church History, the Church going farther and farther into darkness until the truths of the Christian Gospel were completely abandoned by the vast majority of Churchgoers. Baronius, the famous analyst of the Roman Church writes; "The Tenth Century, was an iron age, barren of all goodness; a leaden age, abounding in wickedness, and a dark age, remarkable above all others for the scarcity of writers and men of learning." This spiritual darkness resulted in all of the major doctrines of the Christian faith being hidden under a mass of foolish and wicked superstition.

John Wesley states in his sermon, "The More Excellent Way," that backsliding caused the scarcity of spiritual gifts from the fourth century onwards, he writes:-"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom here of them after that fatal period when the Emperor Constantine called himself a Christian; and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon the Christians in general, but in particular upon the Christian Clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, as has been vulgarly supposed, "Because there was no more occasion for them," because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was, "the love of many," almost of Christians, so called, was" waxed cold." The Christians had no more of the Spirit of Christ than the other Heathens; The Son of Man when He came to examine His Church, could hardly "find faith upon the earth." This was the real cause why the extra-ordinary gifts of the Holy Ghost were to no longer be found in the Christian Church; because the Christians were turned heathens again, and had only a dead form left."

Bengel gives the reason for the lack of spiritual gifts in the following short note. "The reason why many miracles

are not now wrought is not so much because faith is established, as that unbelief reigns." However, even during these dark centuries God raised up centres of revival in Southern Europe, the most notable of these outpourings of the Holy Spirit took place among the Albigenses and Waldenses. These Christians returned to the simplicity of New Testament Christianity, and experienced manifestations of the gifts of the Holy Spirit.

Philip Schaff, in his "History of the Christian Church," Vol. 1 page 237 to the 1882 edition, shows that the phenomenon of speaking with tongues reappeared between the years 1419 to 1882 during the times of special religious revival: "Among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists, the Readers (the followers of Lasare) in Sweden in 1841 to 1843, in the Irish revivals of 1859, and especially in the 'Catholic Apostolic Church;' commonly called Irvingites, from 1831 to 1833, and even others say, this saint was honoured with the gift of tongues." Schaff also tells us that Francis Xavier, who died in 1552, "is said to have made himself understood by the Hindus without knowing their language." End of quote.

Xavier was a truly converted man, and a most remarkable missionary. The Catholic Encyclopaedia confirms that Xavier had a remarkable exercise of the gift of tongues.

Souer, in his German "History of the Christian Church," tells us in his third volume page 406, that Martin Luther experienced the manifestation of the gifts of the Spirit, he writes: - "Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit." End of quote.

Cannon A. A. Boddy, when writing of the revivals among the Huguenots, A.D. 1685-1714, states: - "When Louis XIV of France in 1685 revoked the Edict of Nantes, which had given religious liberty, he strove by dragnnades to drive Protestants into the Roman Catholic Church. The Huguenots were led by John Cavalier, a farmer, into inaccessible mountains. Among the persecuted people were those who spoke in tongues. There are records both by enemies and by friends as to their prophetic gifts. Prophets came from the Cevennes to Holland, and on to Germany. At that time, among professors and students, there was great receptivity to God's power. In 1714 they brought the gift of tongues and prophecy to Wetter, near Frankfurt-on-Main. Their leaders were an ejected Wurtemberg pastor, named Gruber, and a Brother Rock, a saddler. They and their 'gifted' followers were called 'the inspired ones of the Wetterau.'" End of quote.

In his diary, Thomas Walsh, one of John Wesley's most spiritual and capable preachers, writes of March 8th. 1750:- "This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner."

The Encyclopaedia Britannica, also tells of the manifestation of the gift of tongues, "amongst the Jensenists and early Quakers, the converts of Wesley and Whitfield, the persecuted Protestants of the Cevennes, and the Irvingites."

John Wesley and Dr. Middleton. Dr. Middleton wrote: "After the apostolic time, there is not, in all history, one instance either well attested, or even so much as mentioned, of any particular person who had ever exercised that gift (tongues), or pretended to exercise it in any age or country whatsoever....This gift has never once been heard of, or pretended to by the Romanists themselves." John Wesley proved that this statement was not true: he wrote: "But has it been 'pretended to' (whether justly or not) by no others, though not by the Romanists? Has it never once been heard of since that time? Sir, your memory fails you again. It has undoubtedly been 'pretended to' and that at no great distance either our time or country. It has been 'heard of' more than once, no farther off than the valleys of Dauphiny. Nor is it yet 50 years ago, since the Protestant inhabitants of those valleys so loudly 'pretended' to this and other miraculous powers, as to give much disturbance to Paris itself, and how did the king of France confute that pretence, and prevent it being heard anymore? Not by the pen of his scholars, but by (a truly Heathen way) the swords and bayonets of his dragoons....He who worketh as He will, may (with your good leave) give the gift of tongues, where he gives no other: and may see abundant reasons so to do, whether you and I see them or not." End of quote.

John Welch, one of Scotland's most saintly and spiritual ministers, experienced the manifestation of the gifts of the Spirit to a remarkable degree. He was a man of prayer and would often spend hours in the night in intercession for Scotland. It appears that even the dead are raised in answer to his prayers. We will now quote some experiences that John Welch enjoyed, these show that he experienced great manifestations of the Holy Spirit.

"As the duty wherein John Welch abounded and excelled most was prayer, so his greatest attainments fell that way. He used to say that he wondered how a Christian could lie in bed all night, and not rise to pray; and many times he rose, and many times he watched. One night he rose and went into the next room, where he stayed so long at secret prayer, that his wife, fearing he might catch cold, was constrained to rise and follow him, and, as she hardened, she heard him speak as by interrupted sentences, 'Lord, wilt Thou not grant me Scotland?' and, after a pause, 'Enough Lord enough.' She asked him afterwards what he meant by saying, 'Enough Lord enough.' He showed himself dissatisfied with her curiosity; but told her that he had been wrestling with the Lord for Scotland, and found there was a sad time at hand, but that the Lord would be gracious to a remnant. This was about the time when bishops first overspread the land and corrupted the Church."

Here is another instance of this dear man of God experiencing the gifts of the Spirit.

"An honest minister, who was a parishioner of his for many a day, said that one night as Welch watched in his garden very late, and some friends were waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window toward the place where he walked, and saw clearly a strange light surround him, and heard him speak strange words about his spiritual joy."

And yet another instance of the manifestation of words of wisdom and knowledge.

"But though John Welch, on account of his holiness abilities, and success, had acquired among his subdued people a very great respect, yet was he never in such admiration as after the great plague which raged in Scotland in this time. One cause was this: The magistrates of Ayr, for as much as this town alone was free, and the country around infected, thought fit to guard the ports with sentinels and watchmen. One day two travelling merchants, each with a pack of cloth upon a horse, came to the town desiring entrance, that they might sell their goods, producing a pass from the magistrates of the town from whence they came, which was at that time sound and free. Notwithstanding all this, the sentinels stopped them until the magistrates were called, and when they came they would do nothing without their ministers advice; so John Welch was called, and his opinion asked. He demurred, and putting off his hat, with his eyes towards heaven for a pretty space, though he uttered no audible words, yet he continued in a praying posture, and after a little space told the magistrates that they would do well to discharge these travellers from the town, affirming, with great asseveration, that the plague was in these packs. So the magistrates commanded them to be gone, and they went to Cumnock, a town twenty miles distant, and there sold their goods, which kindled such an infection in that place, that the living were hardly able to bury their dead." End of quote.

In 1855 there was a great Pentecostal revival in Russia, which carried over into Armenia about 25 years later.

The story of the deliverance of the Pentecostal Christians in Armenia by the gifts of the Spirit is certainly remarkable and well worth mentioning here. In 1855 in Kara Kala in Armenia, a young 11-year-old Russian boy received a series of prophetic visions. For a whole week he neither slept nor ate but under the inspiration of the Spirit produced some intricate diagrams and maps with written text, some of this writing was very beautiful, some of it scrawled. However, none of it could be expected to be produced by an eleven-year-old uneducated boy. The theme of it was that the Turks would turn upon the Christians, but that those who went to a land across the ocean (America), would be preserved and blessed. The manifestations were so obviously miraculous that even when the years went by and nothing that he had said happened, he was respected as a prophet.

About 25 years after these prophecies a Pentecostal outpouring took place around Kara Kala and a small group of Pentecostals, derived mainly from the Presbyterians, gathered together in Pentecostal worship with the prophet among them. Among this group was the well-known Shakarian family. However, Demos, the head of the family had not accepted the Pentecostal experience as coming from God even though he attended the meeting. When the Russian Pentecostals heard of this group they came to have fellowship with these Armenian Pentecostals. The custom was to provide the best steer from the herd for such an important occasion. When the news came one year that the Russian covered wagons were coming, Demos went to kill the fattest steer. He found that it had been blemished with the loss of an eye, but rather than give what he felt was something inferior, he killed it and hid the head in a sack under the wheat in his barn.

Just before the blessing on the family and their provision by the Russian elder, the prophet left the room to return a short while later with the sack with the steer's head in it. He opened it and told how just before the blessing the Lord had spoken to him. Demos confessed and was freely forgiven by all, for they realised that he wanted to give them the best. Demos was now convinced that the manifestations of the Spirit were of God, and all determined to give God what He required, not what they personally felt should be given.

In 1900 the prophet began to warn again that the prophecies that he had given 45 years before were about to be fulfilled. The Russian and Armenian Pentecostal groups began their exodus to America, and in 1912, the last families had gone, this was just two years before the total destruction of the village by the Turks. One day in 1906 in Los Angeles, the newly arrived head of the Shakarian family, his brother-in-law and another Armenian friend were amazed to find in an old building in Azusa Street a Pentecostal gathering with Christians speaking in tongues and enjoying the manifestation of the gifts of the Spirit. All over the world, Christians who had been earnestly seeking God began to experience the baptism in the Spirit with speaking in tongues as the initial evidence of that experience.

The Rev. Michael Baxter and Mrs. Baxter. are well known as the founders of the "Christian Herald." a paper which was published to teach the subject of prophecy, and comment on the signs of the times. Mrs. Baxter, told at an international conference held in England in 1885, how God had enabled her to preach for 35 minutes in German, a language which she was almost completely unfamiliar with, she told that she was well understood and that one soul was converted, she stated: - "After that He led me into a shop I could not make myself understood, nor could I understand the people."

Mrs Baxter's attitude to the subject of spiritual gifts is recorded in the "Christian Herald" of May 12th. 1910. "We can never be judges as to whether any of the gifts of the blessed Spirit can or cannot be dispersed with His working. There are some who think and say that the Holy Spirit's working in the way of physical healing, or in

the gift of tongues, is not needed in our day; and that His working in wisdom and knowledge alone is necessary. Let God be the judge: He hath set the members everyone in the body as it hath pleased Him, and it is the workman who must judge what tools his work requires; the Head must judge with what member He can carry out His purposes."

The Rev. R. Boyd D.D., in his book "Trials and Triumphs of Faith," tells how his intimate friend, D.L. Moody, experienced the manifestation of the gifts of the Spirit in his meetings. He writes on page 402 of his book: -
"When I (a Y.M.C.A. member) got to the rooms of the Y.M.C.A. (Victoria Hall, London) I found the meeting 'on fire.' The young men were speaking with tongues, prophesying. What on earth did it mean? Only that Moody had been addressing them that afternoon! What manner of man is this? Thought I, but still I did not give him my hand.... Many of the clergy were so opposed to the movement that they turned their backs upon our poor, innocent Y.M.C.A. for the part we took in the work; but afterwards when the flood-gates of divine grace were opened, Sunderland, (near London), was taken by storm. I cannot describe Moody's great meeting: I can only say that the people of Sunderland warmly supported the movement, in spite of their local spiritual advisers." End of quote

Dr. F. B. Meyer, visited Estonia during his lifetime, and he wrote to the "London Christian," and told of the wonderful work of the Holy Spirit that he saw among some simple peasant Baptist congregations in one of the Baltic provinces of Russia, he wrote: -

"It is very remarkable, at a time when the Lutheran Church of this land has lost its evangelistic fervour, and is inclined to substitute forms and rites for the living power of Christ, that God raised up a devoted nobleman, Baron Uxhall, to preach the Gospel in all its simplicity, and is renewing among the peasantry those marvellous manifestations which attended the first preaching of the Gospel when God bore witness to the message of salvation with signs and wonders and gifts of the Holy Ghost. To have come across a movement like this is intensely interesting. The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Revel, the pastor of the Baptist Church tells me that they often break out at his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, 'Jesus is coming soon; Jesus is near. Be ready; be not idle.' When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted as it were by a trance and then they spoke with such fluency and refinement." End of quote.

Charles G. Finney, Finney refused to accept orthodox doctrine that was illogical and unscriptural, his Barrister-at-Law training was applied to his study of the Scriptures with blessed results. He was not only an intellectual giant, he was a spiritual giant too, his "Systematic Theology" and his "Lectures on Revival" are still having a profound influence on those who read them. The following account of how he received his baptism in the Holy Spirit is taken from his autobiography.

"As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face...it seemed to me a reality, He stood before me, and I fell down at His feet and poured out my soul to Him...I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received the baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; **AND I DO NOT KNOW BUT I SHOULD SAY, I LITERALLY BELLOWED OUT THE UNUTTERABLE GUSHINGS OF MY HEART.** (This was beyond doubt speaking in tongues.) These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, Lord I cannot bear any more;' yet I had no fear of death....

When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before, returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God." End of quote.

Finney's experience has been the experience of an untold number of Christians who are alive today. The baptism and gifts of the Spirit are today enjoyed by millions of Christians inside and outside of the Pentecostal denominations. This proves that we are approaching the end of this dispensation; we are in the last days of the last days. God is preparing His Church for the coming of Christ and the catastrophic period of time known as "The Great Tribulation," that will precede His coming. Have you a reserve of Pentecostal oil to see you through those dark days? Are you determined to meet your Saviour with a life glowing with the glory of God, and shining with the fruits and gifts of the Holy Spirit? The promise of the Father is yours; claim the inheritance that the death and resurrection of Christ has bought for you. Acts.2v17-21. Mt.25v1-13. Mk.13v9-13. Lk.21v33-36.

1Jn.2v28. Lk.24v49. with Acts.2v38,39.

Moody said in one of his last sermons in Boston: "I believe Pentecost was but a specimen day. I think the Church has made this woeful mistake that Pentecost was a miracle that is not to be repeated. I believe now if we looked on Pentecost as a specimen day and began to pray, we should have the old Pentecostal fire here in Boston."

Conclusion.

Christian, do you want a Pentecostal experience? Do you want God's divine equipment for the last days of this age? The Saviour waits to baptise you in the Holy Spirit, and to give you His precious gifts. Wait upon the Lord, and delight yourself in the Lord, and He will give you the desires of your heart.

Ps.27v14. "Wait on the LORD; be of good courage, and He shall strengthen your heart; wait, I say, on the LORD! NKJV.

Ps.37v4. "Delight yourself in the LORD; and He will give you the desires of your heart. NASV.

Ps.130v5,6. "I wait for the LORD, my soul does wait, and in His word do I hope. v6. My soul waits for the Lord more than the watchmen for the morning; {indeed, more than} the watchmen for the morning." NASV.

N.B. 1. THE REASONS WHY SOME CHRISTIANS DO NOT WANT TO SPEAK IN TONGUES.

1. Some Christians are ignorant of the great blessing that this great gift can bring.

They say, "What is the good of speaking with tongues? It is the least of the gifts." They feel that it is of real benefit. This attitude shows that a person is ignorant of the Scriptures on the subject, for the great benefits of this gift are clearly shown in the Scriptures. But even if a Christian does not know the benefits of this gift as they are revealed in the Scriptures, they should not question the wisdom of God in the giving of this gift. They should say, "My Heavenly Father has given this gift, so there must be some very good reason for it and some very profitable results of its manifestation, for God only gives good and perfect gifts." James.1v17. The gift of tongues may be the least important gift as regards to public ministry, but it is the greatest gift in relation to the devotional life and prayer life, which is the source of an anointed public ministry, so we can see that there is nothing little about the gift of tongues.

2. Some Christians love the praise of men more than the praise of God. Jn.12v42,43.

Many count the cost of losing their anti Pentecostal friends and so they reject this lovely gift of tongues. The young men who had dictated to the Lord, "We want the baptism in the Holy Spirit without speaking in tongues," were asked why they prayed in this manner, they replied that it was because tongues were unpopular. It is a sad thing that many Christians are choosing to please men more than God by despising and condemning the gift of tongues given by their Saviour and Heavenly Father. Acts.2v4,33.

3. Some Christians have a fear of the supernatural and they cannot trust God to give them " good gifts."

Just as Israel feared to enter Canaan because of the giants, some Christians cannot trust God to preserve them from the foes and dangers in the spiritual realm, so they prefer to stop in the wilderness instead of conquering their spiritual Canaan. Jesus stated that this attitude is due to lack of faith in our Heavenly Father's love and power. Mt.7v7-11. Lk.11v9-13. Heb.3 & 4. To say that speaking with tongues by a blood washed, Spirit-filled, Christian is "gibberish," or "of the Devil," is to come very close to blasphemy against the Holy Spirit. Nothing could be further from the truth than to call speaking with tongues, "gibberish," those who have been able to understand the languages spoken, say that they are perfect. A ten-year-old girl named Irene Piper was enabled by the Holy Spirit to speak to a Chinese man in his own language. He was told that he was to come to Church and accept salvation. He said that "her accent was perfect, and her forms of speech were so exact that ten years study would not give the average Occidental such knowledge of the language."

Sometimes even Christians who have been filled with the Spirit and spoken in tongues doubt their experience because they seem to repeat again and again certain sentences or phrases in their unknown tongue. These Christians should realise that in their native tongue when they are praising the Lord they do not use an extensive vocabulary. Many Christians just say, "Praise the Lord," "Wonderful Jesus," etc., they do not use a great many words to express their worship and praise. Here is an extract from page 32 and 33 of W.F.P. Burton's book "Signs Following," which shows that on occasions the Holy Spirit may inspire us to speak only a few words, but that these words can reach the highest levels of praise and express the deepest devotion and love.

William Burton writes, "In 1921 the Pastor of a meeting in Toronto, Canada, confided in me, "Brother Burton, there is something I do not understand in our assembly. When the meeting is warmed up to a real fervency of Spirit a woman bursts out into an ejaculation. **It never varies, and it seems to me like nonsense.** She says in a kind of intonation 'Kalombooo Vidyee. Vidyeeeee Kalombo.' I don't like to stop her. What would you do about it?' **I said, 'Oh, do let me hear it, brother. That is an expression used by our natives in highest respect to their big chiefs.'** On my return to Lubaland I was much struck by the monotonous regularity with which the village counsellors keep up an excited 'Kalombo Vidyee,' in reverence to their chiefs during sessions of the court, and one can well understand both what an ejaculation of loving worship it was on the woman's part and also how it might have puzzled her Pastor." **End of quote.**

A diligent use of the gift of tongues in the private prayer life will result in a very blessed and fluent use of this

gift. On occasions the Holy Spirit will give a completely new language, which has all the phonetics and rhythm of a perfect and complete language. However, whether the Holy Spirit gives us many, or few words, to express our praise or prayer, the exercise of this lovely gift of tongues will bring great blessing. Let us now go on to consider the blessings that come through the manifestation of this gift of God the Holy Spirit. This will clearly show us why every Christian should desire to speak in tongues, and why God desires that every Christian should speak in tongues.

N.B. 2. THE GREAT VALUE AND BLESSING OF SPEAKING WITH TONGUES.

1. Speaking with tongues brings into play the highest faculty of the Christian, the spirit.

Christ said that we must worship God with our spirit if we are to worship Him acceptably; "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Jn.4v23,24. The most elaborate worship is only a dead form if the spiritual worship that Jesus spoke of is missing. However, the Holy Spirit, by the simple act of speaking with tongues enables us to worship God on the very highest level, it is truly acceptable worship. When the Holy Spirit enables us by this gift to magnify and bless God, and give Him the love and worship of our hearts, He enables us to do the greatest thing that a Christian can do. Acts.10v46. Mt.22v35-40. Mk.12v28-34. The worship of God is the greatest act of the creature, and the use of the gift of tongues enables us to worship God to the limit of our capacity. Eph.4v18. Rom.8v26,27.

We can also pray with our spirit as we speak in tongues, "If I pray in an unknown tongue my spirit prays." 1Cor.14v14. We can sing with the spirit, "I will sing with the spirit." 1Cor.14v15. We can bless with our spirit, "Else when thou shalt bless with the spirit." 1Cor.14v16. So we can see that the gift of tongues enables us to worship God in spirit and in truth, the most important act of the Christian life; how then can the Christians who despise spiritual gifts call the gift of tongues, "The least of the gifts."

2. The gift of tongues brings into the personal life the ability of the Holy Spirit.

You are not limited by your own ability, God the Holy Spirit takes our needs, praise, prayer and desires, and the needs of other people and brings them to the Father. When we are praying in tongues we can pray for the deep needs which would shatter or overwhelm us if we knew them. Burdens that would be too great for us to bear, and which would worry or crush us if we knew them, can be brought to God and victory assured through praying with tongues. The gift of tongues is just as important in the personal prayer life as prophecy is in the Church. In the secret place tongues is the most important gift for personal edification, the youngest converts by this gift can build themselves up in their holy faith, and the most mature Christian also needs to build up their spiritual life by the use of this lovely gift of tongues. Jude.v20,21. 1Cor.14v4,18.

In 1Cor.13v1. Paul implies that it is possible for the Holy Spirit to speak in the tongues of angels. If an angelic tongue can express the praise and worship of a great angelic being living in the uncreated and eternal glory of the dazzling majestic presence of God, it can surely express the praise of the redeemed children of God living in this dark world. How wonderful to speak our praise on such a high plane. How wonderful to be freed from the limits of our own small vocabulary and limited eloquence into the excellence and eloquence of earthly and even heavenly languages by the aid of the Holy Spirit. A gift that is of such importance in the prayer life of the Christian should not be disparaged or termed little, least, or unimportant.

3. The gift of tongues nourishes the spirit with Divine truth.

The gift of tongues is a stone of stumbling to many Christians; it is a tragedy that they are not grateful for their Heavenly Father's provision. Some people have said that the gift of tongues is the least of the gifts, and that it is "infant prattling" and not for mature Christians. The apostle Paul, 24 years after his conversion, was speaking in tongues more than the verbose Corinthians, and he was certainly not immature. 1Cor.14v18. We are told that when we speak in tongues we speak "mysteries," "mysteria," the hidden counsels and secrets of God that were once hidden, but which are now revealed in the Gospel to the children of God. Mt.13v11. Lk.8v10. Rom.11v25. 16v25. 1Cor.2v1,7. 4v1. 14v2. 15v51. Eph.1v9. 3v3,4,9. 5v32. 6v19. Col.1v26,27. 4v3. 2Thes.2v7. 1Tim.3v9. Rev.10v7. Ps.25v14..

Speaking in tongues is an exalted sphere of utterance, we speak hidden and exalted spiritual truths, the hearers at Pentecost called these "mysteries," "the wonderful works of God." They looked upon it as anything but "infant prattling." In 1Cor.13v11,12. Paul speaks of our present limited intellectual knowledge of the future Heavenly "mysteries" as "infant prattling," but he never refers to speaking in tongues in this way. Our minds are limited in their ability to appreciate spiritual and heavenly realities; our spirits are not limited in the same way. Speaking in tongues enables our spirits to appreciate and feed on spiritual realities and Divine mysteries, and our spirits grow through the spiritual truths and blessings that come to us through speaking with tongues. This bypasses and rests the mind, so that even when we are too tired to think upon truth with our minds, our spirits and souls are nourished by the use of this gift. See Is.28v11,12. with 1Cor.14v21. However, we must have Scripture truth for our minds, for we cannot grow in God if we neglect the Scriptures, its truths feed both our minds and spirits, so we should, "As new-born babes, for the pure milk that is for the mind eagerly crave, that thereby ye may grow unto salvation." 1Pet.2v2. Rotherham.

Here are two instances where people have actually heard Christians speaking of "the mysteries of the kingdom of heaven."

H. Horton tells on page 160 of his book "The Gifts of the Spirit" what a missionary in the Congo heard when he was present at the baptism in the Spirit of a young coloured man. The missionary was amazed to hear the young man speaking in perfect English and repeating Old Testament instances of creation and history. The young man did not know a word of English and what is more, nothing of the accounts of Scripture that he was repeating. The missionary left the hut to search for his wife so that she could witness this remarkable manifestation of the Spirit. When he returned with his wife the young man was still speaking in English and was speaking of the New Testament revelation concerning the second coming of Christ.

W.F.P. Burton gives an account of another inspiring incident that occurred at Mwanza in the Congo, on page 30, 31 of "Signs Following." When the Churches were getting spiritually cold it was their practice to gather the believers together for several days of prayer, ministry of the Word and waiting upon God. During one such occasion Mr. Burton was keeping "a quiet eye" on the meeting to make sure that there was no "undue excitement or extravagance," he was struck by the earnest expression of a young man named Ziba, who was obviously being deeply moved by the power of the Spirit moving upon the men gathered there. Mr. Burton quietly moved around to where the young man sat and was surprised and moved to hear Ziba speaking in perfect English of Christ's second coming to earth to reign and of the glories of His millennial kingdom. Ziba was a simple village lad without any knowledge of the English language, but here he was speaking in English without any ungrammatical expressions or any trace of foreign accent, and what he said was absolutely true to the Scriptures.

So we can see that when a person speaks in tongues inspired by the Holy Spirit they nourish their spirit with Divine truths and build themselves up spiritually. This is a good and lovely gift of God the Holy Spirit, and God ordained that we should have this gift and use it for our spiritual benefit. It is foolish and wrong to forbid Christians to speak with other tongues, 1Cor.14v39., for this is one of the good gifts given to us by our Heavenly Father.

4. Speaking in tongues brings into operation the other gifts of the Spirit.

Prayer in tongues builds up the spiritual life of the Christian to the place where they are able to manifest the other gifts of the Spirit. The greater a person's ministry is the more they need to speak in tongues. One internationally known evangelist found that miracles were getting fewer in his prayer lines, because he had been neglecting speaking with tongues.

After giving some remarkable instances of answers to prayer through intercession in tongues, on page 43 of his book "Spiritual Gifts," W.V. Grant makes the following observation: "Even in revival services today when I go into a service without praying for hours in the Holy Ghost, (he means in tongues) I do not expect much, and cannot edify anyone.

5. Speaking with other tongues makes the Lord Jesus very precious to us.

Those who use this gift diligently in the secret place can testify that it really brings one close to the Lord Jesus, and deepens our love for Him. What a precious gift this is! If we have no other reason for desiring to speak in tongues this would be sufficient. Jn.16v13-15.

6. Speaking with tongues edifies the Church when it is interpreted. 1Cor.14v5.

An anointed message in tongues can bring a really wonderful blessing to a Christian meeting, and the interpretation can bring great comfort, solace and needful instruction. God has set this gift in the Church as a valuable means of public as well as private edification.

7. Speaking with tongues is the initial evidence of the baptism of the Spirit. Acts.2v4. 10v45,46. 11v17. 19v6.

In the above outpourings of the Spirit, when Christians received the baptism of the Spirit they spoke in tongues as the Spirit gave them utterance. They received one common evidence that they had been baptised in the Spirit, speaking with tongues as the Spirit gave them utterance. With the exception of the outpouring at Ephesus we do not read of any other manifestations of the gifts, and there they prophesied after speaking with tongues. From humble housewives to mighty apostles the initial evidence of the baptism in the Spirit was speaking with tongues. At the baptism in the Spirit of these believers the Holy Spirit did not give the various gifts as the evidence of the baptism in the Spirit, He gave the gift of tongues to all. When Paul speaks in 1Cor.12v11. of the gifts being given "severally as He will," he is referring to the manifestations of the Spirit in a Church meeting or the other activities of the Church. He is not speaking of the baptism in the Spirit, for at Pentecost, the house of Cornelius and Ephesus the gift given to all was the gift of tongues. In the other two cases in the Acts where it is stated that Christians received the baptism in the Spirit, Acts.8v14-20. 9v17., even non-Pentecostal commentators agree that what Simon saw, v18, was the Samaritan Christians speaking in tongues, and we know that Paul spoke in tongues from 1Cor.14v18..

To those who question that tongues is the initial evidence of the baptism of the Spirit we would ask, "What other evidence can you supply from the Scriptures that will prove that a person is filled with the Spirit?" All the other gifts of the Holy Spirit, except the gift of tongues and interpretation of tongues, were available, and were manifested, by the Old Testament prophets and the apostles before Pentecost. If a great ministry or many conversions were to be used as a claim for the possession of the baptism in the Spirit, John Baptist and the

apostles could have claimed that they were baptised in the Spirit before Pentecost, however, Jn.7v39. assures us that this was not so. The Spirit was with them but not in them with His permanently abiding presence, they had not received the baptism of the Spirit. Jn.14v16,17.

Cornelius received words of wisdom, knowledge and a discerning of spirits before he was converted or baptised in the Spirit. Peter did not say that the household of Cornelius had received the Spirit because they were filled with joy, or were living sanctified lives, desirable as these are; Peter said they were unmistakably filled with the Holy Spirit because they had spoken in tongues like the 120 at Pentecost. Acts.10v1-6,43-48. 11v17,18. Joy, peace, sanctification or love for the brethren cannot be looked upon as a claim for being filled with the Spirit; these are the result of abiding in Christ and being led of the Spirit. The baptism in the Holy Spirit is a conscious experience and should be an overwhelming experience, to be immersed in the almighty power of God the Holy Spirit should be just as real an experience and spiritually more uplifting than being baptised in water.

Speaking with tongues gives one unmistakable evidence that one is filled with the Spirit and it also enables one to express the "unutterable gushings" of praise, worship and adoration that fill the soul when one receives a mighty baptism in the Spirit. The other spiritual gifts and graces do not certify that a Christian has received a Pentecostal baptism in the Spirit, the only certain Scriptural proof of a Pentecostal baptism in the Spirit is a Pentecostal gift of tongues.

We do not always need a word of wisdom or a gift of healing, or some other gifts, however, we always need to build up our selves in our most Holy faith, and this is why after the baptism in the Spirit God enables us to manifest this gift whenever we desire to do so. The apostolic band did not quibble about the gift of tongues, or God's choice of it as the initial evidence of the baptism of the Spirit, they accepted it and rejoiced in the use of it, and all Christians should do the same. The only safe pattern of Christian experience is that written in the New Testament, the good and best can lead us far astray. God has given this lovely gift of tongues to His children and those who oppose this manifestation of the Holy Spirit are in spiritual peril, for they are fighting God. Paul desired that every Christian should receive their personal Pentecost and speak with other tongues. 1Cor.14v5. This must be the will of God or Paul would not have dared to say such a thing. Paul esteemed this gift very highly; he thanked God that he spoke in tongues more than the verbose Corinthians. He was sad that Christians of his day were neglecting their Pentecostal heritage, and those of us who have received a Pentecostal experience are sad that many Christians are ignorant, neglecting, despising, or rejecting their Pentecostal heritage.

8. Tongues as a sign.

Speaking with tongues can be used by God as a sign to those who understand the languages. Though this is not the normal use of the gift of tongues it can produce remarkable results when God manifests this gift as a sign as He did on the day of Pentecost. When the Holy Spirit enables the Christian to speak with tongues in a known language it can convict and convert the sinner, and be a sign and encouragement to the believer. 1Cor.14v22. Acts.2v4-12. Mk.16v17-20.

The gift of tongues is not intended to replace the preaching of the Gospel, however on rare occasions God does use the gift of tongues to confirm the Gospel message by speaking in a language that the listener understands. This may expose the heart of the listener and reveal their need of salvation and the way of salvation, and this sign is intended to prepare the listeners for further preaching of the Gospel. The disciples at Pentecost spoke in tongues, which were unknown to themselves; but many listeners recognised the languages and were captivated and amazed at hearing the rapturous praise of God and His wonderful works. The tongues gained the attention of the people and prepared their hearts for the preaching of Peter.

Some instances where tongues have been understood and have been a sign.

We will now give some well-documented instances where the Lord has used the gift of tongues as a sign to convert the unbeliever and encourage the believer. In an article in "The Pentecostal Evangel, Crusade Issue," Robert L. Brandt gives several instances where the gift of tongues was used in these ways, and we will also give several other outstanding incidents from other sources.

"The late J. Narver Gortner of Berkeley, California., has left this testimony regarding a friend who was miraculously saved from suicide, converted, and shortly afterwards filled with the Holy Spirit. He wrote:

"My friend went down to the service at the Upper Room Mission. As opportunity was given to testify, he rose to his feet and began to tell how the Lord had saved him, and of his marvellous experience that afternoon. Suddenly God took his English away.... and he began to speak in another language, a language he was utterly unfamiliar with, and which he did not remember having heard before. Words were formed into sentences under the inspiration of the Spirit, and he continued to speak for two or three minutes. He ceased and sat down.

At the close of the service three educated Hindus came to him and inquired where he had learned their language. He assured them that he had never learned it. They insisted he must have been in India. They said he had spoken their language perfectly; they had never heard a foreigner speak so perfectly; they thought that he must have been instructed there by a very competent teacher, and when they became convinced that he was utterly unfamiliar with their language, and that it was the Spirit who had moved him to speak, they gave their

hearts to the Lord and became Christians. They afterwards received the Baptism and went to carry the message to their own people in faraway India." End of quote.

W.F.P. Burton, the remarkable missionary to the Congo, gives the following testimony.

"We used to hold gospel services beside Lytham lifeboat house on Sunday evenings. One Sunday when a big crowd was listening to the preaching, the power of God fell on a Mrs. Whiteside, and she began to speak in a strange language. This dear sister would certainly not mind my stating that under ordinary circumstances she was far from grammatical, even in her own language, and had never learned any other. As she spoke I found that I could understand all that she was saying. A solemn silence fell on the crowd as Mrs. Whiteside spoke in tongues, and I gave the interpretation in English.

As soon as we had finished a big, middle-aged man stepped into the ring of listeners and, falling on his knees, cried to God to save his soul. He had been a prominent tailor in Lytham, with a big business, but had lost practically everything through his craving for liquor. He was more often inebriated than sober, but now he was as sober as a judge and declared that every word of that message in tongues and interpretation went straight to his heart.

Now it happened that a young Japanese man, who was studying shipbuilding in Lytham shipbuilding yard, had stood listening among the crowd outside the lifeboat house. He went home and asked his landlady, "Who are those people who preach and sing on Lytham beach?" She replied, "They are a lot of fanatical, religious enthusiasts. Some say that they are religion mad." "Well they may be mad," he remarked, "but I heard a most remarkable thing. One spoke in perfect Japanese, while another gave the exact equivalent in English.

There one had both the tongue and the interpretation corroborated, while the result, in a soul won for the Lord Jesus, was ample evidence that the thing was from God." End of quote.

From Amelia J. Bullock, Lakeland, Fla., formerly of the Greek Orthodox Church, we have the following two accounts:

"My first experience of understanding 'tongues' happened in a youth convention in Jeannette, Pa., in November, 1935.

I had been saved a short time. I was attending an Assembly of God, but was not willing to leave the Greek Orthodox Church, which had been the faith of my parents and forefathers of generations. During the service Mrs. J. R. Flower spoke in tongues and her message was in French. Having studied several languages with the intention of becoming a linguist, I was able to translate the tongues before the interpretation was given. When the interpretation was given I found that it agreed with my translation. Since neither Mrs. Flower nor the interpreter knew French, I thought, surely this was of God. Fear gripped me. I vowed before the Lord that if He would baptise me in the Holy Spirit and cause me to speak in a tongue that I had never learned, I would step out of the Greek Orthodox Church and join the Pentecostals. Five days later I received the Holy Spirit and spoke in other tongues.

The other occasion took place in a revival at Central Bible Institute, Springfield, Mo., in 1937. One of my classmates, Paul, now a missionary in India, received the Baptism during this glorious outpouring. The first words he spoke were in Arabic, 'Ya rubool koono,' meaning, 'O God of the universe.' These are three powerful words in Arabic. My joy knew no bounds. It was another glorious proof that this experience is supernatural and genuine." End of quote.

Pastor Glenn M. Horst of Seattle, Wash., gives the following affidavit.

"The Sunday before Easter of 1950 in the Full Gospel Tabernacle of Gary Indiana, a Mrs. Novak stood up in the meeting and spoke in a language she did not understand. She scarcely was seated before one of the men in my Church, whom I recognised to be Italian, sprang to his feet and excitedly said 'She is speaking my language; I understood everything she said,' I replied, 'What did she say?' This man gave the translation of what Mrs. Novak had just spoken: 'O King Eternal, Thou art our King Eternal! Lead on, O King. Withersoever Thou leadest us we will follow Thee. If Thou leadest us through the valleys deep, or if thou leadest us up the mountains steep, withersoever Thou wilt lead us, we will follow Thee. Lead on, O King Eternal, lead on.

On the following Sunday (Easter), Paul Goodwin, now a missionary in Jamaica, spoke in the Italian language also through the power of the Spirit. There were several Italians in my Church that morning who understood the language that was being spoken, but for a few minutes they said nothing. Immediately following Paul Goodwin's speaking in tongues, a young man by the name of Phil Peterzak, who has since changed his name to Pearson, stood and gave the interpretation of the message that Paul Goodwin had given. At the close of the interpretation a young man by the name of Leo Pilla said, 'I know Paul Goodwin, and he does not speak my language, but he spoke in perfect Italian, as though he had graduated from a college in Italy.' Then I said to Leo Pilla, 'How about the interpretation?' Leo replied, 'Of course it was just as perfect as Paul Goodwin's Italian.' End of quote.

A missionary to Africa, John F. Hall, has related the following incident.

"During a missionary convention with Pastor Russell Olson in Minneapolis, Minnesota, I was sitting by Fred Vogler, our assistant general superintendent, with whom I was travelling at the time. While the ushers were standing during the prayer by Brother Olson, he burst out in tongues. He spoke in Mossi, an African language that I understood. He said the giving would not finish with this. Startled, I told Brother Vogler what had been

said in Mossi, and suggested we should just keep quiet and see what would happen. While one of the missionaries was speaking, a brother in the audience rose and with much earnestness said 'brother Olson, I feel we should take another offering.' Many called out 'Yes! 'Yes!' So the ushers took a second missionary offering in that same service.

After the service I went to Brother Olson and related to him what had happened. A strange look came over his face and he began to cry. He said that for about six weeks he had been doubting that there was anything to tongues and now the Lord had rebuked him severely." **End of quote.**

I. Rosser, in his book "Grace Gifts," tells on pages 105 and 106 how the Holy Spirit brought about the conversion of a Frenchman in 1934 through the use of the gift of tongues. While he was at his sister's house, a French onion seller came to the door, and Mr. Rosser felt led of God to speak to him in tongues. The Frenchman was amazed that a person who had never been to France or learned French could speak French fluently. They asked the Frenchman what Mr. Rosser had said, he said in broken English that Mr. Rosser was a good man and a minister of Jesus Christ and that Mr. Rosser had been telling him that Christ is to return and set up His kingdom on earth. But before He returns, things on earth will get worse, and that repentance is the only way back to God and forgiveness. The man was broken by this remarkable manifestation of the Spirit and accepted Christ as Saviour.

C.L. Parker, in his book "Covert Earnestly," quotes another incident where this gift was used to bring a person to Christ. "As I write, my attention is drawn to an instance given in the C.E.M. magazine (page 7) for March, 1960 in which a young native boy, speaking in a native language that neither he nor the others around understood, was yet speaking to a native woman who happened to come from where that language was spoken. She understood him and found that through him God was answering all the arguments she had used against Christianity. As a consequence she gave her heart to the Lord." **End of quote.**

A well educated friend of mine, testifies that he heard someone speaking in perfect Latin in other tongues, the theme of the utterance was the power of the blood of Jesus. This person had no knowledge of Latin and yet he was speaking better Latin than my friend, who had spent years studying and teaching Latin. The writer knows other people who have spoken in known languages as they have spoken in tongues, and there are many other instances that could be quoted to confirm the fact that God can, and still does, use the gift of tongues as a sign to speak to those who understand the languages.

From the facts, which we have considered, we can see that the Scriptures clearly show that the nature of the gift of tongues is predominantly devotional, it is for personal edification, and is a divine aid in prayer and worship. However, God can and does use this gift for public edification when it is interpreted. We have also seen that on some occasions it can be greatly used of God in evangelism, as it was on the day of Pentecost. When we use this gift in our devotional life, we always pray, praise and worship in the way that God wants us to do, the Holy Spirit enables us to do the thing that is most needful. We always pray for the right things in tongues, we can pray selfishly, ignorantly, or even with unsanctified ambition in our own tongue, but in other tongues we pray as the Holy Spirit directs. This is indeed prayer, praise and worship on the very highest level.

We can clearly see that there are many important reasons why every Christian should desire to speak with other tongues; however, I feel that I have given enough reasons to satisfy the honest heart and mind. Every Christian should desire to speak with tongues, if only for the sake of their devotional life. Rom.8v26,27.

1Cor.14v18. "I thank God, I speak with tongues more than you all." ASV.

1Cor.14v18. "I thank God that I "speak in tongues" privately more than any of the rest of you." TLB.

TLB NOTE.14:18 2245 privately, implied; see 1Cor.14v19,28.

1Cor.14v19. "But in public worship I would much rather speak five words that people can understand and be helped by than ten thousand words while "speaking in tongues" in an unknown language." TLB

1.Cor.14v28. "But if no one is present who can interpret, they must not speak out loud. They must talk silently to themselves and to God in the unknown language but not publicly." TLB

APPENDIX 2. GOD CONTINUALLY DENOUNCES FALSE PROPHETS.

Deut.18v19-22. "But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' 21 And if you say in your heart, 'How shall we know the word which the LORD has not spoken?' — 22 when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him." **NKJV.**

We read in 1Kings.22v6,15-27,22,37,38. That hundreds of false prophets spoke in unison, inspired by a

lying evil spirit, only one prophet, **Micaiah**, spoke the true Word of God. v6 **"Then the king of Israel gathered the prophets together, about four hundred men,** and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. ----15 So he came to the king. And the king said unto him, **Micaiah**, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. 16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? 17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. ----22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. ----37 So the king died, and was brought to Samaria; and they buried the king in Samaria. 38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake." **KJV.**

Neh.6v14. "My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear." **KJV.**

Jer.5v31. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" **KJV.** It is a terrible tragedy when people love the words of false teachers and false prophets more than God's truth. Paul speaks of this being a sin and failure in the Church throughout history and particularly in the last days. See

2Tim.4v1-4. **KJV** "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; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Jer.23v16. "Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD. **NKJV.**

Jer.27v14. "Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. **KJV.**

Ezek.13v4-10. "O Israel, thy prophets are like the foxes in the deserts. 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. 6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word. 7 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? 8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. 9 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. 10 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:" **KJV.**

Zeph.3v4. "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." **KJV.**

Zech.13v1-3. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth." **KJV.**

Deut.13v1,3. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul." **KJV.**

Jer.14v14,15. "Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed." **KJV.**

Jer.23v13-16. "And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. 14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. 16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD." **KJV.**

Jer.28v15-17. "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. 16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. 17 So Hananiah the prophet died the same year in the seventh month." **KJV.**

Ezek.13v16. "To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD." **KJV.**

Mic.3v5-12. "My people are deceived by prophets who promise peace to those who pay them, but threaten war for those who don't. To these prophets the LORD says, 6 "Prophets, your day is almost over; the sun is going down on you. Because you mislead my people, you will have no more prophetic visions, and you will not be able to predict anything." 7 Those who predict the future will be disgraced by their failure. They will all be humiliated because God does not answer them.

v8 But as for me, the LORD fills me with his spirit and power, and gives me a sense of justice and the courage to tell the people of Israel what their sins are. 9 Listen to me, you rulers of Israel, you that hate justice and turn right into wrong. 10 You are building God's city, Jerusalem, on a foundation of murder and injustice. 11 The city's rulers govern for bribes, the priests interpret the Law for pay, the prophets give their revelations for money — and they all claim that the LORD is with them. "No harm will come to us," they say. "The LORD is with us." 12 And so, because of you, Zion will be plowed like a field, Jerusalem will become a pile of ruins, and the Temple hill will become a forest." **Today's English Version.**

Mark.13v21-23. "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things." **KJV.**

1John.4v1-3. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: **and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**" **KJV.**

2Cor.11v13-15. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." **KJV.**

Eph.4v14-16. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." **KJV.**

1Tim.4v1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" **KJV.**

2Tim.3v5. AMP. "For [although] they hold a form of piety (true religion), they deny and reject and are strangers to the power of it [their conduct belies the genuineness of their profession]. Avoid [all] such people [turn away from them]."

2Tim.3v5. KJV. "Having a form of godliness, but denying the power thereof: from such turn away."
"A form of godliness" is "morphosin eusebeias," as in Rom.2v20, "morphosin, means the outward shape without the reality. It is derived from "morphē," "form." In Rom.2v20., "morphosis" is the embodiment of knowledge and truth as contained in God's Word and Law. Paul condemns, a mere false outward appearance of godliness, without the inner essential reality of godliness. "The power," is "ten dunamin," they lacked both the inner power and enabling of the Holy Spirit and any practical manifestation of goodness, integrity and righteousness. See 1Cor.4v20., "For the kingdom of God is not in word, but in power."
"Turn away," is "apotrepou," only here in the New Testament. A clear command of Paul, "Turn away and avoid such people." See "paraitou," "avoid," in 2Tim.2v23.; "ektrepomenos," "turning away," in 1Tim.6v20.; and

"ekklinete," "turn away," in Rom.16v17.

2Tim.4v3,4. KJV "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables."

Acts.20v29-31. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." **KJV.**

Ez.22v25. "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof." **KJV.**

Isa.56v10-12. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. 12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant." **KJV.**

Zeph.3v4. "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." **KJV.**

Mark.12v38-40. "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. **KJV.**

2Pet.2v1-3. AMP. "1 BUT ALSO [in those days] there arose false prophets among the people, just as there will be false teachers among yourselves, who will subtly and stealthily introduce heretical doctrines (destructive heresies), even denying and disowning the Master Who bought them, bringing upon themselves swift destruction. 2 And many will follow their immoral ways and lascivious doings; because of them the true Way will be maligned and defamed. 3 And in their covetousness (lust, greed) they will exploit you with false (cunning) arguments. **From of old the sentence [of condemnation] for them has not been idle; their destruction (eternal misery) has not been asleep. AMP.**

Mt.10v17. "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues."

Mt.16v6. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." **KJV.**

Mt.16v11,12. "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. **KJV.**

Mk.12v38-40. "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." **KJV.**

Phil.3v2,3. "Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." **KJV.**

Col.2v8,9. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fullness of the Godhead bodily." **KJV.**

2Pet.3v17,18. "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. 18 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." **KJV**

2Cor.11v14,15. "And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." **KJV.**

Luke.17v3. "**Take heed** to yourselves: If thy brother trespass against thee, rebuke him; and if he repent,

forgive him." KJV

"Take heed," is "prosechete," 4337, the present, active, imperative of "prosecho" 4337, to hold the mind (mind implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to."

Acts.13v41. "Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you." "Ye despisers," is "hoi kataphronetai," this is not in the Hebrew of **Habbakuk.1v5.**, but it is in the Septuagint, and it is exactly right for Paul's argument. "Perish," or "vanish away," is "aphanisthete," the aorist passive imperative of "aphanizo" 853; to render unapparent, i.e. actively consume, or disappear, be destroyed, perish, vanish away. This is again added by the Septuagint to the Hebrew.

"If one declare it unto you," is "ean tis ekdiegetai humin," the present middle subjunctive of "ekdiegeomai" 1555, to narrate through wholly, declare. Paul boldly declares "You will not listen to the truth, even when it is clearly and plainly told to you."

Acts.13v41. AMP. "Look, you scoffers and scorers, and marvel and perish and vanish away; for I am doing a deed in your days, a deed which you will never have confidence in or believe, [even] if someone [clearly describing it in detail] declares it to you. **Quoted from Hab.1v5.**

"Beware. Acts.13v40. Phil.3v2. "Beware of the dogs, beware of the evil workers, beware of the concision." "Beware," is "blepete," the present active imperative of "blepo" 991, a primary verb; to look at (literally or figuratively): KJV - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Three times for emphasis and with a different expose of the Judaizers each time.

Acts.13v40. "Beware therefore, lest that come upon (you) which is spoken in the prophets." "Beware therefore," is "blepete oun." Lest there come upon you, "me epelthe," the aorist active subjunctive with the negative final conjunction "me." "In the prophets," "en tois prophetais." The quotation is taken from the Septuagint text of Hab.1v5. The Jews of Habakkuk's day refused to believe in the impending invasion by the Chaldeans, but they came and conquered them.

Col.2v8. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Take heed," is "blepete," the present active imperative "blepo," a common verb for warning like our "look out," "take heed," "beware," "see to it."

2Pet.3v17. "Let me warn you therefore, beloved, that knowing these things beforehand, **you should be on your guard**, lest you be carried away by the error of lawless and wicked [persons and] fall from your own [present] firm condition [your own steadfastness of mind]. **AMP**

2Pet.3v17. "You therefore, beloved, since you know this beforehand, **beware** lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ." **NKJV.**

"Beware" is "phulassesthe," the present imperative of "phulasso" 5442, which means, to guard, to watch, i.e. to be on guard.

"Knowing these things beforehand," "proginoskontes," the present active participle of "proginosko" 4267. See 2Pet.1v20. 3v1. They are without excuse for misunderstanding either Peter or Paul on this subject.

"Being carried away," is "sunapachthentes," the aorist passive participle of "sunapago" 4879, a double compound verb, to carry away together with, it only occurs here and Gal.2v13. in the New Testament.

"With the error," is the noun "plane," 4106, a straying from piety, to deceit, or delusion., By the error, by the wandering.

"Wicked," is the adjective "athesmos" 113, the negative particle "a," with the derivative 5087 makes this mean, lawless, wicked.

Ye fall from," is "ekpesete," the aorist active subjunctive of "ekpipto" 1601 with the conjunction "lest," "hina me," to drop away; specially, be driven out of one's course; to fall out of, their stability and steadfastness, "sterigmou" 4740, from "sterizo" 4741, to set fast, i.e. (literally) to turn resolutely in a certain direction. Only here in the New Testament the same thought as Gal.5v4.. "tes charitos exepesate," ye fell out of grace.

Mark 13:5. "and Jesus answering them began to say, Take heed lest any man deceive you: KJV

Luke.17v3. "**Take heed** to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. KJV

"Take heed," is "prosechete," the present active imperative of "prosecho," 4337, to hold the mind towards, i.e.

pay attention to, beware, be given to, give (take) heed (to unto); have regard.

Gal 5:15. "But if ye bite and devour one another, **take heed** that ye be not consumed one of another. KJV.
"Take heed," is "blepete," the present active imperative of "blepo" 991, to look at (literally or figuratively) behold, beware.

2Pet.1v19. "We have also a more sure word of prophecy; whereunto ye do well that ye **take heed**, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." KJV
"Take heed," is "prosechontes," the present active participle of "prosecho" 4337, to hold the mind towards, pay attention to, be cautious about, apply oneself to, adhere to, take heed to.

Acts.13v40,41. ASV. "Beware therefore, lest that come upon (you) which is spoken in the prophets: 41 Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you."

WHEN GOD SAYS "WOE." HE MEANS "WOE."

"WOE." "Ouai;" 3759, is a primary exclamation of grief; "woe": KJV - alas, woe.

Paul uses woe in a good sense to show his heartfelt obligation to preach the Gospel. 1Cor.9v16,17.

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, **woe is unto me, if I preach not the gospel!** 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." KJV.

Mt.11v21. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." KJV.

Mt.18v7. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" KJV.

The eight "woes" from Jesus in Mt.23v13-29. "But **woe** unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 **Woe** unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 **Woe** unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 **Woe** unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 **Woe** unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 **Woe** unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 **Woe** unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 **Woe** unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous." End of KJV quote.

Jesus uses woe to describe the sin and awful end of Judas in Mt.26v24. "The Son of man goeth as it is written of him: but **woe unto that man by whom the Son of man is betrayed!** it had been good for that man if he had not been born." KJV.

Mark.14v21. "The Son of man indeed goeth, as it is written of him: but **woe to that man by whom the Son of man is betrayed!** good were it for that man if he had never been born." KJV.

Luke.22v22. "And truly the Son of man goeth, as it was determined: but **woe** unto that man by whom he is betrayed!" KJV.

Luke.6v24-26. "But woe unto you that are rich! for ye have received your consolation. 25 **Woe unto you that are full!** for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 **Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."** KJV.

Luke.10v13-14. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you." KJV.

Mt.24v19. "And woe unto them that are with child, and to them that give suck in those days!" KJV.

Mark.13v17. "But woe to them that are with child, and to them that give suck in those days!" KJV.

Six woes from Jesus in Luke.11v42-54. "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 **Woe unto you, Pharisees!** for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 **Woe unto you, scribes and Pharisees, hypocrites!** for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, **Woe unto you also, ye lawyers!** for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 **Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.**

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 **Woe unto you, lawyers!** for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." **End of KJV quote.**

Luke.17v1. "Then said he unto the disciples, It is impossible but that offences will come: but **woe** unto him, through whom they come!" KJV.

Luke.21v23. "But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." KJV.

Jude.v11. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." KJV.

Rev.8v13. "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!" KJV.

Rev.9v12. "One woe is past; and, behold, there come two woes more hereafter." KJV.

Rev.11v14. "The second woe is past; and, behold, the third woe cometh quickly." KJV.

Rev.12v12. "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." KJV.

Rev.18v10,16,19-22,24. "v10 standing at a distance because of the fear of her torment, saying, ' **Woe, woe**, the great city, Babylon, the strong city! For in one hour your judgment has come.' 16 saying, ' **Woe, woe**, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; 19 "And they threw dust on their heads and were crying out, weeping and mourning, saying, ' **Woe, woe**, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!' 20 "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her." 21 And a strong angel took up a stone like a great millstone and threw it into the sea, saying, "Thus will Babylon, the great city, be thrown down with violence, and will not be

found any longer. 22 "And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; 23 and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery. 24 **"And in her was found the blood of prophets and of saints and of all who have been slain on the earth."** NASB.

N.B. Rev.22v18-20. Amplified Bible. Let us treat God's prophetic Word with the respect it deserves. The Revelation is a direct communication to the Church from Jesus, we should take heed to His solemn warning.

"v18 I [personally solemnly] warn everyone who listens to the statements of the prophecy [the predictions and the consolations and admonitions pertaining to them] in this book: If anyone shall add anything to them, God will add and lay upon him the plagues (the afflictions and the calamities) that are recorded and described in this book.

v19 And if anyone cancels or takes away from the statements of the book of this prophecy [these predictions relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions or warnings pertaining to them], God will cancel and take away from him his share in the tree of life and in the city of holiness (purity and hallowedness), which are described and promised in this book.

v20 He Who gives this warning and affirms and testifies to these things says, Yes (it is true). [Surely] I am coming quickly (swiftly, speedily). Amen (so let it be)! Yes, come, Lord Jesus!"

NOTE:

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