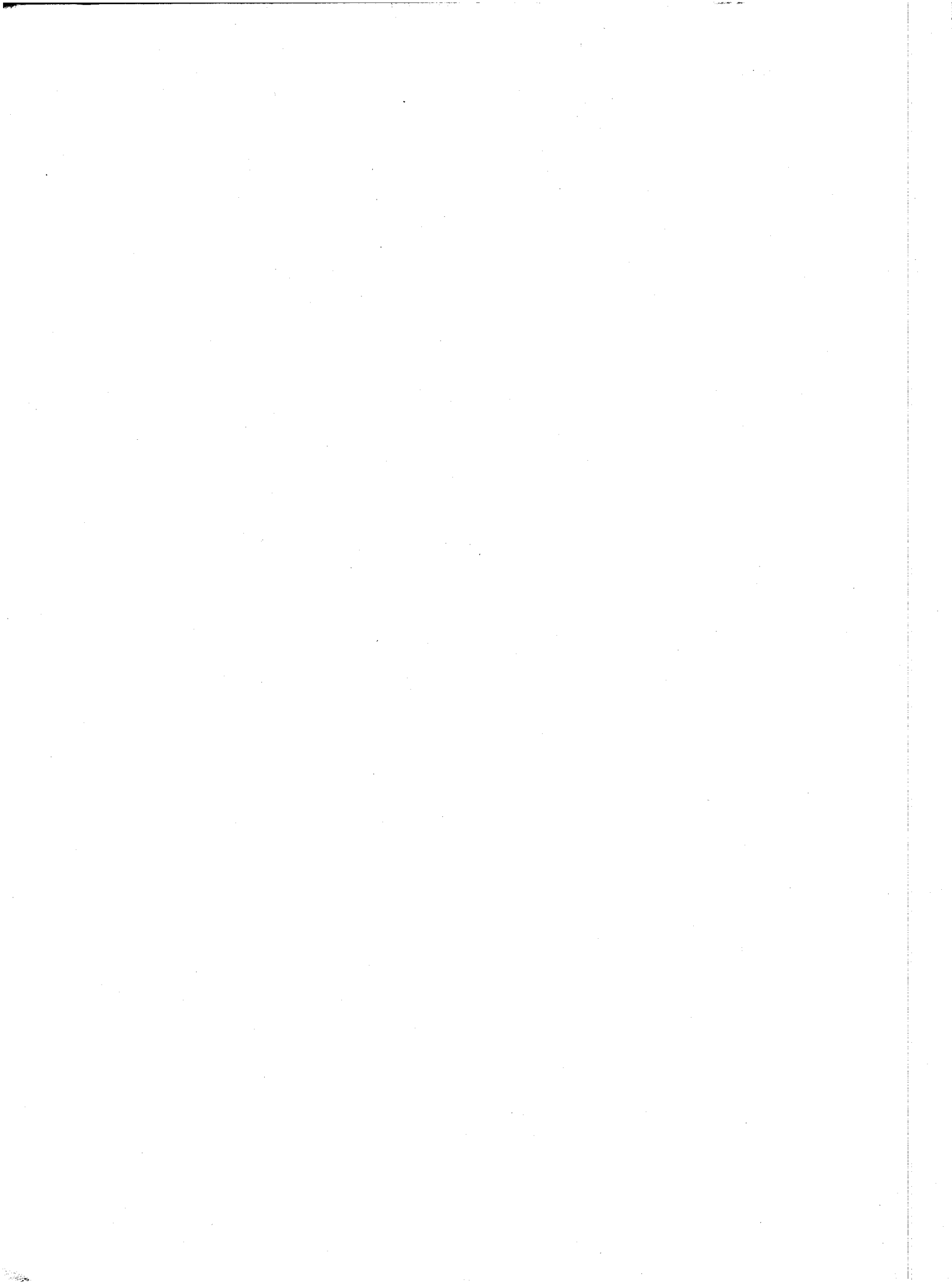




The Grand Structure of the Apocalypse

**"Blessed is he that readeth, and they that hear
the words of this prophecy and keep those
things which are written therein for the time is
at hand"**

Rev. 1:3



THE GRAND STRUCTURE OF THE APOCALYPSE

CONTENTS

	Page
A Word of Explanation	3
Introduction.	5
Why the Historical Interpretation of the Apocalypse?	13
The Plan of the Apocalypse	19
The General Structure of the Apocalypse	25
The Wild Beasts of the Apocalypse	29
The Time Plan of the Apocalypse	43
The Two Witnesses	49
Significant Dates in the Apocalypse	58
Sources	59

CHARTS

Chart I: The Historical Plan	17
Chart II: The Seals of the Apocalypse	21
Chart III: Daniel's 4th Beast The Beast Phases of the Apocalypse	36
Chart IV: The Beast Phases of the Apocalypse	40
Chart V: The Beasts of the Apocalypse	39
Chart VI: Map of the Beast Phases	42
Chart VII: Composite Chart: Seals, Trumpets, Vials, Wild Beasts, Two Witnesses, the Papacy	44
Index	60

A WORD OF EXPLANATION

It has been the writer's privilege for the past three and a half years to conduct a weekly verse-by-verse study of the Book of Revelation in the adult class of our Sunday School. During this time we have progressed through chapters one to fifteen and are about to commence chapter sixteen. As part of the class, Bible-marking notes have been provided. The study has been illustrated from time to time with an overhead projector and it has been found that various charts and tables have assisted considerably to illustrate the themes, symbols and chronology as well as to summarize important passages. Some of the early charts were incorporated in an original set of notes entitled "The Unveiling of the Lord Jesus Christ," printed two years ago. These index and theme charts still provide the guidelines for our study but are not duplicated in this set of notes.

Our study is based on the pioneer, historical interpretation of the Revelation, expounded in *Eureka* by Bro. John Thomas. The material in these notes is not original with the writer but is rather a condensation of the works of the Pioneers, together with the writings of modern-day brethren who have themselves endeavoured to epitomize that which our Christadelphian founding fathers wrote. The writer is greatly indebted to these brethren whose understanding of the Revelation is far more profound than his. At the back of these notes will be found a list of Sources which include brethren H. P. Mansfield, John Knowles, Fred Pearce, Edmund Green, Graham Pearce, Richard Mellowes and Paul Billington.

We have made extensive use in quotation of Bro. Mansfield's *The Apocalypse Epitomized* because it is a current publication, easily understood and readily obtainable. It is a concise summary of *Eureka* as well as being a complete verse-by-verse commentary on the Revelation.

Bible Study Notes:

These notes are now produced in this printed form as an adjunct to classes given in Study Days on the Revelation. The intention is not that the reader can sit down and read through, expecting to come away with all the answers! They are *study* notes for use with the Bible in hand and time to carefully compare passages and consider the significance of that which is written.

The notes are imperfect at best, having been produced in a hurry under pressure of deadlines. No one knows better than the writer how ill-equipped he is to attempt a work of this nature, on what is probably the most difficult book in the Bible.

The Apocalypse

The only part of the original set of notes that we will duplicate verbatim is the following two paragraphs, on the meaning of the word "Apocalypse" and why it is used:

The word "revelation" is the Greek word *apokalupsis*. It means uncovering unveiling, bringing to light that which was hidden. The apostle John "wept much" (Rev. 5:4) because he could not understand the significance of the signs which he saw. This should be our example. The Revelation is a manifestation of the glory of the Lord Jesus Christ at his appearing or coming, and so we see the same word *apokalupsis* translated "manifestation" in Rom. 8:19, "appearing" in 1 Pet. 1:7, "revelation" in vs. 13 and "coming" in 1 Cor. 1:7.

Bro. Roberts writes: "The Apocalypse is a great deep. There is wisdom and beauty in it that imparts an ecstasy of admiration when the mind opens to them . . . even to those who know the truth it is dark for awhile; only after patient study of the Book of God for a long time, the excellence of the Apocalypse is appreciated. For a time, the matter of the Apocalypse seems wild, austere, high, hard, perhaps inscrutable — something unpractical, something not useful. Such impressions are due to spiritual infancy. Men ought to . . . assume, even if not able to perceive, that the Apocalypse must be wise and useful because an emanation of the divine mind."¹

Our Goal:

Our endeavour in this study has been to provide a simplified view of the Book of Revelation. We have attempted to take the themes and symbols of key chapters and show their relationship to one-another. Our goal has been to simplify the Book so that the average brother and sister, who has done no study of it, might grasp the essential features and thereby be encouraged to plunge deeper.

In this regard, it may well be that the Charts will be found most helpful. In some cases it may be felt that we have gone overboard with detail. It was felt this was necessary due to the misconceptions which are prevalent about some aspects of the Book.

Only the reader can determine if we have been successful. Any criticisms or suggestions for improvement of the Notes will be much appreciated.

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¹Thirteen Lectures on the Apocalypse, pages 58-59

INTRODUCTION

One wonders sometimes why it is that a community of brethren and sisters in the Lord Jesus Christ, who have the Truth, the "pearl of great price," can find the Apocalypse so difficult to understand and can be so ignorant of its message. The answer can be only that we are no longer a "people of the Book," much as we pretend otherwise. Apathy and ignorance are the great foes of the Truth. Today, as one travels about the ecclesias of God on this Continent one is struck by the fact that brethren and sisters who discipline themselves to spend long hours in dedicated study of the Word of God, are few and far between. Whole ecclesias, even of considerable size, are bereft of leadership because their speaking brethren do not take the time, day in and day out, to fill their minds with the spiritual food which can be gleaned from the Scriptures of truth — by hard study. There is no other way.

Like the teenager in our Society, who walks down the street with his tape recorder in hand and ear-phones clamped to his head, we have become a community who depend on canned food in the form of taped expositions of the Word for our spiritual food to sustain us in our Bible classes and private devotions. All this, while the manna from heaven which will enable us to become the Word made flesh, lies buried in our Bibles. We have forgotten the words of the wise man that Hezekiah the king copied out: "It is the glory of God to conceal a thing; but the honour of kings is *to search out* a matter," Prov. 25:2.

The world with its paid, professional, after-dinner speakers, has nothing on us. We in America seem afflicted by a strange malady which is peculiar to our continent. That is the apparent need to import overseas speakers and pay them thousands of dollars to cover their travel expenses while they move from ecclesia to ecclesia to minister to us and sustain us — because we cannot feed ourselves. We pride ourselves that our community is spiritually healthy because our families flock to Bible Schools old and new. Last summer eight Bible Schools in the Amended fellowship alone were filled with a total of 2500 registered. It does not seem to dawn on us that to force capable and dedicated brethren from another country to rush madly from Bible School to Bible School until some of them end in a state of exhaustion, is not really the way to build up the brotherhood. And no one is more enthusiastic about the value of Bible Schools than the writer. Instead of nurturing our young brethren, teaching them how to study and expound a passage or a book or a theme, and how to conduct a series of Bible classes, we call in the experts. In between the visits of the specialists we exist from week to week (those who bother to attend the mid-week Bible class, that is) on meagre handouts from one-night stands; because the elders of the ecclesia are not prepared to set the example and apply themselves in self-sacrificing study of the Word of God so that they can lead *a series* of classes which will greatly benefit the ecclesia. We forget that our visitors, who do so much for us, are able to give us a valuable shot in the arm only because they have already burnt their own midnight oil and done their own homework in years gone by.

There is one characteristic that any brother or sister needs to become a keen Bible student. It is not special intelligence, nor special ability — not any special talent. "The children of this world are in their generation wiser than the children of light," so, for once, we quote from the writings of the world, author unknown:

“Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not, unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. *Persistence* and *determination* alone are omnipotent.”

That is what it takes; that is the one characteristic which is needed: **determination**.

Why Study the Apocalypse?

The writer has been asked, for one of the study days on the Revelation, to spell out why one should bother to study the Apocalypse. These reasons will follow: basically from the pen of others. But first, a personal observation. In the foregoing quote from Bro. Roberts, he writes of the Apocalypse: “There is wisdom and beauty in it that imparts *an ecstasy of admiration* when the mind opens to them.”

Have you ever experienced “an ecstasy of admiration” in your Bible study? Well, some have, and do. When one has a problem in understanding a passage, or a quote, or a theme and therefore sits down for an evening of two or three hours of concentrated study — or several evenings (or, if a housewife, perhaps it is a morning: an *early morning!*); and reference books are looked up, other expositors consulted and notes are made; occasionally the light comes on in a sudden flash of understanding. Not as a result of Spirit inspiration but the brain finally gets it all together. This is particularly so if the study session has commenced with earnest prayer. There is no greater enjoyment; there is no surer path to contentment, peace of mind and happiness, than the satisfaction received from tackling difficult study and persevering. Nothing this world has to offer can compare with the deep satisfaction — the joy — obtained from applying one’s mind to the mind of the Almighty as exhibited in His Word.

One of the proofs of the authority of the Bible, as any Bible student will affirm, is that personal study of the Scriptures of truth in itself confirms that the Book is divine. In the study of the historical interpretation of the Revelation, the amazing and revealing manner in which the themes of different chapters inter-lock and support one another; the multiplicity of detail providing the clues which confirm the old adage: prophecy is the mould into which history is poured. These things, of themselves, prove the divine authority of the Apocalypse.

“There is no more conclusive evidence of the truly unChristian state of the professedly Christian society around us, than the ignorance and aversion that prevail with regard to the Apocalypse — the last book of the New Testament.”

So began Bro. Roberts, one hundred years ago, as he commenced his *Thirteen Lectures on the Apocalypse*. Today, we must sadly confess, there is ignorance of the Apocalypse, not just in the “professedly Christian society around us,” but in the brotherhood itself. Our task, now, is to find if there are any reasons why we, as average brethren and sisters in Christ, should be impelled to study the last revelation of the Lord Jesus Christ to us. We confine our attention to three:

1. To strengthen our faith in the time of the end.
2. To give us the special blessings promised.
3. To rightly discern the signs of the times and therefore be watchful and ready for the return of our Lord.

These three reasons are inter-related and cannot be isolated one from the other, but for simplicity we will consider them separately.

Why Study the Apocalypse? To Strengthen our Faith

In *Elpis Israel* Bro. Thomas writes at the commencement of the Third Section:

“In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that ‘the Lord God will surely do nothing, but he revealeth his secret unto his servants the prophets.’ This revelation is made *that His people’s faith may be confirmed and enlarged*, and that in every generation they may know the times and season to which they stand related. *Knowing the signs, they are enabled to discern the times*; and while consternation and dismay cause men’s hearts to fail, they are courageous, and rejoice in perceiving the approach of the Kingdom of God.”

Bro. Thomas then goes on to comment on two passages from the Second Epistle of Peter, which we will briefly consider:

2 Peter 1:19: “We have also a more sure (confirmed) 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.”

Peter had just given his own personal testimony to the transfiguration of his Lord. “Prophecy had declared that Yahweh would provide a Saviour in whom He would delight (Isa. 42:1) and the fulfilment of this had been confirmed by the Voice heard on the Mount, as well as by the resurrection of the Lord. By this means the word of prophecy had thorough confirmation and can be accepted with the greatest confidence in its veracity.”¹ Bro. Thomas comments: “This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries.”²

Here is one key to Revelation, the greatest prophecy of all. Prophecy has been confirmed by the voice of God and by the resurrection of the Lord Jesus Christ. We do well that we pay attention to it.

2 Pet. 3:1-2: “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets . . .

vs. 17: “. . . *seeing ye know these things before*, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness.”

Here is the power of the prophetic word in our lives, strengthening our faith and preparing us for the future because we know what it holds.

Again quoting from Bro. Thomas in *Elpis Israel*: “From these premises we may conclude that, as the Lord has also revealed what is to come to pass in these latter days, *it is both our duty and our privilege* to make ourselves acquainted with it, *that our faith may grow and be strengthened*; that our affections be detached from the fleeting present and set

¹*Contending Earnestly for the Faith*, by H. P. Mansfield, page 22.

²*Elpis Israel*, page 323.

more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame" (Rev. 16:15).

Every Christadelphian knows that God sent the Flood on the earth because "every imagination of the thoughts of (man's) heart was only evil continually" (Gen. 6:5) and "all flesh had corrupted (God's) way on the earth" (vs. 12). We all also know that Jesus said: "as the days of Noah were, so shall also the coming of the Son of man be" (Mth. 24:37).

Now let us read what Noah did and why.

Heb. 11:7: "By faith Noah, being ¹warned of God of things not seen as yet, ²moved with fear, ³prepared an ark to the ⁴saving of his house; by which he ⁵condemned the world, and became ⁶heir of the righteousness which is by faith."

What a man of faith! And what a power-filled verse! Let's set it out; for simplicity we have numbered the phrases:

1. Prophecy moved him to get ready.
2. He went into action: "moved with fear!"
3. "prepared" means to make thoroughly ready: he left no stone unturned.
4. He saved his family first.
5. An outstanding witness to the world.
6. His salvation was assured.

Here is a man moved by one thing and one thing alone — *the prophetic word*. He understood its portents; from that moment he geared his whole life and family to be ready for God's judgment on the world. Jesus specifically uses this one example from the Old Testament to warn us what is coming; the Book of Revelation is filled with warnings and historical examples of the coming judgments of God on our earth — and we do nothing, because we don't understand it and cannot be bothered to study it! How can any brother say that the message of the Revelation is not fundamental and it doesn't matter how we interpret it?

In summary of this first reason for studying the Apocalypse:

- We have the prophetic word — we do well that we take heed.
- If we understand the prophetic word we will be warned in advance of our contemporaries in the world.
- Because we know these things beforehand (if we understand the Revelation), as we see them coming to pass our faith will grow and be strengthened.

Why Study the Apocalypse?

To Give Us a Special Blessing

We commenced part of this section with a quote from page 1 of *Thirteen Lectures* by Bro. Roberts. He went on to say:

"... we hear Christ speaking when we hear John describe this book as a revelation sent from Christ (who first received it from God), in order that his ser-

vants might know the things that would shortly come to pass. We hear Christ speak when we read in verse 3: '*Blessed is he that readeth, and they that hear the words of this prophecy.*' We hear him speak directly at the end of the book thus: 'I Jesus have sent mine angel to testify unto you these things in the churches.' If this book of the Apocalypse is a message from Christ, sent for the enlightenment of his servants, how are we to estimate a state of society in which it is not only generally unknown and not understood where known, but in which it is an increasingly popular sentiment that it is 'unknowable' . . .?"¹

In this, Bro. Roberts gives us the first blessing of the Apocalypse:

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

We have already dealt with this verse in our first set of notes and do not wish to duplicate our remarks. For a complete exposition of the 7 blessings upon those who read and understand the Apocalypse, the reader is referred to *The Apocalypse Epitomized*, page 10, 11 and 27. We would like to comment on just one point in this first blessing:

"Blessed is he that *readeth* (Gk. *anaginōskō*) . . ."

Efforts have been made to discredit Bro. Thomas's exposition of the word *readeth*, and these efforts therefore discount the significance of the blessing. The argument advanced is that *anaginōskō* is used in the New Testament of public reading of the Scriptures and therefore "he that readeth" refers to the brother reading at the Breaking of Bread service. Certainly it is true that *anaginōskō* is usually used that way in the New Testament. However, we are concerned with the primary meaning of the word. *Young's Concordance* gives it as "to know well" and *Vine's* begins: "primarily, to know certainly, to know again, recognize (*ana*, again, *ginōskō*, to know)."² *Vine's* draws attention to the usage in

2 Cor. 3:2: "Ye are our epistle, written in our hearts, known and *read* (*anaginosko*) of all men."

Obviously not a literal reading of anything, but as the *Amplified* version has it: "You yourselves are our letter of recommendation (our credentials), written in your hearts, to be (perceived, recognized) known and read by everybody."

Surely it is shallow reasoning at best to suggest there is a special blessing on the reading brother at the Memorial meeting; a blessing not imparted to any of the other members present? Bro. Mansfield comments on Rev. 1:3: "Mere 'reading' is not sufficient for the blessing; it requires a gathering of exact knowledge. We must exercise the greatest care to ascertain the true meaning of this wonderful book — then the blessing will be ours. To do this requires time and effort, but a blessing awaits those who thus labour in faith."³

Of the 7 blessings of the Apocalypse, Bro. Thomas chooses the sixth one to comment on in the closing paragraph of *Eureka*:

"Behold, I come suddenly; blessed is he that keepeth the saying of the prophecy of this book (Rev. 22:7).' But how can they be kept, or treasured up, and observed, *if they are not understood?*"

Indeed, how can they?

¹*Thirteen Lectures on the Apocalypse*, by Robert Roberts, page 1.

²*Vine's Expository Dictionary of New Testament Words*, page 249.

³*The Apocalypse Epitomized*, page 27.

Why Study the Apocalypse?

To Rightly Discern the Signs of the Times

This reason for study of the Apocalypse has been touched upon several times in the course of discussing the first two. Bro. Thomas wrote: "Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fail, they are courageous, and rejoice in perceiving the approach of the Kingdom of God." Bro. Roberts wrote ". . . we hear Christ speaking when we hear John describe this book as a revelation sent from Christ . . . in order that *his servants might know the things that would shortly come to pass.*" We saw that Noah "being warned of things not seen as yet, moved with fear." Further, Bro. Mansfield quotes Eureka as follows:

"The Apocalypse was given to the end that the servants of Deity who are keeping their garments might be able to *discern the signs of the times preceding the apocalypse of Christ*; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin.'¹

In the Olivet prophecy Jesus warned that immediately prior to his return "there shall be *signs* in the sun, in the moon, and in the stars . . . men's hearts failing them for fear." (Luke 21:25). His accompanying exhortation to waiting saints was: "And take heed to yourselves, lest at any time . . . that day come upon you unawares" (vs. 34); and again: "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" (vs. 36).

What are the *signs*? Where do we find them? Would the Lord Jesus Christ warn us to watch for signs and then not tell us what they were? In the same prophecy he said: "And *when these things begin to come to pass*, then look up, and lift up your heads; for your redemption draweth nigh" (vs. 28). **What things?**

The very first verse of Revelation gives us the answers to these questions:

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

"Signified" is the verb from the noun "signs" in Luke 21:25. The Revelation is a book of *sign*. What are the signs (or symbols) and what is their significance?

Surely this is a sound reason for every brother and sister to come to grips with the Revelation? These Notes will show that we are living in the days of the 7th Seal (the last one), the sounding of the 7th Trumpet (the last one), and the 6th Vial (the 7th Vial is poured out after the return of Christ). We are living in the days of the end. We are living at the end of "the times of the Gentiles." God's time is nearly up: Adam to Abraham: 2000 years, Abraham to Christ: 2000 years, Christ to the Kingdom: 2000 years. Six "days" of God's work are nearly complete; the last day, the Millenium, is almost upon us. If ever there was a generation that ought to know the significance of the signs and symbols of Revelation, it is ours.

The 7 Signs of the Apocalypse

Turning to the Revelation we find that this same word "sign" that Jesus used in his warning in the Olivet prophecy, is used 7 times in his final Revelation to us. Seven always

¹ *The Apocalypse Epitomized*, page 7.

marks the completion of God's purpose. In the Greek the word for sign is *semeion*. Here are the seven usages:

- Rev. 12:1: "And there appeared a great *wonder* (sign) in heaven; a woman clothed with the sun . . ."
- vs. 3: "And there appeared another *wonder* (sign) in heaven . . . a great red dragon"
- Rev. 13:13: "And he (the earth-beast) doeth great *wonders* (signs)"
- vs. 14: "And he deceiveth them that dwell on the earth by . . . those *miracles* (signs)"
- Rev. 15:1: "And I saw another *sign* in heaven . . . seven angels having the seven last plagues"
- Rev. 16:14: "For they are the spirits of devils, working *miracles* (signs)" — gathering the nations to Armageddon.
- Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought *miracles* (signs)." This is after Christ's return.

Do you know the significance of

- the sign of the woman?
- the sign of the beast of the earth?
- the sign of the 7 angels with 7 plagues?
- the sign of the great red dragon?
- the sign of the miracles this beast works?
- the sign of the spirits of devils at work in our day?

These are the signs Jesus left us in order that his servants might know the things which must shortly come to pass. Surely it is incumbent upon every member of the household to familiarize himself with these signs?

The Sign of the Mark of the Beast

In our day there is now considerable difference of opinion amongst brethren as to the identity of the beast of Revelation.

Does it matter?

Twice in the Revelation wisdom is singled out as a necessary attribute. Both times it is in reference to the beast; both times wisdom is associated with understanding:

Rev. 13:18: "Here is *wisdom*. Let him that hath *understanding* count the number of the beast."

"wisdom" = Gk.: *sophia* — insight into the true nature of things.

"understanding" = Gk. *nous* = mind, comprising the faculties of perception and understanding.

Rev. 17:9: "And here is the *mind* (Gk. *nous*) which hath *wisdom*" (concerning the Scarlet Coloured Beast).

In both passages wisdom is found in **properly identifying the beast**; in seeking out the meaning of these symbols and in observing the signs of the times in relation to them.

Further, there is severe torment inflicted on those in association with the beast, and victory given to those who separate themselves from the beast. In addition to the foregoing two passages, does the identity of the beast matter?

Rev. 14:9-11: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand. The same shall drink of the wine of the wrath of God . . . and they have no rest day or night . . ." **Does it matter?**

Rev. 15:2-3: "And I saw . . . them that had gotten victory of the beast, and over his image, and over his mark . . . and they sing the song of the Lamb," **Does it matter?**

Rev. 16:2: ". . . there fell a noisome and grievous sore upon the men which had the mark of the beast," **Does it matter?**

Rev. 19:20: "And the beast was taken and with him the false prophet and wrought miracles . . . with which he deceived them that had received the mark of the beast," **Does it matter?**

Rev. 20:4: "And I saw thrones, and they sat upon them . . . which had not worshipped the beast neither his image," **Does it matter?**

Of course it matters. It is completely irresponsible for brethren to say it doesn't matter what interpretation we give to the beast of Revelation.

<p>Rev. 1:3: "Blessed is he that <i>readeth</i> and they that <i>hear</i> the words of this prophecy and <i>keep</i> those things which are written therein;"</p>	<p>– to gather exact knowledge. – to give heed to. – to watch over and preserve.</p>
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WHY THE HISTORICAL INTERPRETATION OF THE APOCALYPSE?

The prophecy of Daniel, chapter 2, giving us the Divine interpretation of the dream of Nebuchadnezzar's image, provides the foundation for the book of Daniel. All later prophecies are an amplification of this chapter. We will see later in these Notes that the Book of Revelation is an expansion of Daniel's prophecies.

Daniel means "the Judgment of El." The simplest method of demonstrating the relation between history and the judgment of God in Daniel is to set out the chapters in capsule form:

The Book of Daniel

Chaps. 1-6:	Basically Historical
Chap. 1:	Heathen wisdom judged.
Chap. 2:	Heathen might judged.
Chap. 3:	Heathen worship judged.
Chap. 4:	Heathen pride judged.
Chap. 5:	Heathen impiety judged.
Chap. 6:	Heathen persecutors judged.
Chaps. 7-12:	Prophetical
Chap. 7:	Judgment on Western dominions.
Chap. 8:	Judgment on Eastern dominions.
Chap. 9:	Judgment on Israel after the flesh.
Chap. 10-12:	Judgment on oppressors of Yahweh's land and people.

Similarly, we shall see later that a large portion of the Revelation (chaps. 6-20) encompasses the judgments of God on the nations, much historically fulfilled, and some still future.

When God gave Daniel the interpretation of Nebuchadnezzar's dream Daniel blessed God and said:

". . . he changeth the times and seasons; he removeth kings and setteth up kings"
— Dan. 2:21

Daniel acknowledged the hand of God in history: that God alters the course of history by the removing and setting up of kings. We are all familiar with the historical illustrations in the Old Testament of God moving the Assyrians against Israel and the Babylonians against Judah; of Cyrus the Persian king being an instrument in the hands of Yahweh to bring Israel back into the land. We all know that Daniel, chapters 7 and 8, are prophecies which have an historical fulfilment. In Daniel 2 the image is destroyed at the return of Christ. The prophecy was revealing to Daniel in his day; its fulfilment reached down the corridors of time covering 2500 years of history. Similarly with Daniel 7: the 4th Beast is destroyed only at the return of Christ. In Daniel 8, the prophecy is fulfilled in "the time of the end" when a king shall "stand up against the Prince of princes" (vs. 25).

The Book of Revelation is no different. It was given, as we have seen several times now, "to shew unto his servants things which must shortly come to pass," which surely makes it most reasonable that it also should have an historical fulfilment. When we understand the relevance of the symbols in the Apocalypse we are justified in accepting the traditional view because that which has been written has occurred as stated.

We have quoted twice from page 1 of Thirteen lectures. Bro. Roberts went on to say:

“The Apocalypse deals with scenes and events belonging to the earth and to the nations upon it — scenes and events which, in their general outline, are the subject of Old Testament prophecy from the beginning.”

Bro. Richard Mellowes writes:

“In examining the principles used to interpret Revelation there is one other matter which needs highlighting. This is the crucial fact that the foundation of Revelation is to be found in Daniel.”¹

Bro. Fred Pearce writes:

“If we are to understand the Book of Revelation we must take account of the prophecies of Daniel, for both extend in their application to the time of the end. Daniel’s prophecies give us an outline of world empires and succeeding kingdoms up to the coming of Christ (the image, Dan. 2).”²

“Since the prophecies of Daniel are ‘historically based,’ does it not seem likely that the Apocalypse is so as well? It would be in accordance with Scripture precedent for the development in the Revelation, from seals to trumpets, and then to vials, taking in the emergence of beasts and whore and ten kings, to correspond to these movements in the saints’ historical period.”³

“The Apocalypse must have been of some comfort and instruction to the waiting saints of *all centuries* since the Ascension; which means that its symbology must have had a *recognizable fulfilment in their time*.”⁴

The subject matter of Part Third of *Elpis Israel*, which is roughly one-third of the volume of the book, is largely to do with the fulfilment of prophecy in history. It is an exposition of Daniel 2 and Daniel 11 and of the Apocalypse from a historical perspective. If one wants to begin to study the Revelation, and *Eureka* seems too formidable to tackle, then *Elpis Israel*, Part Third, is the place to start.

If the historical interpretation of the Apocalypse is false then one third of *Elpis Israel* is useless and the book might as well be discarded. And yet, earlier in this century, it was *Elpis Israel* classes in some countries that were responsible — and are still responsible — for the formation and vigorous growth of whole ecclesias. Odd, isn’t it? The very book which was written largely for the instruction of Gentiles to bring them to a knowledge of saving Truth, is now discounted by some leading brethren who devote considerable ability, time and energy to disproving the prophetic aspects of the book. No wonder we seem no longer to be “a people of the Book” when our foundation reference is destroyed. No wonder there is apathy and worldliness in the brotherhood when the sign posts which have stood past generations in such good stead are replaced by signs pointing every which way.

“If the trumpet give an uncertain sound,
who shall prepare himself to the battle?”

We conclude this section with a further quote from Bro. Fred Pearce:

“The great purpose of the Apocalypse is not to make us expert in interpreting political signs but to encourage us with evidence that the word of prophecy has largely come to pass, therefore what remains certainly will also; and above all to prepare

¹ *The Testimony*, November, 1981, page 351.

³ *Ibid*, page 212.

² *The Christadelphian*, June, 1981, page 210.

⁴ *Ibid*, page 210.

our minds and hearts for faithfulness in a world of godlessness and religious perversion. The exhortation of the Apocalypse is just as important as the prophetic content. How remarkable it is that Jesus, having given to his disciples all the political signs of the Olivet prophecy, concludes his address to them like this:

“Take heed to yourselves, lest your hearts be overcharged with surfeiting, drunkenness and cares of this life . . . Watch and pray that ye may prevail to escape all these things that shall come to pass . . .’ (R.V.).”

THE HISTORICAL PLAN OF THE APOCALYPSE

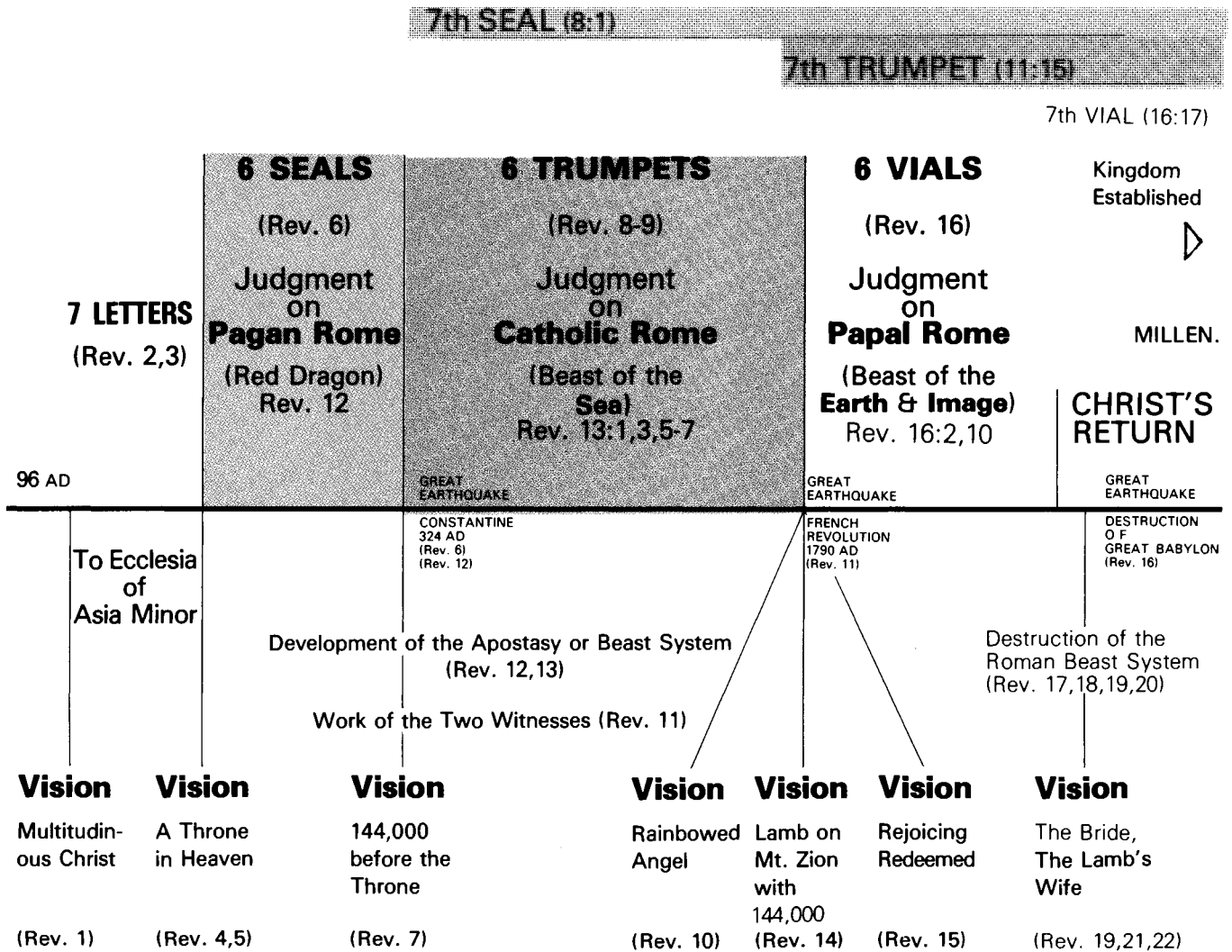


CHART I

THE HISTORICAL PLAN OF THE APOCALYPSE

7th SEAL (8:1)

7th TRUMPET (11:15)

7th VIAL (16:17)

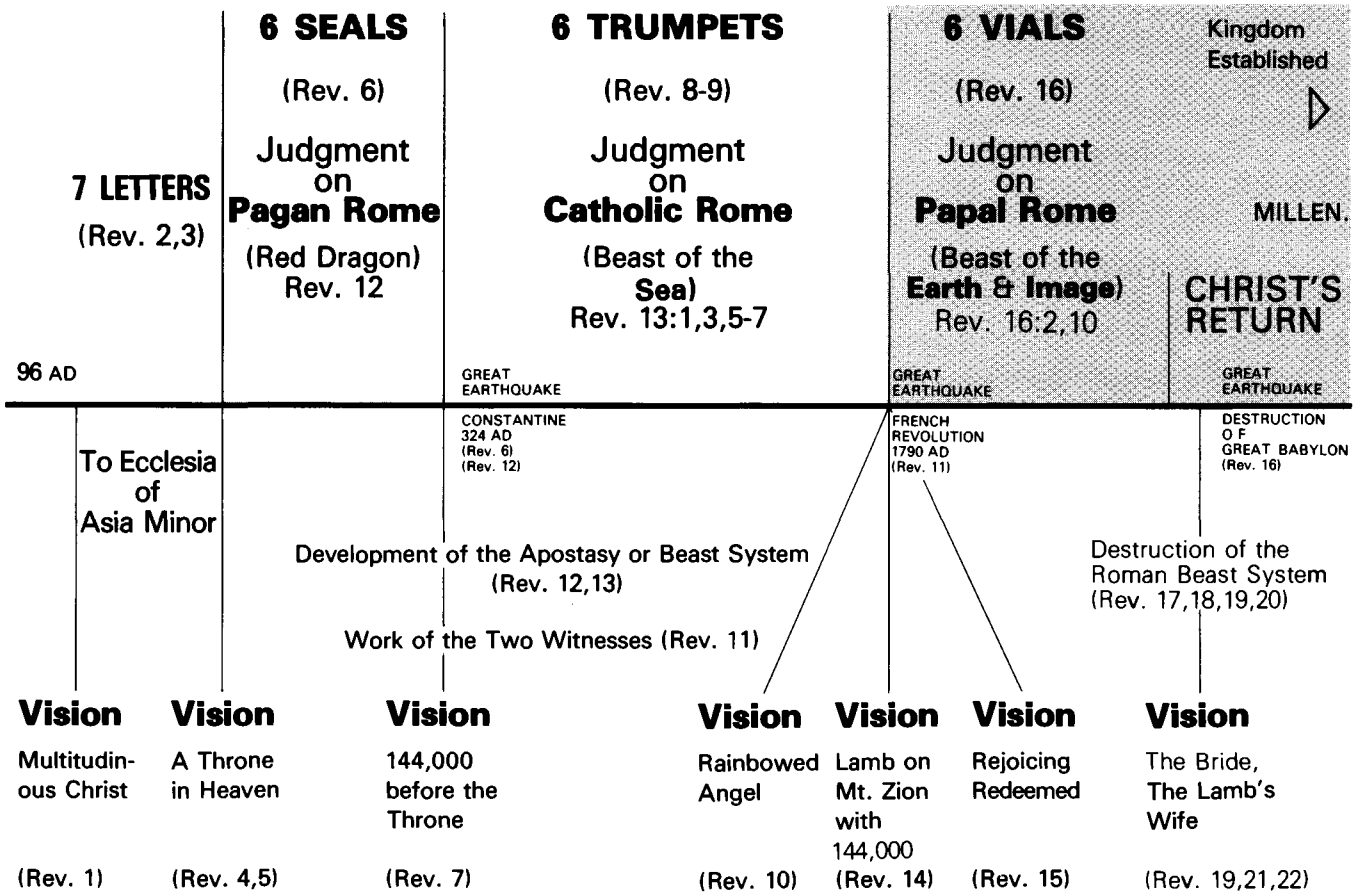


CHART I

THE PLAN OF THE APOCALYPSE

The overall historical plan of the Revelation is perhaps shown best in this study by a consideration of Chart I, in which every chapter of the Revelation is noted. The centre, straight line extends from the time the apostle John wrote the Revelation in 96 A.D. to the establishment of the kingdom or the Millenium. The return of Christ is shown on the chart as prior to the last vision and prior to the last great earthquake which occurs in the time of the 7th vial (Rev. 16:15-18).

The Visions:

John was given 7 visions of the ultimate manifestation of God in the Lord Jesus Christ and the saints, resulting in the gift of immortality to them and their consequent work with Christ in establishing the kingdom. These visions are shown in the lower area of the chart. It will be seen that the visions are not given haphazardly but each marks a new phase in the historical revelation and each depicts a different aspect of the manifestation and work of the saints. For example:

- Rev. 1:12-16: The saints immortalized, prepared for dominion and judgment.
- Rev. 4 and 5: Christ on the throne; the saints as living creatures and elders (the military and civil aspect of Israel).
- Rev. 7: The 144,000 sealed in their foreheads having gained the victory through great tribulation.
- Rev. 10: The march of the Rainbow Angel, engaged in the conquest of the nations.
- Rev. 14: The 144,000 with the Lamb on Mount Zion. Gog overthrown and the conquest of Babylon anticipated.
- Rev. 15: The nations at peace, the saints sing the song of Moses and the song of the Lamb.
- Rev. 19,21,22 The marriage of the Lamb and His bride. An invitation to attend the marriage supper.

A vital key to understanding the Revelation is the principle that "the final scene is presented first, and afterwards the steps that lead to it are revealed."¹

This principle is seen in the well-known passage from Isaiah 2:1-4 where we have the establishment of the kingdom; then, in verses 10-22, we find the details leading up to it. Similarly, in Isa. 11:1-9 we see "the peaceable kingdom of the Branch" where "the wolf also shall dwell with the lamb . . . and a little child shall lead them" and "the earth shall be full of the knowledge of the LORD;" then, in verses 10-16, we are given some of the particulars regarding the regathering of Israel, *prior* to the establishment of the kingdom, when "the Lord shall set his hand again a second time to recover the remnant of his people." At this time also shall Christ "stand for an ensign of the people" and "to it shall the Gentiles seek."

The principle in prophecy of the ultimate goal stated first, followed by the events leading up to it, is clear in Revelation. For example, in Rev. 11:15-17 we see, in the period of the 7th trumpet, the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Then, in verses 18 and 19,

¹ *The Apocalypse Epitomized*, by H. P. Mansfield, page 183.

we read the *prior* acts of God in dealing with "the nations (who) were angry" and the vindication of the saints at the judgment seat.

Another simple example is in Rev. 15:1-4 where we read of the saints praising God in the song of Moses and of the Lamb when "all nations shall come and worship before thee." Then, in verses 5-8, John sees the 7 angels with "seven golden vials full of the wrath of God;" the details of the pouring out of 6 of these vials leading up to Armageddon and the return of Christ, are given in the next chapter: chap. 16:1-16, followed by the 7th vial and the great earthquake which marks the judgment of God upon "great Babylon." This is a clear-cut illustration of this prophetic principle: first, a vision of the culmination of the Divine purpose; secondly, the details leading (perhaps over an extended period of time) up to that vision.

In Eureka, Bro. Thomas confirms this principle: "This is a notable feature in all prophetic oracles, namely, the primary statement of the end to be established as the result of, or consequent upon, the details immediately to follow."¹

Because of the importance of understanding this principle of the Apocalypse, in Eureka, Vol. III, Part I, pages 11-16, Bro. Thomas again gives ample evidence under the heading "The End, though last in Development, first Revealed." These five pages are well worth reading as Bro. Thomas constantly presses home the principle:

"The peculiarity is that of stating in the beginning first, that which is to be executed last."

"The logical order of a prophecy in statement or fulfilment is, first state, then illustrate, and afterwards prove."

"Thus, the end, first in purpose, is the last developed, but first revealed in the prophecy. Not attending to, or ignorant of, this structural peculiarity, some have committed grievous errors in their efforts at interpretation and exposition."

Seals, Trumpets, Vials:

In Chart I we now note the following chronological sequence of events:

7 Letters: (chaps. 2-3)

Written in John's time to 7 typical Gentile ecclesias in Asia Minor. The 7 messages are for saints in any century of the Gentile dispensation: "He that hath an ear, let him hear what the Spirit saith unto the ecclesias" (Rev. 2:7,11,17,29; 3:6,13,22).

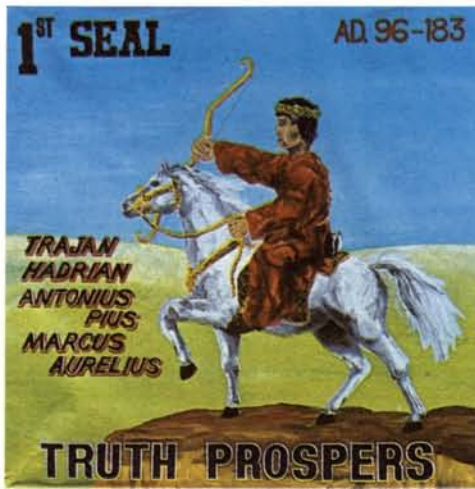
6 Seals: (Rev. 6)

From John's time in the 1st century down to 324 A.D. when "the great earthquake" of Rev. 6:12 marks the advent of the Emperor Constantine as the first nominal Christian Emperor over the Roman Empire. The opening of successive seals marks the judgments of God upon the pagan Roman Empire because of the persecution of the saints, and the idolatry of those who oppose the Truth.

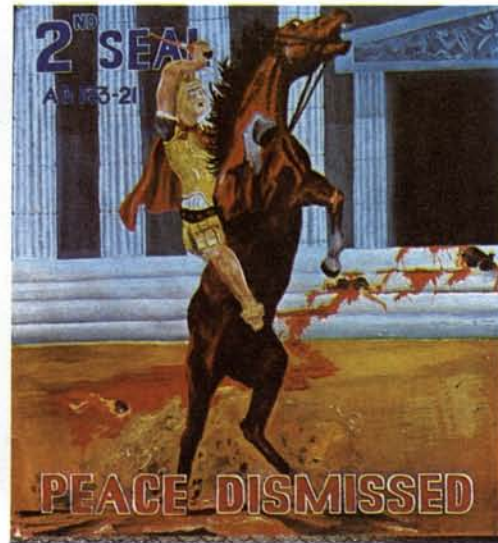
The 7th Seal (Rev. 8:1-2) covers the sounding of the 7 Trumpets which, as we see below, take us to the establishment of the Kingdom. So we, today, are living in the time of the 7th Seal.

The significance of each seal is briefly demonstrated in Chart II.

¹ Eureka, Vol. II, Part 2, page 595.



FIRST SEAL Rev. 6:1,2
 Opening signaled by Lamb hurling the cruel Domitian like a thunder-bolt out of heaven, as Rome passes from its Age of Iron to its Age of Gold. Peace and tranquillity diffuses through Empire as believers conquer the darkness of Gentilism with Light of Truth.



SECOND SEAL Rev. 6:3,4
 The former peace expelled, the conquering of the Christ ones considerably curtailed, the peoples of Rome experience the effects of licentious Emperors. The Empire reddened by the interest of the greedy guards. The Lamb begins to avenge His Brethren.

THIRD SEAL Rev. 6:5,6
 Rome becomes distressed by the black passions of the profligate Caracalla. Famine produced by his misrule and extortion. All people under Roman Heaven severely afflicted by grievous taxes and further by wanton effeminacy of foreign usurper.

FOURTH SEAL Rev. 6:7,8
 Changing from white, red, black, the Roman horse becomes pallid as a body near death. Gibbon "The animating health and vigor were fled." "For our brethren the time of release from Pagan Rome was seen to be drawing closer. The Lamb works all things after counsel of His own will.

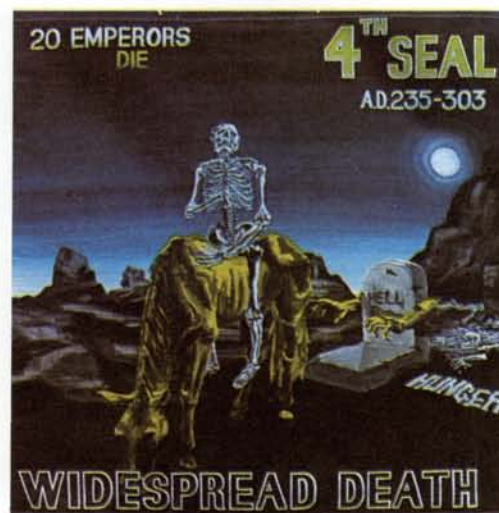


CHART II

**FIFTH SEAL**

Rev. 6:9-11

For about 10 years our Brethren and nominal Christians experienced a cruel resistance unto blood, striving against sin in its political manifestation. The Lamb who is also the Altar reminds them that He endured before them and the reward of faithful pilgrimage is to "walk with Him in white." Relief came with expulsion of their despotic overlord.

**SIXTH SEAL**

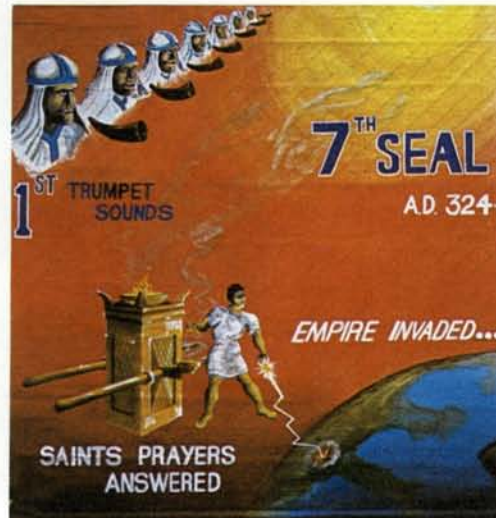
Rev. 6:12-17

A great catastrophe of nature overtakes the Roman world as the 'Christian'-Woman of Chap. 12:1 casts out Paganism from the Heaven. Victory gained by the blood of the Lamb as His followers loved not their lives unto the death. Exhibiting to us the great truth that death is a glorious victory.

SEVENTH SEAL

Rev. 8:1-5

The 7th Seal begins with the beautiful symbology of the prayers of Saints arising as an acceptable sacrifice unto the Father and does not close until the mighty Angel of the Rainbow has exhibited to the world the completed mystery of the Diety.



6 Trumpets: (Rev. 8-9)

The sounding of the Trumpets begins about 70 years after the ascension of Constantine to the Roman throne in 324 A.D. and continues until the French Revolution (1789-1794 A.D.). The sounding of the Trumpets was preceded by the division of the Empire into two parts under the Emperor Theodosius. These two parts, or "two legs of iron," marked the division of the Empire into the Western and Eastern Empires and this constituted a "final and permanent division of the Roman empire."¹

The trumpets summoned the enemies of Rome to execute vengeance on the Empire due to the continued persecution of the servants of God and to the apostasy of the church (Rev. 9:20,21). The Empire is now Christianized following the influence of Constantine propagating the false doctrine of Rome. Hence the 6 Trumpets mark the judgments of God upon *Catholic* Rome, just as the time period of the 6 Seals marked judgment on *pagan* Rome.

The first 4 Trumpets of chap. 8 sound the Divine judgments on the Western Empire. In successive waves the Goths under Alaric, the Vandals under Genseric and the Huns under Attila devastate the Western Roman Empire. Finally, in 476 A.D., Rome falls and, for the first time, the Western Empire is ruled by a Gothic emperor: Odoacer, king of the Heruli.

In Rev. 9 our attention is turned to the Eastern Empire where the sounding of Trumpet 5 marks the rise of Muhammedanism and Trumpet 6 the rise of the Turkish power which in 1453 overthrows the Byzantium Empire and establishes the Turkish Ottoman Empire with its throne in Constantinople.

Note: Byzantium was the name "borne by a colony of ancient Greek foundation on the European side of the Bosphorus, midway between the Mediterranean and the Black Sea . . . Refounded by the emperor Constantine in 330 A.D. it was endowed by him with the name Constantinople, the city of Constantine."² In the light of the signs of the times that we watch for in the 1980's, it is significant that Constantine moved his capital from Rome to Constantinople (Istanbul today) because he realized the latter was the better vantage-point from which to rule "the world!" Russia will take Turkey for the same reason that Constantine established his capital in Constantinople.

In passing we should note the significant placing of chapter 7 of Revelation *between* the Seals of chap. 6 and the Trumpets of chap. 8. Constantine united church and state under one authority. It was now necessary, in the Divine scheme of things, to separate the true ecclesia from the apostate church. Hence, the sealing of the "servants of God" in their forehead (7:3) marking out the 144,000 as the full completion of the household of God as the basis of the perfect Israelitish government of the Millennial age. It is of interest to note that the word "thousand" in "an hundred and forty and four thousand" is derived from the Old Testament concept of *families*, see Judges 6:15, Num. 1:16, 10:4,36; 31:5, 1 Sam. 10:19. Twelve signifies governmental perfection. 144 (12 squared) relates to groups of families as the civil administration of Israel.

We have, then, in the order of chapters 6-7-8 of Revelation confirmation of a most reasonable and logical historical progression.

The sounding of the 7th Trumpet (Rev. 11:15) continues from the French Revolution (vs.13) to the establishment of the Kingdom. It will be seen that now we are living in the days of the opening of the 7th Seal and the sounding of the 7th Trumpet.

¹*The Apocalypse Epitomized*, by H. P. Mansfield, page 110.

²*Encyclopaedia Britannica*

7 Vials: (Rev. 16)

These commence with the work of Napoleon, immediately following the French Revolution, and continue to Armageddon (vs. 16) and the overthrow of "great Babylon" (vs. 19) or the apostate system of Rome.

As with the unfolding of the Seals and the sounding of the Trumpets, the pouring out of the Vials mark the judgments of God on Rome: not pagan Rome, but the Papal power in Europe which we know as the Holy Roman Empire, identified in Rev. 16:10 as the kingdom of the beast.

In verse 15 we are warned of the return of Christ during the pouring out of the **6th** Vial. Following His return and Armageddon (the defeat of Gog) the 7th Vial is emptied, occasioning the third "great earthquake" of Revelation. Like the French Revolution this will be a tremendous military and political upheaval as the power of Rome is destroyed once and for all by the work of Christ and the saints.

Today we are living in the time of the 6th Vial — the hour is nearly midnight. A conscientious study of the book of Revelation drives out apathy, enlightens our minds to the significance of the momentous days in which we live and warns us of the imminent return of our Lord and King, bringing justice and peace to this earth.

The Apostasy or Beast Systems

Before we leave Chart I we note, below the horizontal time line, the position of chaps. 12 and 13, and chaps. 17 and 18 in the Revelation.

Chapters 12 and 13, and the last half of chapter 14, contain "the development and destruction of the Beast, his Image and organization."¹ Chapters 17, 18, part of 19 and 20 contain "the judgment of the great whore and triumph of the Lamb."²

We deal more fully with the Beast organization later on in these Notes. First, it is necessary to show that the Revelation is divided into two parts and these two parts cover the same ground, but from different viewpoints. This is another of the keys to Revelation, an understanding of which is essential to the comprehension of the Apocalypse. The writer is indebted to Bro. H. P. Mansfield's *The Apocalypse Epitomized* where, in pages 17 to 19 he clearly demonstrates the relationship to one another of all the chapters of Revelation. It is the writer's conviction that no other information or reading concerning the Revelation will assist in one's overall grasp of the Book as much as an understanding of the principles laid down in these three pages. The reader is urged to spend some thoughtful time in a careful perusal of this brief section of *The Apocalypse Epitomized*.

The next two pages of notes, charts and quotes are taken, almost verbatim, from that exposition.

¹*The Apocalypse Epitomized*, page 16, or "The Unveiling of the Lord Jesus Christ" Study Notes, Charts I and II, pages 7 and 8.

²*Ibid*

THE GENERAL STRUCTURE OF THE APOCALYPSE

Accepting the basic interpretation of the *Apocalypse* as expounded in *Eureka*, the *Book of Revelation* is divisible into ten sections, so designed as to suggest a parallelism of ideas similar to that found in introverted Hebrew poetry. Hebrew poetry represents a parallelism of ideas rather than of rhyme or rhythm. One idea builds upon another until the completed thought, or picture, is revealed. In introverted Hebrew poetry, which is frequently found in Scripture, the first line is answered by the last, the next by the second to last, and so on. An example, set out in the following form is found in Psalm 135:15-18:

The idols of the heathen are silver and gold,
The work of men's hands.
They have mouths but they speak not;
They have eyes but they see not;
They have ears but they hear not;
neither is there any breath in their mouths;
They who make them are like unto them;
So are all they who put their trust in them.

Couple the first and the last lines together, and the thought of the former is found completed in the latter:

The idols of the heathen are silver and gold, (inanimate),
So are all they who have put their trust in them.

The general structure of the *Apocalypse* as a whole, seems to be in the form of a long, dramatic, introverted Hebrew poem, presenting a parallelism of development, in which the first harmonizes with the last, and so on. Accepting the interpretation of *Eureka*, the whole message can be set out in the following form:

- (1) – Introduction: Warning and Appeal (Ch. 1:1-8).
- (2) – The Multitudinous Son of Man (Ch. 1:9-20).
- (3) – The messages to the Ecclesias (Chs. 2,3).
- (4) – The heavenly worship & sealed book (Chs. 4,5).
- (5) – The “Christianizing” of Rome (Seals – Chs. 6,7).
- (6) – The overthrow of the Roman Empire (Chs. 8,9).
- (7) – The development of latter-day Communism (Chs. 10,11).
- (7) – The development of the Holy Roman Empire (beasts etc. (Chs. 12,13).
- (6) – The destruction of Babylon the Great (Ch. 14).
- (5) – Divine judgment on the Holy Roman Empire (Vials – Chs. 15,16).
- (4) – The overthrow of false worship (Babylon etc. – Chs. 17,18,19).
- (3) – The conquest of sin and death (Ch. 20).
- (2) – The Bride as the New Jerusalem (Chs. 21-22:6).
- (1) – Epilogue: Warning and Appeal (Ch. 22:7-21).

In this introverted breakdown of the *Apocalypse*, the message is set forth symmetrically, the first line matching the last; and second to first matching the second to last, and so on.

Thus the vision of the multitudinous Son of Man (2), is matched with the Bride as the New Jerusalem (2); the heavenly worship (4), is contrasted with the overthrow of false worship (4); the “Christianizing” of Pagan Rome (5), with the divine judgment on that

“Christian” Rome itself or Holy Roman Empire (5); the political overthrow of the Roman Empire (6), with the destruction of the apostate religious system of Rome, known as Babylon the Great (6). Each are closely related, as a little thought will reveal, the latter sections complementing the former sections.

It will be seen, also, that the *Apocalypse* presents an orderly progression of one thought to the next, and not a haphazard and unsystemized throwing of visions together, as might be imagined. This can be summarized thus:

Section 1 – Chapters 1-5

- a. Christ in the midst of the Ecclesias (Ch. 1).
- b. Christ’s messages to the Ecclesias (Chs. 2,3).
- c. Christ’s purpose with the Ecclesias (Chs. 4,5)

Section 2 – Chapters 6-11

1. The “Christianizing” of the Roman Empire (Chs. 6,7).
2. The break-up of the Roman Empire (Chs. 8,9).
3. The protest against tyranny leading to the development of Communism (Ch. 11).

This section, which brings us to half of the *Apocalypse*, depicts events that took place in the Roman Empire, providing a basis for further developments leading to the end. The Empire was first “Christianized,” then broken up into independent nations answering to the toes of the Image of Daniel 2, but held together by the Holy Roman Empire which replaced Pagan Rome. Coetaneous with that system, there were manifested protesting communities, both religious and political (the two witnesses of Revelation 11), the political section of which rose to power in the French Revolution, and developed modern Communism. Today, the influence of such is manifested in every form of government upon earth, and is playing an important part in the development of the crisis of the last days. It has “ascended into heaven” (political authority – Rev. 11:12), and the “remnant are affrighted.”

Section 3 – Chapters 12-19

- a. The development and destruction of the Holy Roman Empire (Chs. 12,13).
- b. The Divine judgment on the latter day political system (Chs. 14,15,16).
- c. Divine judgment on the latter day religious system (Chs. 17,18,19).

Section 4 – Chapters 20-22

- a. Conquest of sin and death (Ch. 20).
- b. The Manifestation of the Bride (Ch. 21).
- c. The final appeal of Christ to the Ecclesias (Ch. 22).

The second half of the *Apocalypse* follows the first half in orderly fashion. The Holy Roman Empire replaced the former Empire, and will be destroyed. The “two witnesses” developed into political power (Ch. 16), and though used to punish “the beast,” likewise will be destroyed. The final chapters also follow in proper sequence.

The table following takes part of the foregoing outline and contrasts the **political** development and judgment of chapters 6 to 11 with the **religious** development and divine judgment on Rome in chapters 12 to 19. It will be seen that the book of Revelation is divided equally into two halves of 11 chapters each. For example: Chapter 12 duplicates the history of chapter 6, but from an ecclesiastical viewpoint. The opening of the 6 Seals in chapter 6 (including the going forth of the 4 horses in the first four seals) concludes

with “the great earthquake” of verse 12, which marks the political and military overthrow of pagan Roman authority, to be replaced by Constantine as the first nominal Christian emperor over Rome.

POLITICAL DEVELOPMENT

Roman Empire — Rev. 6-11

- 1) “Christianizing” of Pagan Rome (6,7)
- 2) Break-up of “Christianized” Rome (8,9)
- 3) Warfare of Witnesses — Triumphs of the Truth (10,11)

RELIGIOUS DEVELOPMENT:

HOLY Roman Empire — Rev. 12-19

- 1) Development and destruction of HOLY Roman Empire (12,13)
- 2) Divine Judgment on latter-day Political system (14,15,16)
- 3) Divine Judgment on latter-day Religious system (17,18,19)

In chapter 12 the ecclesiastical sin-power of pagan Rome is depicted as a dragon (actually a crocodile: the ancient symbol of Egypt as the sin-power opposing Israel) and this dragon is cast out of the political and ecclesiastical “heavens” of Rome by the man-child, Constantine. Chapter 12 then concludes with the now “Christianized” dragon power of Rome, under the emperor Constantine, persecuting spiritual Israel defined as the woman’s seed “which keep the commandments of God . . .” (vs. 17). We have already seen the significant placing of chapter 7 as God separates true brethren and sisters in Christ from the apostate Church-State union, by sealing them in their foreheads.

Later in this study we find that chapter 11 (devoted to the work and persecution of the 2 Witnesses) covers the same time period as the trumpet judgments of chapters 8 and 9 and the rise of the beasts (representing different, successive phases of Rome) of chapters 12 and 13.

THE WILD BEASTS OF THE APOCALYPSE

We come, now, to what is probably the most confusing and therefore difficult part of the Revelation: the various beasts.

First, we should realize that the four beasts found only in the visions of chapters 4,5,7,14,15,19 (see Chart I) and the Seals of chapter 6, have absolutely no relation to the wild beasts found in the last half of the Book. The R.V. renders these "living creatures." "'Beasts' is a translation of *zoon* which is derived from *zoe* or *life*. The words 'living beings' would better convey the idea . . . they are beings of *life*, having attained unto eternal life."¹ In the 6 Visions the four beasts, or living beings, are always found with the 24 elders (with one exception: chap. 15:7); both beasts and elders are symbols of the faithful immortalized in the Kingdom.

In the light of ground already covered in these Notes: specifically the division of Revelation into two equal parts, with the second half (chapters 12 to 22) containing emphasis on the ecclesiastical or religious aspect of God's judgments on Rome, it is significant that the "dragon" is only found in the Revelation from chapter 12 on. Similarly, the "beast," in its various forms, from chapter 13 on, for a total of 36 times in the last half of Revelation. There are two exceptions for the "beast;" these are Rev. 6:8 where "beasts" is used in a general sense, and Rev. 11:7 where the "beast that ascends out of the bottomless pit" is the first reference to the beasts found in chapter 13. Our study (see page 22) has already intimated that the time period of chapter 11 is the same as that of chapters 12 and 13, so our statement that the beast of Revelation is not found until the time period of chapter 13 and on, holds true.

In order to understand the grand structure of the Apocalypse, it is essential we grasp the fact that the last half of the Revelation introduces wild beasts to portray how God views **Rome** in all its ecclesiastical phases down through the centuries of time. And these wild beasts are identical in symbol to Daniel's Fourth Beast, "dreadful and terrible." (Dan. 7:7).

Bro. Richard Mellowes writes:

" . . . Without any question the beast of Revelation 13 is a composite beast containing Babylonian, Medio-Persian, Greek and Roman elements, but surely the beast itself is Roman? A broad overview of the symbols of Daniel and Revelation demonstrates this. Daniel 2 gives a general picture of four kingdoms, a time of division and then the kingdom of God. Daniel 7 has a similar picture, with the gold, silver and brass now symbolized by named beasts (a lion, a bear and a leopard), and the iron symbolized by an unnamed beast . . . It is this fourth beast which, as all agree, is Rome, whose symbol in Daniel 7 is less specific. It is described but not named. This is because during its career it changes its appearance somewhat. These different stages are to be seen in the beasts of Revelation. They are all the Roman beast but at various phases of its development and history."²

We begin the study of the wild beasts of Revelation by a comparison of the Image Nebuchadnezzar saw in his dream as revealed in Daniel 2, the 4th Beast that Daniel saw in his dream as recorded in Daniel 7, and the first vision given John of the "Beast of the Sea" in Revelation 13. The following simple table shows the relationship of the 3 passages. Nebuchadnezzar's Image represents the kingdom of men as man sees it: "an enormous,

¹*The Apocalypse Epitomized*, page 74.

²*The Testimony*, November, 1981, page 351.

dazzling statue, awesome in appearance" (Dan. 2:31, N.I.V.). Whereas Daniel's dream portrayed the kingdom of men from God's viewpoint: "terrifying and frightening and very powerful . . . it crushed and devoured its victims and trampled underfoot whatever was left." (Dan. 7:7, N.I.V.).

Daniel 2	Daniel 7	Revelation 13
Nebuchadnezzar's Image	4 Great Beasts	Beast of the Sea
vs.	vs.	vs.
38 gold head = Babylon	4 1st beast = Lion	2 "mouth of a Lion "
39 silver breast = Persia	5 2nd beast = Bear	2 "feet of a Bear "
39 brass thighs = Greece	6 3rd beast = Leopard	2 "like unto a Leopard "
40 iron legs = Rome	7 4th beast = "great iron teeth"	

It must be more than simply a coincidence that John's Beast of the Sea is identified by exactly the same animals representing Daniel's 4 great beasts. Anticipating the conclusion of this study for a moment, it is most interesting to read Bro. John Thomas's comment on this similarity of beasts, in *Elpis Israel*: "Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia and to possess it from India to Ethiopia."¹ At this point we digress in some detail in order to lay a sound foundation for our study of the beasts.

Daniel's four great beasts "came up from the sea" (Dan. 7:3) and John's Beast of the Sea, likewise "rises up out of the sea" (Rev. 13:1). It is helpful to note also that in Dan. 7:2 "four winds . . . strove upon the great sea" and we find identical imagery in Rev. 7:1 where four angels "hold the four winds" so that they do not "blow . . . on the sea." The best-known passage confirming that water represents a multitude of people is Rev. 17:15: "The waters which thou sawest . . . are people, and multitudes, and nations, and tongues." This latter phrase occurs 7 times in the book of Revelation. One of those seven times is Rev. 13:7 where the Beast of the Sea is given "power over all kindreds and tongues and nations." The phrase is drawn from Dan. 4:1 where Nebuchadnezzar writes "unto all people, nations and languages that dwell in the earth" (all the nations under his dominion) and Dan. 6:25 where King Darius "wrote unto all people, nations and languages" in the Medio-Persian Empire. This point, in passing, demonstrates the remarkable similarity between the language and imagery of Daniel and Revelation. In *The Apocalypse Epitomized*, page 169, Bro. H. P. Mansfield further defines this phrase: "It is equivalent to the nations of the habitable. In the days of the Lord that was limited to the Roman Empire (Luke 2:1); later it became more extensive as the borders of civilization were pushed further back." We see, then, that the same phrase, whether in the Hebrew or the Greek, defines the people making up the nations in the Babylonian Empire, the Persian Empire and the Roman Empire. The Scriptures of truth are even more specific about the symbolism of water with regard to people and nations:

¹*Elpis Israel*, 14th Edition, page 332.

Isa. 17:12:	“many people, which make a noise like the noise of the seas; and to the rushing of nations that make a rushing like the rushing of mighty waters.”	Nations at war
Isa. 8:7:	“the Lord bringeth . . . the waters of the river . . . even the king of Assyria . . . he shall go over all his banks”	Assyria at war
Jer. 51:12-13:	“. . . which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters”	Babylon ruling over the nations
Isa. 57:20-21:	“the wicked are like the troubled sea when it cannot rest . . . There is no peace, saith my God, to the wicked.”	Multitudes, seething in discontent
Rev. 4:6, 15:2 (2 visions):	“Before the throne (Christ enthroned) there was a sea of glass.” “I saw . . . a sea of glass . . . and them that had gotten the victory . . .”	Kingdom established; peoples, nations at rest.
Rev. 21:1:	“there was no more sea”	After the Millenium, no mortal multitudes

The winds that “strove upon the great sea” in Dan. 7:2 represent armies at warfare. In Jer. 4:11-12, “a dry wind” and “a full wind” symbolize Assyria coming against Jerusalem. In Jer. 51:1 the imagery is reversed: “a destroying wind” sent against Babylon foretells the coming severe judgment of God against Babylon through the vehicle of the Medio-Persians. In Rev. 7:1, which we alluded to in the foregoing, the four angels hold back the wind-armies which are loosed as the trumpets of chapters 8 and 9 are sounded. Human turbulence is therefore held in divine restraint, there is peace and calm in the Roman Empire immediately after Constantine’s ascension to the throne (the “great earthquake” of chap. 6:12), giving time for the commencement of the sealing of the servants of God in their foreheads (7:3): the separation of the ecclesia from the adherents of church-state, nominal Christianity, as we have already seen.

Daniel’s “great sea” (7:2) is the Mediterranean, see Num. 34:6, Josh. 1:4, 9:1, 15:12,47, 23:4, Ezek. 47:19, 48:28, etc. The area out of which arises the 4th Beast of Daniel and the Sea Beast of Rev. 13 is that occupied by the European nations surrounding the Mediterranean.

We return, now, for a brief, comparative study of the beasts: The table following is split into three horizontal sections to show the similarity in detail between 4 passages of Scripture:

Daniel's 4th Beast	The Great Red Dragon	The Beast of the Sea	The Scarlet Colored Beast
<i>Daniel 7:7</i> "it had 10 horns" (one head visible)	<i>Rev. 12:3</i> "a great red dragon, having 7 heads and 10 horns"	<i>Rev. 13:1</i> "a beast . . . having 7 heads and 10 horns"	<i>Rev. 17:3,7</i> "a scarlet colored beast having 7 heads and 10 horns"
WAR WITH THE SAINTS			
<i>Daniel 7:21</i> "the same horn made war with the saints"	<i>Rev. 12:17</i> "the dragon . . . went to make war with the remnant of her seed"	<i>Rev. 13:7</i> "it was given unto him to make war with the saints"	<i>Rev. 17:14</i> "These (10 horns and beast) shall make war with the Lamb"
A TIME, TIMES AND DIVIDING OF TIMES ● 42 MONTHS ● 1260 DAYS			
<i>Daniel 7:25</i> "Until a time and times and the dividing of time"	<i>Rev. 12:14</i> "For a time, and times and half a time" (Persecution of woman: vs 6 "a thousand two hundred & threescore days")	<i>Rev. 13:5</i> "power . . . to continue forty & two months"	<i>Rev. 17:14</i> (no time left: War with the Lamb)

Looking at this quickly we see that Daniel's 4th Beast with its 10 horns is duplicated in Revelation by the beasts of chapters 12, 13 and 17, with the added detail of 7 heads. Secondly, all four passages describe the four beasts making war with the saints. The time periods of the first three columns (Daniel 7, Rev. 12 and Rev. 13) are the same. These Notes will show that this period when the beast had the power to persecute God's saints has thankfully come to an end. There will be no future persecution of the saints by the beast. The only warfare allowed the saints today is that with the sword of the Spirit — and in this field we as a community are woefully weak and slow to take up the battle. Following the return of the Lord Jesus Christ, the Scarlet Coloured Beast of Rev. 17, with its 10 horns, makes war with the Lamb and the immortalized saints ("they that are with him are called, and chosen, and faithful") and the Lamb overthrows the beast supported by its 10 horns, marking the commencement of the Kingdom.

This is another significant key to the Revelation. Please pause and consider this point:

Daniel's 4th Beast

with its 10 horns,
exists down to the time of the Kingdom,
when it is overcome by the saints,
led by the Lord Jesus Christ, (the
"Ancient of days," Dan. 7:22).
It is equivalent to the 4th Empire of
Daniel's image = **Rome** . . .

The Scarlet Coloured Beast

with its 10 horns,
exists in the time of the end and
is overcome by the saints,
led by the Lord Jesus Christ, the
Lamb.
Is an expansion of Daniel's 4th
Beast = **Rome**.

Surely it is perfectly reasonable, logical, sensible and obvious that the Scarlet Coloured Beast also represents **Rome** — in a different aspect or time frame?

We will see, too, that the Dragon of Rev. 12, and the Beast of the Sea of Rev. 13, both with 10 horns, both making war with the saints, represent different phases of Rome.

Hence, the various phrases which express the theme of the Apocalypse: the Bride vs the Harlot, the Lamb vs a Wild Beast, Mt. Zion vs 7 Hills, the New Jerusalem vs Babylon the Great, the Holy City vs a City called "Sodom & Egypt," the God of Heaven vs the God of Earth, **Zion vs Rome.**¹

The third section of the foregoing chart shows the time periods covered by the 4 beasts we are briefly considering at this point. Later we shall see that

<p>Dan. 7: "a time, times and dividing of times"</p> <p>Rev. 12: "a time, times and half a time"</p> <p>Rev. 13: "42 months"</p> <p>Rev. 14: "a thousand two hundred and threescore days"</p>	}	all equal 1260 years.
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A time frame of 1260 years is one more of the keys that unlock the mystery of the grand scheme of the Apocalypse (if, indeed, it is a mystery!). We shall see that this time period, with the various beasts, has different commencement and concluding dates, spanning a continuous historical period of a millenium and a half. Two of these time periods are found, additionally, in Rev. 11:2-3. This is another significant point which we shall see confirms that which we have already stated: Revelation 11 covers the rise of the beast powers of chaps. 12 and 13, but from the aspect of the Two Witnesses.

The Heads of the Beasts

Why is it that Daniel's 4th Beast apparently has only one head, whereas the Dragon, the Sea-Beast and the Scarlet Coloured Beast all have 7?

Let us first confirm a rather elementary point: that Daniel's 4th Beast represents a kingdom or dominion:

Dan. 7:17-18: "These great beasts, which are four, are four kings, which shall arise out of the earth.

But the saints of the most High shall take the *kingdom* and possess the *kingdom* for ever . . ."

vs. 23: "The fourth beast shall be the fourth *kingdom* upon earth"

The word "kingdom" (Heb. *maleku*) is exclusive to Daniel where it is used almost countless times, with the exception of four passages in Ezra where it is translated "the reign of" or "the realm." It comes from a prime root: to reign, but has a much wider connotation than we tend to give the word *kingdom* today. It means a dominion; a very closely related word is translated "empire." *Maleku* is always the word Daniel uses half a dozen times in reference to Christ's kingdom. So we see "kingdom" in the passage quoted has the broad meaning of an empire, even a world empire.

Hence: *beast* = *king* or *kingdom* = a dominion or empire.

There is only one passage in Scripture where the heads of the beasts are defined, and it appears at first glance as a rather confusing one:

Rev. 17:9-10: "The seven heads are seven mountains, on which the woman sitteth.

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

¹see earlier Notes, "The Unveiling of the Lord Jesus Christ," page 16.

2. The 7 mountains are also 7 kings:

The word for "kings" is the common New Testament word *basileus*, which has the same wide meaning as the Hebrew *maleku* in Daniel 7. It means simply "he who . . . is in possession of a dominion."¹ "In Greek, the word *king* does duty for both the person and **the government.**"²

We remember that the Dragon of Rev. 12, the Sea-Beast of Rev. 13 and the Scarlet-Coloured Beast are all seen by John with 7 heads. We have demonstrated that these three beasts represent successive phases of the power of Rome, so it is logical to assume that the 7 heads represent 7 systems of government by which Rome was ruled. History reveals that these 7 forms of government were: Regal, Consular, Dictatorial, Decemviral, Tribunitial, Imperial and Gothic.

3. 5 kings are in the past, 1 exists and 1 is yet to come.

The five systems, or heads, of government before John's time had come and gone. They were "past." When John wrote in 96 A.D., the Roman Empire was ruled by the Emperor Domitian — the **6th** or **Imperial** head of government that, in John's vision, "is." Roman emperors followed one another in quick succession until the fifth century which witnessed the barbarian over-run of the Empire. As a result, the throne of the empire in Rome was occupied in 476 A.D. by a Gothic emperor. A significant event! The Roman Empire in the west governed by a barbarian Gothic emperor who adopted Roman administration, law and customs and, in fact, reigned as the western representative of the Emperor in Constantinople. The Gothic head, then, was the "one yet to come" — the **7th** head. This 7th head existed under various emperors for approximately 60 years and then was replaced. Hence, vs. 10: "he must continue a short space."

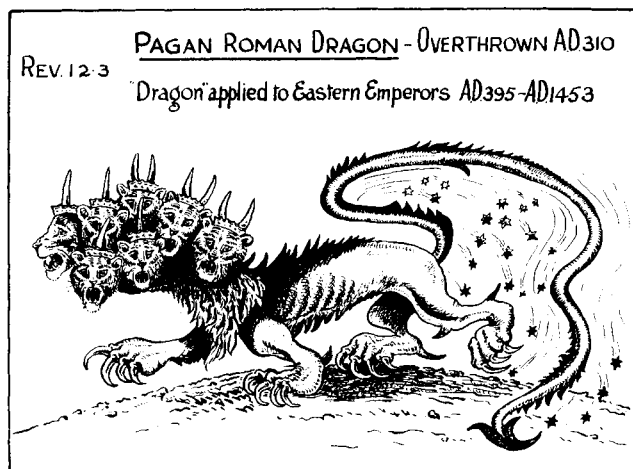
We can now summarize our study of the 7 heads as follows:

1. The 7 heads are 7 mountains = Rome was built on 7 mountains.
2. The 7 mountains are 7 kings = Rome had 7 forms of government.
3. 5 kings are in the past, = 5 heads, or forms of government over Rome had come and gone,
 1 king/head exists, = the 6th, Imperial head of John's day, 96 A.D.
 1 is yet to come. = the 7th, Gothic head in 476 A.D.

We still have not answered our original question: why did Daniel's 4th Beast apparently have only one head compared to the 7 heads of the other 3 beasts?

We have seen that the heads are *consecutive*: one follows another. Illustrations such as the one on the right are quite misleading in that they give the impression that all heads existed on the beast, or dragon, at the same time with the 10 horns being spread over the 7 heads. This is simply not accurate.

In Eureka, Bro. Thomas writes concerning Daniel's 4th Beast: "In Daniel's description of it no mention is made of more heads than one . . .



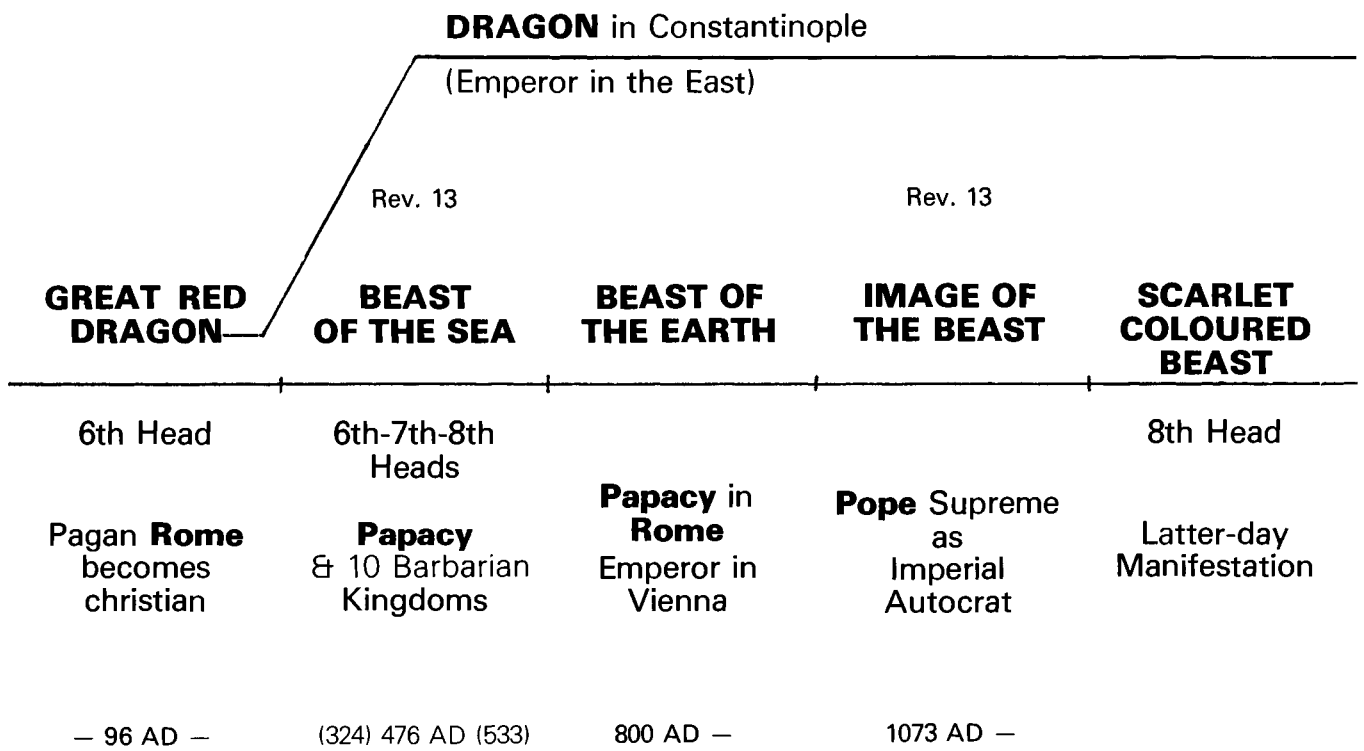
from The Apocalypse & Gospels, by F. Bilton, page 37

¹A *Critical Lexicon & Concordance*, E. W. Bullinger, page 432.

²The *Apocalypse Epitomized*, page 150.

DANIEL'S 4th BEAST

in the Beast Phases of the Apocalypse



DATES ARE APPROXIMATE GUIDELINES ONLY

CHART III

Daniel says nothing about 'seven heads' on any beast shown to him. He only saw one; but behind this one were concealed seven others, of which we should have no more knowledge than he, had not the apocalypse brought them into view."¹ Daniel saw a Beast, with one head (the 8th) crowned with 10 horns. The Scarlet Coloured Beast as described in Rev. 17:11-12, being the 8th head with 10 horns, would then be the perfect symbol of the last-day manifestation of Daniel's 4th Beast.

Before we leave the wild Beasts we might consider further the relationship of the beasts one to another. This study would be far too long were we to attempt a detailed exposition, with substantial proof, of the symbolism of the beasts. Our study is a bare-bones outline only for those who want a relatively simply over-view.

Chart III

The Great Red Dragon (Rev. 12)

This is one of the beasts with 7 heads and 10 horns appearing first in Revelation 12. We remind the reader that chap. 12 is a duplicate of chap. 6, but from the ecclesiastical viewpoint rather than the political or secular. The time period, then, is from 96 A.D. when John was given the Revelation, to 324 A.D. when Constantine becomes sole emperor over the Roman Empire.

In the previous section we found that the system or form of government over Rome during this time period was that typified by the 6th Head — an Imperial one: ruled by a series of pagan Roman emperors whose religion was the worship of pagan gods.

The Great Red Dragon of Rev. 12 is a pagan beast. We shall see later: a crocodile, rather than a dragon. The Dragon is cast out of the political heavens over the Roman Empire by the elevation of Constantine to the throne as a nominal Christian emperor. The state religion of the Empire now is no longer pagan, but Christian.

Around 330 A.D. Constantine moved his throne to Constantinople because, in his wisdom, he rightly saw that that city, rather than Rome, was the more logical place from which to rule the world. That marked the beginning of the division of the Empire into the two legs of Nebuchadnezzar's Image — the Eastern and Western division of the Roman Empire. Henceforth, for many centuries, there ruled an emperor as the civil and military force in Constantinople and an ecclesiastical authority in Rome: first as the Bishop of Rome, later the Pope. Hence the symbols of Rev. 13:2 "the dragon gave him (the Sea Beast) his power, and his seat, and great authority." Translation: the Bishop or Pope in Rome was sustained in his position of authority by the military power of the Emperor in Constantinople.

"The foundation of Constantinople marks one of the great periods of change in the annals of the world. The removal of the seat of the empire from Rome . . . and the absence of secular competition, allowed the Papal authority to grow up, and develop its secret strength. By the side of the imperial power . . . constantly repressed in its slow but steady advancement to supremacy . . . the Pope . . . in any other city would in vain have asserted his descent from St. Peter." (*source unknown*)

The chart shows that the Dragon power continues on in Constantinople, or Istanbul, until the time of the end. This is important. The Dragon and the Beasts do not represent an individual. They represent dynasties. Hence we see that the Great Red Dragon is first pagan for roughly three hundred and fifty years. Then it represents a Christian power.

¹*Eureka*, Dawn version, Vol. III, page 41.

Eventually it becomes Turkish, finally Russian. Bro. Thomas writes: "Hence, the Constantinopolitan power, without regard to the particular race administering it, be it Italian, Greek, Turkish, or Russian, is the Dragon . . ."¹

The Beast of the Sea (Rev. 13:1)

It is most significant that the Beast of the Sea inherits the 10 horns from the Dragon of Rev. 12. And the horns on the Sea-Beast are crowned, whereas on the Dragon the horns were uncrowned.

Horns in the Scriptures are symbols of power (like the horn of the rhino — not a Biblical beast!), see Zech. 1:18-21, where the four horns represent the four kingdoms of Daniel's Image; also 1 Kgs. 22:11, Dan. 8:3-5. The crowns on the horns of the Sea-Beast are diadems (Gk. *diadēma*), symbols of sovereignty. Rev. 17:12 tells us that the 10 horns are 10 kings or kingdoms and "receive power as kings." Combining the symbols we see in the 10 horns sovereign nations, independently exercising power. From our study thus far we can set out the meaning of 10 crowned horns on the head of a beast as follows:

- the beast = Rome
- the head = a system of administration (whether 6th, 7th, or 8th) over Rome
- 10 horns = 10 kingdoms within Rome*
- crowned = the 10 kingdoms exercising independent authority or power

All 10 horns can be on the 6th, 7th or 8th heads, but they are **not** spread out over the 7 heads as we saw on the previous illustration.

In Rev. 13:1-10, then, the Sea Beast with 10 crowned horns represents the Roman Empire at a time when there was a combination of an Imperial power (the Dragon) in the East, with the Bishop in Rome, who gradually developed into the Papacy and exercised considerable authority in the midst of 10 Barbarian kingdoms. The Beast of the Sea attained its fulness between the fall of the last Western Emperor to the Goths in 476 A.D. and the crowning of Charlemagne as Emperor in 800 A.D.

The Dragon represents the pagan power of Rome in John's day, as we have seen, in its Imperial system of government, or 6th head. The horns on the Dragon are uncrowned because the 10 nations had not yet attained status as independent powers. The Beast of the Sea is the next phase of Roman government, showing the transition from the 6th, through the Gothic 7th, to the 8th head. One head followed after the other. John was given a vision of a beast with 7 heads to show the total life span of this phase of Rome. The 10 crowned horns on the Sea-Beast represent 10 barbarian kingdoms, independently exercising authority following 476 A.D., under the 7th Gothic head.

The Beast of the Earth (Rev. 13:11-14)

This is the next beast to emerge in the successive phases of Rome's development.

Whereas the Sea-Beast represents nations close to the area bordered by the Mediterranean, this next Beast is an Earth-Beast. It arises out of the nations of central and northern Europe, isolated from "the great sea."

During the three hundred year period from approximately 500 A.D. to 800 A.D. there was a shift in the power base which supported the development of the Papacy in Rome. "The military power of Constantinople gradually declined as the Empire in the east came

¹*Eureka*, Vol. III, page 45.

*We note in Dan. 7:24 that "the 10 horns (are) **out of** this kingdom," the kingdom being the 4th Beast or Rome. This effectually refutes any suggestion that the horns can be Arab nations in the time of the end.

under pressure from the Saracens and then the Ottomans, (the work of the 5th and 6th Trumpets of Rev. 9) and the Pope had to look elsewhere for support. In addition, the church had become hopelessly divided and Rome, as the headquarters of Roman Catholicism, was at variance with Constantinople as the headquarters of Greek Catholicism. But where could the Pope look for help? The Empire in the West was at an end (the work of the first 4 Trumpets of Rev. 8), and a new power was arising: that of the Franks under Pepin followed by his son, Charlemagne. Meanwhile, in A.D. 752, the Lombards, hostile to the Pope, had occupied much of Italy. On the other hand, Pepin and Charlemagne supported the Papacy. The Pope turned to the developing Empire of the Franks for assistance, and obtained every encouragement and help. The arms of Charlemagne were used successfully against the Lombards, and in the year 799 an alliance was completed between the Pope and the Emperor of the Franks. This laid the foundation of the Holy Roman Empire, the two-horned Beast of the Earth . . . Charlemagne and his successors provided the military power to sustain the authority of the Papacy. In doing so they took the place of the Emperor of Constantinople, who no longer exercised sufficient military power to do so."¹

The 2 horn powers of the Beast of the Earth are the Emperor Charlemagne with his throne in Vienna, and the Pope enthroned in Rome. Note, this is the commencement of the Holy Roman Empire which lasted one thousand years until terminated by the conquests of Napoleon.

The Image of the Beast (Rev. 13:14-18)

This is the Image which has the cross as his mark and whose number was 666, the number of flesh tripled.

"Image" is *eikon*, meaning a figure or likeness, as the image of Caesar on the penny brought to Christ (Mth. 22:20). Christ "is the image of the invisible God" (Col. 1:15). This carries both the idea of visible representation and manifestation of character. As we have seen, one phrase which defines the theme of the Apocalypse is "the God of heaven vs the God of the earth." As Christ was the visible representation and manifestation of the God of heaven, so the Image of the Beast in the form of the Papacy was the visible representation and manifestation, or political likeness, of the civil and religious power of the ancient pagan, Imperial emperor. The Papacy became "the God of the earth," Rev. 11:4.

THE BEASTS OF THE APOCALYPSE

Refs.	Beast	Heads	Horns	Identification
<i>Dan. 7:7,23</i>	4th Beast	1	10	Rome in all its phases, One head: probably the 8th.
<i>Rev. 12:3</i>	Great Red Dragon	7 (crowned)	10	Pagan Roman Empire up to Constantine's time. (Horn powers have no authority as yet).
<i>Rev. 13:1-10</i>	Beast of the Sea	7	10 (crowned)	Papacy in Rome, 10 Barbarian kingdoms within Roman Empire. Dragon power (Emperor) in Constantinople.
<i>Rev. 13:11-18</i>	Beast of the Earth	1	2	Charlemagne & Papacy in 800 A.D. Commencement of Holy Roman Empire.
<i>Rev. 17:3,11-14</i>	Scarlet-coloured Beast	7	10	8th Head. 10 Kingdoms of Europe support Rome in war with Christ and the saints.

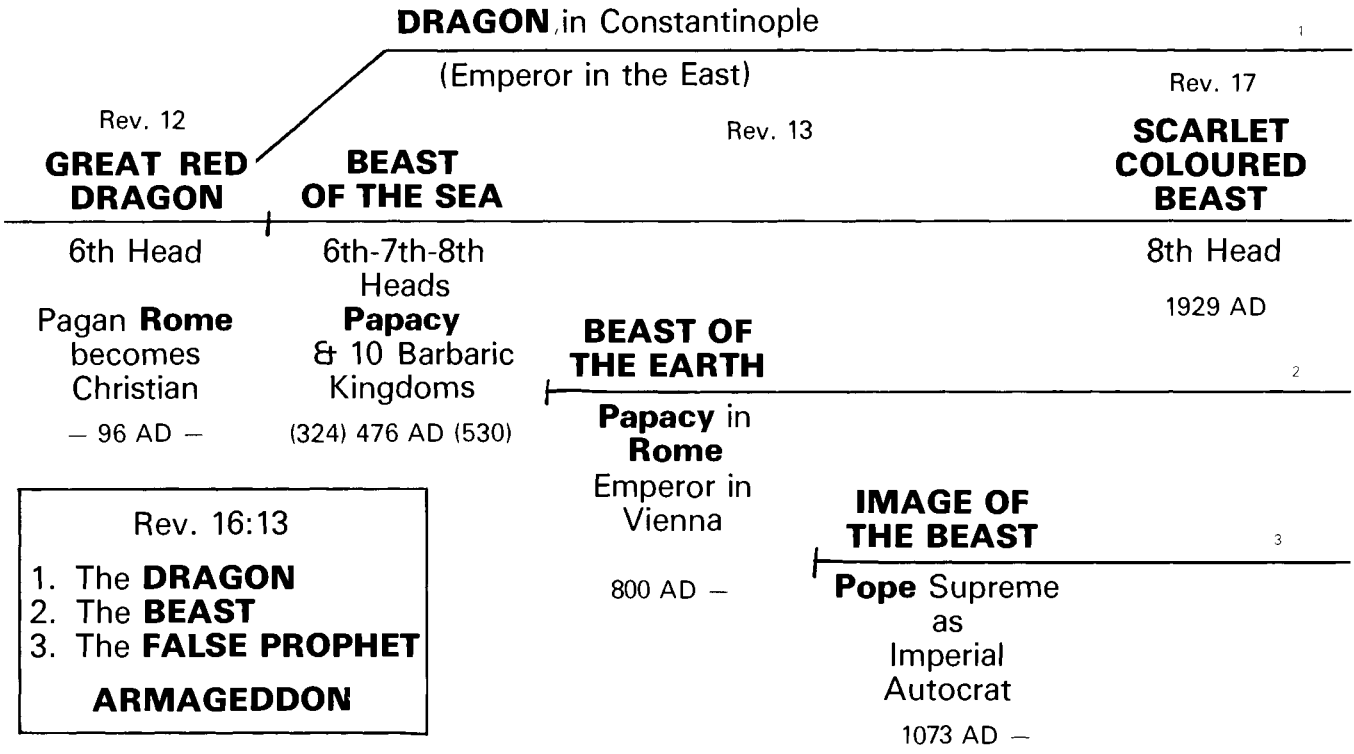
CHART V

Note: The Dragon power in Constantinople (Istanbul) whether Italian, Greek, Turkish or Russian: always Imperial.

¹*The Apocalypse Epitomized*, page 168.

DANIEL'S 4th BEAST

in the Beast Phases of the Apocalypse



Dragon • Beast of the Sea • Beast of the Earth • Image — ALL CONTEMPORANEOUS

CHART IV

From the time of the dual exercise of authority by Charlemagne and the Pope there developed rivalry between the two horns as they attempted to gain authority over one another. The Papacy gradually grew in power from the tenth to the thirteenth century until the Pope became an Imperial Autocrat supreme over kings and emperors.

Chart IV is simply chart III restated to show that each of the 3 Beasts of Rev. 13, plus the Image, continue on historically *at the same time*. The Beast of the Sea becomes the Scarlet Coloured Beast of Rev. 17 in our time, as we have already discussed. The added box in the lower left corner suggests the identity of the 3 figures in Rev. 16:13. *The Dragon*: the political, secular power in Istanbul at the return of Christ (Russia); *the Beast*: the religious power (Roman Catholicism) centered in Europe; and *the False Prophet*: the Pope with his headquarters in Rome.

Chart V is a summary of the distinctive characteristics of each beast and their historical position as different phases of Rome.

Chart VI shows the geographical extent of the Beast of the Sea, the Beast of the Earth, the headquarters of the Image of the Beast and of the Dragon – over a millenium and a half of time. Each represents a different phase of the development of Rome, just as each phase of the moon illustrates a different aspect of the one lunar body.

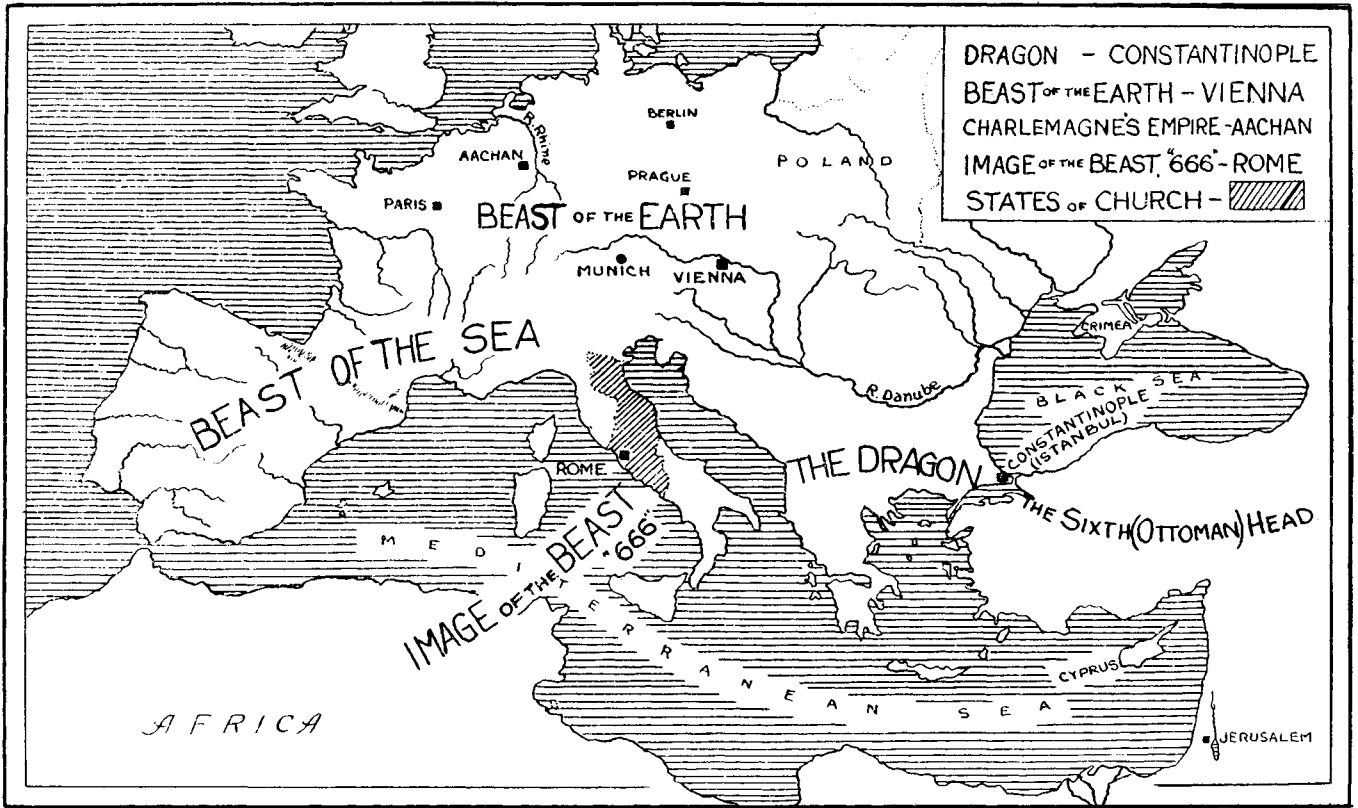


CHART VI

from *The Apocalypse and Gospels*, by F. Bilton

THE TIME PLAN OF THE APOCALYPSE

With the foregoing brief outline of the major symbols of the Book of Revelation, we attempt, now, to fit them together in one overall picture which will demonstrate their relationship to one another. We omit the 7 Visions because these have been covered in Chart I.

Chart VII

This chart attempts to cover the highlights of each chapter of Revelation from chap. 6 to chap. 17, with the exclusions of the Visions. Chap. 18 covers in greater detail the subject of chap. 17 — the destruction of the apostate Babylonish-Roman system. The first half of chap. 19 is part of the 7th Vision of the Redeemed; the last half is the final conquest of the Roman Catholic beast. Chap. 20 deals with the Millenium and the time immediately following when Satan is bound and then destroyed. Chaps. 21 and 22 are the final part of the 7th Vision. For the purpose of this time study we confine ourselves to chaps. 6 to 17, excepting, again, the Visions. The subject matter of the chart can be summarized as follows:

Chart VII	Visions
Chap. 6 (Seals), chap. 8-9 (Trumpets), chap. 11 (2 Witnesses), chap. 12 (Dragon), chap. 13 (Sea-Beast, Earth-Beast, Image), chap. 16 (Vials), chap. 17 (Scarlet Coloured Beast)	(Chaps. 4-5, 7, 10, 14, 15)

Seals ● Trumpets ● Vials

The colour panels of the chart show the historical time periods of Seals, Trumpets and Vials. The related events of the other chapters are positioned on the chart in relation to the colour panels.

The time period of the first 6 Seals of Rev. 6 is 96 A.D. to 324 A.D. This time period is ended by the first of the "great earthquakes" in the Revelation: a political upheaval of great magnitude which effects all people of the world empire of its day, the empire of Rome.

The 7th Seal is opened in Rev. 8:1 and covers all history from 324 A.D. to the establishment of the Kingdom. We live, today, in the time of the 7th Seal.

The sounding of the Trumpets of Rev. 8 and 9 begins at Rev. 8:7. In the first section of this study we outlined the significance of the sounding of the Trumpets covering the historical events of God's judgments poured out on the Christianized, Catholic Roman Empire. Chap. 8 details the first 4 judgments on the Western part of the Empire and chap. 9 the judgment of Trumpets 5 and 6 on the Eastern Roman Empire. The first 6 Trumpets end with the second "great earthquake" of the Revelation, in chap. 11:13: the French Revolution of 1789-1794. There is no question that the time of the French Revolution is the most significant period in history from the resurrection of the Lord Jesus Christ to the establishment of Israel in the land in 1948.

"The French Revolution is the key to the history of the 19th and 20th centuries: it is a fact recognized in history books. *The Larousse Encyclopedia of Modern History* (1964) opens the section headed 'The Present Age' with the words: 'In the political sense it is proper to date the age in which we live from the French Revolution. The shock carried by that Rev-



<p>SEALS 1-6 (Rev. 6) Judgment on Pagan Rome</p>	<p>7th SEAL (Rev. 8)</p>	<p>7th TRUMPET (Rev. 11:15)</p>						
<p>GREAT RED DRAGON (Rev. 12:3)</p>  <p>Imperial Pagan Rome 6th Head</p> <p>96 AD</p>	<p>TRUMPETS 1-6 Judgment on Catholic Rome (West & East) (Rev. 8-9)</p> <p style="text-align: center;">DANIEL'S 4th BEAST</p> <p>EAST</p>  <p>DRAGON (Rev. 13:2) Emperor in Constantinople..... (2 legs of Nebuchadnezzar's image)</p> <p>WEST</p>  <p>BEAST OF THE SEA (Rev. 13:1; 11:7)..... Papacy in Rome & 10 Barbarian Kingdoms</p>  <p>BEAST OF THE EARTH (Rev. 13:11) Emperor in Vienna. Pope in Rome (Holy Roman Empire)</p> <p>IMAGE OF THE BEAST (Rev. 13:14) = Papacy</p>	<p>VIALS 1-6 Judgment on Papal Rome (Rev. 16)</p> <p>DRAGON (Rev. 16:13)</p>  <p>Russia in Istanbul</p> <p>SCARLET-COLOURED BEAST (Rev. 17:3)</p>  <p>Europe & the Roman Church 8th Head</p>						
<p>TWO WITNESSES (Earth & Woman) 1260 DAY-YEARS (Rev. 11:3; Rev. 12:6)</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">312 AD Constantine on throne</td> <td style="width: 50%;">1572 AD Massacre of St. Bartholomew (Rev. 11:7)</td> </tr> </table> <p>DEVELOPMENT & DECLINE OF PAPACY 42 Months (Rev. 11:2,13:5)</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">533 AD Justinian decree establishes Papacy</td> <td style="width: 50%;">1793 AD French Revolution (Rev. 11:13)</td> </tr> <tr> <td style="width: 50%;">610 AD Decree of Phocas</td> <td style="width: 50%;">1870 AD Papal Power Ends</td> </tr> </table>		312 AD Constantine on throne	1572 AD Massacre of St. Bartholomew (Rev. 11:7)	533 AD Justinian decree establishes Papacy	1793 AD French Revolution (Rev. 11:13)	610 AD Decree of Phocas	1870 AD Papal Power Ends	<p>Kingdom Established</p> 
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610 AD Decree of Phocas	1870 AD Papal Power Ends							

CHART VII

olution and the spread of its principles has produced repercussions ever since. They will continue today whenever people claim the rights of national determination and equality before the law' . . . The French Revolution at the end of the 18th century was the rising up of the masses against the oppression of the privileged classes — the king, the clergy and the aristocrats. Its rallying cry, 'liberty, equality, fraternity,' has echoed round the world ever since, as peoples in nation after nation have asserted themselves, and many have claimed their independence."¹

One regrets that time and space prohibit the inclusion in these Notes of a section devoted exclusively to the French Revolution which changed the face of Europe, established the foundation of modern Europe, reduced Papal power and brought political communism into the fore.

We, today, are living in the time of the sounding of the 7th Trumpet which sounds until the Kingdom of God supercedes the kingdom of men (Rev. 11:15-19).

The final panel of colour on Chart VII covers the pouring out of the 6 Vials of God's judgments on the Papal system, from the French Revolution to the return of the Lord Jesus Christ. The 7th Vial is poured out after Armageddon, Rev. 16:16-17. We are living in the days of the 7th Seal, the 7th Trumpet and the 6th Vial. Every brother and sister in Christ should be alert to the time in which we live: the time "of the end." We should insist upon *Elpis Israel* classes in our ecclesias so that we can study together the Third Division of *Elpis Israel* in which Bro. Thomas outlines the grand structure of the Apocalypse far better than the writer does in this feeble effort. Bro. Thomas wrote *Elpis Israel* when he was still relatively new in the Truth and described its contents as "designed for an elementary work."² Yet we in the brotherhood today have fallen so far from being "people of the Book" that we find this foundation work of the Truth too difficult to apply our minds to! It would appear most significant that the areas in the world within the household today in which the Truth is growing and prospering are those where regular *Elpis Israel* and Eureka classes are a weekly part of the ecclesial spiritual diet. The recent experience of one ecclesia on this Continent is that the best-attended weekly Bible classes of the ecclesia are the Revelation class and the *Elpis Israel* class.

Chart VII — Daniel's 4th Beast

We have spent some time in these Notes considering the three Beasts of Rev. 13 and the Image. Now, in this chart, we place them in their proper time period: that of the sounding of the Trumpets — the purple panel.

First of all we see that the Great Red Dragon of Rev. 12 falls into the colour panel of the Seals, thus confirming what we have already stated twice before: Rev. 12 covers the same time period as Rev. 6. John saw the red, pagan, Roman Dragon at the time the 6th, Imperial head was the ruling system of government over the Roman Empire; hence, in the chart *one* head with 10 horns.

Rev. 12:3 is the first occurrence of the word "dragon" (Gk. drakon) in the Book of Revelation. The following explanations are extracted from *The Apocalypse Epitomized*, page 150, and *The Expositor*, Vol. 4, #1, page 93.

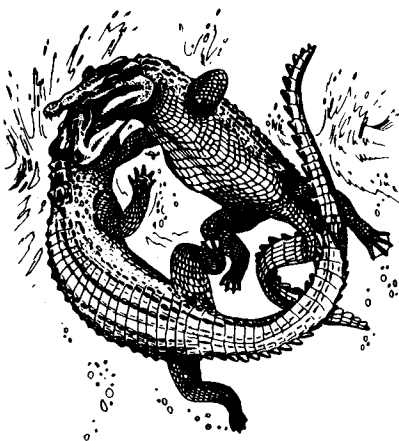
¹ *The Christadelphian*, September, 1981, by G. Pearce, page 330

² *Elpis Israel*, Preface to Fourth Edition, page xxii

VERSE 9

EXODUS 7

"Then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent"—The Hebrew word for "serpent" in this verse is *tannin*, whereas that in Exod. 4:3 is *nachash*. This is most significant. The serpent, referred to in Exod. 4:3, denotes the snake as in Genesis 3, and that sign illustrated Moses' power over sin. But *tannin* relates to a different animal altogether. Rotherham renders it as *sea-serpent*, whilst elsewhere, in the A. V., it is translated *dragon* (Isa. 27:1; 51:9; Ezek. 29:3), and there used for the *crocodile*, as a national symbol for Egypt. The miracle, as a sign, implied that Moses and Aaron, through the Divine power vested in them, could control the movements of Egypt. In the symbolism of *The Apocalypse*, the dragon (*tannin*) and serpent (*nachash*) are united (Rev. 12:9) as representative of Rome (Rev. 12:3; 17:9), elsewhere identified spiritually with Egypt (Rev. 11:8), the historic enemy of God's people. Moses already had demonstrated his power over the serpent; now he is called upon to do so over the dragon. It is left to Christ to crush the former on the head, and destroy forever the influence of the latter, as revealed in the Revelation.



Fighting crocodiles: Aaron's rod swallowed up those of the magicians

(e) Moses' Contest With The Magicians —vv. 10-13

Moses and Aaron are granted an audience with Pharaoh, at which Aaron displays their credentials. His rod becomes a crocodile. But the miracle is imitated by Egyptian magicians who do likewise, and Pharaoh's heart is hardened. According to Paul (2 Tim. 3:3) there were two leaders of the magicians to match the two leaders of Israel. He gives their names as Jannes ("He who seduces") and Jambres ("He who makes rebellous"), and states that they "withstood Moses" with their imitation of spirit power, even as false religion, with its pretensions of possessing holy spirit power, withstands the Truth in these times.

VERSE 10

"And Moses and Aaron went in unto Pharaoh, and they did so as Yahweh had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent"—It became a crocodile, a national emblem of Egypt, worshipped by the people. Aaron's action implied power over the national gods.

REVELATION 12

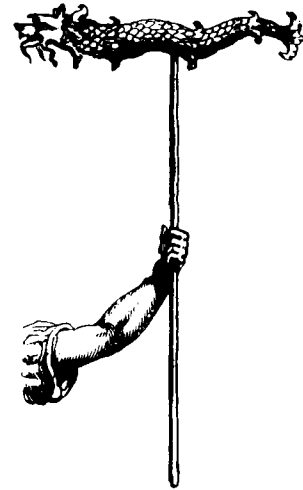
VERSE 3

"And their appeared another wonder in heaven"—Another sign in the political heavens was the appearance of the "dragon" in belligerent opposition to the rising power of Constantine.

"Behold a great red dragon"—The term *dragon* is used to describe the crocodile, the symbol of Egypt (Ezek. 29:3). Egypt stands in Scripture as the sin power in political manifestation. At the beginning, it was the great opponent of God's people of Israel, but with the political decline of Egypt, the role was assumed by Rome which is likened to Egypt (Rev. 11:8). The word "dragon" is from the Greek *drakon*. It is derived from *derk*, "to see," and is so called because of its keen power of sight. It is described as being red in colour, which is both the colour of sin (Isa. 1:18), and of

warlike belligerency (Rev. 6:4). The word can be rendered *fiery*, and is appropriate to the symbol, for it is said that the Generals of pagan Rome often had fire carried before them; as an offering to the gods, as they marched to battle. Here, its obvious purpose, is to indicate the wrathful and hostile attitude of the Dragon, the military power of Rome, towards Christianity.

At one time the *dragon* was used as a standard for Rome. Barnes quotes Amminianus Marcellinus (16.10) as describing it thus: "The dragon was covered with purple cloth, and fastened by the end of a pike, gilt and adorned with precious stones. It opened its wide throat, and the wind blew through it; and it hissed as if in a rage, with its tail floating in several folds through the air."



He further describes it as being *purpur-cus* or purple-red. The dragon was first used as an ensign near the close of the second century, though it was not until the third century that its use had become common. It is most appropriate, therefore, that *The Apocalypse* should introduce it at this particular point of the prophecy.

As we move to the centre colour panel of Chart VII we see that the Crocodile-Dragon loses its 10 horns when Constantine moves his throne to Constantinople. The 10 horns are always on a beast related to *Europe*. The same Crocodile-Dragon is still active in the time panel of the Vials (Rev. 16) where it represents what Bro. Thomas is pleased to call the Russian Autocrat, in Istanbul prior to Armageddon.

The chart also illustrates the division of the Roman Empire into East and West: the two legs of Nebuchadnezzar's Image.

In the West, the Dragon gives place to the Beast of the Sea. As we have seen this Beast's heads bear the 10 horns (crowns not shown in the illustration). We have used a lion's head only because the Sea Beast had a "mouth as the mouth of a lion," Rev. 13:2.

The Sea Beast begins its phase as a continuation of the 6th head of the Dragon. This is confusing, but we bear in mind that Constantine was an **Imperial** Christian ruler, replacing an **Imperial** pagan ruler. We have constantly emphasized in this study that the 6th head is an **Imperial** Roman head, whether it be pagan or Christian. Rev. 13:3 tells us that John saw "one of the heads (of the Sea Beast) as it were (R.V.: "as though it had been") wounded to death." This describes the replacement of the 6th Imperial Roman head by the 7th Gothic head in 476 A.D. The R.V. "as though it had been" is helpful; it indicates that the replacement of the 6th head by the 7th was not a permanent state of affairs: the "death" or end of the 6th head was an illusion. We find confirmation of this in Rev. 13:12 where we read of "the first beast (the Beast of the Sea) whose deadly wound was healed."

In 533 A.D. the Emperor Justinian in Constantinople was successful, through the military prowess of his armies, in overthrowing the Gothic ruler on the throne in Rome. This was an attempt by the Eastern Emperor to reassert control over Rome and Italy. In terms of the Scriptural phraseology of the Apocalypse we can describe this change of power as a revival of the 6th, Imperial head in Rome, which becomes, then, the 8th head of the Sea-Beast. In other words, the 6th head re-established in a new form, religious in character. "The intervention of Constantinople destroyed the Gothic head and helped to restore the sixth Imperial head in a new religious form, so that 'its deadly wound was healed'."¹

In chart VII, the dotted line following the Beast of the Sea description indicates this phase of Daniel's Fourth Beast, with the Papacy in Rome supported by 10 horn-kingdoms, continues through the centuries until, as we have already seen, it's symbolism is replaced by a new beast in Rev. 17, the Scarlet-Coloured Beast, which, with the drunken harlot rider, now is totally religious in character.

In our chart we see the 2-Horned Beast of the Earth placed in its proper time relationship to the Sea Beast — immediately following as in Rev. 13. We remember, as indicated on the chart, the Earth-Beast, with its two horns, represents the Pope in Rome supported by the Emperor in Vienna, marking the beginning of the Holy Roman Empire in 800 A.D. There is no dotted line following this symbol. The Holy Roman Empire was ended one thousand years later by the conquests of Napoleon immediately following the French Revolution. This begins the work of the Vials in Rev. 16, indicated on the chart by the change in panel colours. To recap: the Dragon phase of Rome begins in the time panel of the Seals; the Sea-Beast and Earth-Beast and the Image of the Sea-Beast in Rev. 13 fall in the time panel of the Trumpet judgments, and the last Beast and Dragon in the time panel of the Vials. The Lord Jesus Christ returns in the time of the pouring out of the 6th Vial (Rev. 16:15).

Chronologically, as in Rev. 13, the Image of the Beast indicates the rising power of the Papacy in Rome. We could chronicle this growth of the Papacy as follows:

- a) Constantine styled the Bishop of Rome as "Head of all the churches."
- b) Justinian decree: "We ordain that the Most Holy Pope of the Elder Rome be the first of all priests." (approximately 535 A.D.)
- c) Pope Boniface, by 610: "Universal Bishop with power to transmit to all his successors."
- d) By 1073, of the Pope in Rome: "The divine right to be supreme in all temporal and spiritual affairs. Pontifex Maximus."

¹ *The Apocalypse Epitomized*, page 164

We find the Image of the Beast later in the Apocalypse under the terminology of a False Prophet (Rev. 16:13), representing the Papacy after its loss of temporal power. Finally we see the Papacy in Rev. 17 as a drunken harlot. The Beast (Catholic influence of Rome in Europe¹) and the False Prophet (the Pope) are finally destroyed at the hands of the White Horse Rider (as Bro. Thomas titles him!) as we read in Rev. 19:20: "And the *beast* was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his *image*."

¹ *The Apocalypse Epitomized*, page 234

THE TWO WITNESSES

We have singled out the study of the Two Witnesses of Rev. 11 as a fitting conclusion to these Notes because their witnessing extends through approximately the same time period of the Trumpet judgments and the life of the beasts of Rev. 13, as shown in chart VII. There are two time periods associated with the work of the Two Witnesses; these can be isolated as follows:

Rev. 11:2: "the holy city shall they (Gentiles) tread under foot forty and two months."

vs. 3: "they (my two witnesses) shall prophesy a thousand two hundred and threescore (1260) days, clothed in sackcloth."

Who are the 2 Witnesses?

In this passage they are defined as the temple of God (vs. 1), the holy city (vs. 2), two olive trees and two candlesticks (vs. 4). Let us consider each of these briefly:

The Temple of God

We know that the tabernacle was constructed so that God might dwell there and meet with his people (Ex. 25:22). It was replaced by Solomon's temple where, similarly, the presence of the LORD was manifested by his Spirit-glory (cp. Ezek. 10:4,18). Finally, the LORD tabernacled in the person of his Son who perfectly manifested the glory of the character of the Father: "full of grace and truth," Jn. 1:14. Today, the community of believers, incorporated as the ecclesia of God became "the temple of the living God," 2 Cor. 6:16: "the house of God . . . the pillar and ground of the truth," 1 Tim. 3:15. The temple of God, from the first century down to our time, then, is the body of believers.

The Holy City

As with the temple of God, the holy city becomes an apt figure to describe brethren and sisters in Christ who have separated themselves from the world, become "lively stones," 1 Pet. 2:5, with "Jesus Christ himself being the chief corner stone in whom all the building fitly framed together, groweth into an holy temple in the Lord," Eph. 2:20-21.

In the figurative language of Paul in the New Testament, Jerusalem is described as our mother: "Jerusalem which is above is free, which is the mother of us all," Gal. 4:26. This extends the imagery of the Old Testament where we read: "A man shall say Zion is my mother and such a man was born in her," Psa. 87:5 (LXX). Likewise, as every Christadelphian knows, John uses the same figure of speech in Rev. 21:2: "And I, John, saw the *holy city*, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Again in verse 9, in the words of the angel: "Come hither, I will shew thee the bride, the Lamb's wife." The holy city is equivalent to the temple of God: it is the body of believers.

The Two Olive Trees

"Olive" comes from a root signifying "to *illuminate*." In harvesting, the trees are shaken or beaten and the berries collected and then crushed in a mortar to extract the oil. Pure, beaten olive oil is of the finest quality and was burned in the lampstand in the tabernacle. Olive oil is a symbol of the Spirit of God: that which illuminates, hence Bro. Roberts in the Law of Moses: "The only light we can have at present is the light of illuminated

brains, and this is not a fixed light, but a light that requires constant renewal by daily supplies of oil of the word . . . nothing less than the daily reading of the word can answer this type. The light of the truth burns steadily under such a process . . . It emphasizes the declaration of David: '*The entrance of thy words giveth light*'."

In Rev. 11:4 there are *two* olive trees. As we all know, in Romans 11:16-24 there are also two olive trees, one natural and one wild, representing the nation of Israel and the Gentiles. Similarly, in Zech. 4:3, 11-14, there are two olive trees joined by *gold* pipes to the candlestick or lampstand. As in Romans, these two olive trees represent Jew and Gentile. The *gold* pipes, uniting the two olive trees to the lampstand, represent the faithful from both Jew and Gentile who are united together in the one body of the Lord Jesus Christ.

Bro. Roberts comments as follows:

"There has been a good deal of controversy as to who these two witnesses are. They are further described as 'the two olive trees, and the two candlesticks standing before the God of the earth.' The three symbols taken together — witnesses, olive trees, candlesticks — enable us to identify them. Candlestick we know is used in the first part of the Apocalypse to represent a community — a church or ecclesia. Therefore the two witnesses must be found in two communities existing in the presence or dominion of the God of the earth, that is, the ecclesiastical ruler of the darkness of the present aion, blasphemously styled: 'His Holiness the Pope.' Olive trees are by Paul, employed to represent the two elements standing related to the commonwealth of Israel — the wild olive and the good olive tree — Gentile and Jew (see Rom. 11). Consequently, we are justified in seeking in the two witnesses two communities, one having the wild attributes and the other the good, though both standing related in some way to the commonwealth of Israel. Finally, the term witnesses leads us to find in them two classes bearing testimony against the corruptions of the earth, presided over by the God of the earth. This bearing of testimony is a presentation of the truth, and consequently 'prophesying' in New Testament phrase."¹

The Two Candlesticks

The Greek for candlestick is *luchnia*, which is better rendered *lampstand*, the equivalent of the Hebrew *menorah*. Like many other words and phrases, "candlestick" is found 7 times in the Revelation — the book of sevens.

In Zechariah's vision there is only one lampstand, compared to the two of Rev. 11. The gold lampstand of Zech. 4 is a symbol of the manifestation of God in Christ and his brethren. In the description of the olive trees and lampstand of Rev. 11:4 there is no mention of *gold*. This is significant: the element of a tried faith is missing. In Zechariah's vision of a *gold* lampstand supplied with oil through *golden* pipes from two olive trees, there was a vision of the kingdom age when the whole earth is illuminated with divine wisdom by a light-bearing community of the righteous taken out of Jew and Gentile. The omission of gold in Rev. 11 reveals that the Two Witnesses represent two classes of people prophesying (witnessing) for a prolonged period of time *before* the establishment of the kingdom.

Bro. Thomas comments further on the difference between the vision given John in Revelation and that given Zechariah:

"In the eleventh chapter of the Apocalypse, the two olive trees are not united by pipes into one lightstand, as in Zechariah. This is an important item in the premises . . . in the text before us, we have 'two lightstands' with a tree to each. Had there been but one class of witnesses, composed of faithful and obedient Israelites and Gentiles, there would, doubtless, have been

¹ *Thirteen Lectures on the Apocalypse*, page 88

only one Lightstand, indicative of their union into One Body . . . But we are relieved of this difficulty by the introduction into the vision of two separate and distinct lightstands. A wild olive branch and a lightstand are symbolical of 'the Earth' — the anti-catholic and anti-papal champion of civil and religious liberty, and the rights of man, standing definitely 'before the God of the earth' . . . Fed by the revolutionary principles of wild olive liberalism, the earthy lightstand shone with light amid the deep and universal gloom of 'the dark ages' . . . But if this . . . had been the only light, it would have been a feeble one indeed . . . There was another lightstand and a good olive branch. These symbolized the One Body, witnessing the truth. This lightstand shone with the light of the word, '*Thy word is a lamp unto my feet, and a light to my path,*' Psa. 119:105 . . . By the shining of the light from this lightstand, the gross darkness of catholic superstition and idolatry were made tormentingly manifest."¹

In this rather long quote Bro. Thomas identifies the Two Witnesses as "the Earth" and the One Body. In *Elpis Israel* he further defines the religious Witness as "the Woman"; including the faithful incorporated as "the One Body."

The Two Witnesses: the Earth and the Woman

Why does Bro. Thomas identify one of the Witnesses as "the Earth"?

When Moses taught the nation of Israel his Song, he introduces the Song with these words: "Give ear, O ye *heavens*, and I will speak; and hear, O *earth*, the words of my mouth," Deut. 32:1. In the end of the previous chapter he has already identified his audience: "Gather unto me all the *elders* of your tribes, and your *officers*, that I may speak these words in their ears," Deut. 31:28. "And Moses spoke in the ears of all the *congregation* of Israel the words of this song," vs. 30. The *elders* and *officers* of Israel became "the *heavens*" and the *people* of Israel "the *earth*" (see also Isa. 1:2,4,10). Isa. 34:1 might be an even clearer example: "Come near, ye *nations*, to hear; and hearken, ye *people*: let the *earth* hear." The earth is the common people of a nation.

Further clues are given in the Revelation itself when we compare the time periods we have already set out in Rev. 11:2,3 with those of Rev. 12:

Rev. 12:6: "And the *woman* fled into the wilderness . . . that they should feed her there a thousand two hundred and threescore (1260) days."

vs. 14: "And to the *woman* were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished *for a time, and times, and half a time*, from the face of the serpent."

vs. 16: "And the *earth* helped the *woman*."

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

Rotherham renders "a time, and times, and half a time" as "a season and seasons and half a season" and explains in a footnote that this equals "3½ years, seen by comparing vers. 6 and 14, Dan. 7:25; 12:7." Computing by lunar months (30 days), as is normal in Scripture, 3½ years represents 42 months or 1260 days. Similarly, Bullinger in *The Companion Bible*, defines "a time, and times, and half a time" as equivalent to 42 months or 1260 days. We see, in a moment, the significance of these time periods.

In the verses quoted from Rev. 12 we have introduced the symbol of a *woman* along with the *earth*. We quote from Bro. Mansfield:

"There are two witnesses, because religious and political tyranny has been matched by two forms of opposition which likewise has been religious and political. Elsewhere, *The Apocalypse*

¹ *Eureka*, Vol. II, Part 2, page 616

divides the protesting class into two main groups, symbolized as the 'earth' (political opposition), and the 'woman' (religious opposition). In Rev. 12:15-16, the 'earth' and the 'woman' are shown as opposed by, and opposing, the Dragon. Symbolically, 'earth' relates to masses as politically organized, whilst it is obvious that the 'woman' denotes religious organization, for she is shown in conjunction with 'the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ' (Rev. 12:17). In *Elpis Israel*,¹ Bro. Thomas writes: 'The prophecy of the two witnesses is concerning two great parties in the ten-horned beast's dominion, which antagonize it in its civil and ecclesiastical policy. One party is purely secular, and styled 'the earth,' or democracy; the other party is 'religious,' and termed 'the woman.' The mission of these is to make war on tyranny . . ."²

The foregoing should clearly demonstrate that the Two Witnesses are *the Earth*: the common people in democratic and political organization; and *the Woman*: a religious organization which is further defined as containing "the remnant:" the faithful members of the One Body. The two work in concert together in opposition to the political and religious tyranny of the Roman Catholic state church: the Beast.

The Two Witnesses vs The Papacy

In the foregoing quotation from *Elpis Israel* Bro. Thomas defines the Two Witnesses as "two great parties in the ten-horned beast's dominion, which antagonize it in its civil and ecclesiastical policy." In this section of *Elpis Israel* Bro. Thomas has already defined the two-horned beast as the Beast of the Sea of Rev. 13. Our study thus far has shown us that the Sea-Beast is a symbol of the Papacy in Rome supported by ten barbarian kingdoms. This definition of the Papacy as the opponent of the Two Witnesses is confirmed by Rev. 11:4: "These are the two olive trees, and the two candlesticks standing before *the God of the earth*." Again we quote from Bro. Mansfield:

"Standing before the God of the earth: — The Greek has 'the Lord of the earth' instead of the 'God of the earth.' 'Before' is *enopion* from *en*, 'in' and *ops*, 'the eye' and signifies 'in view of' the Lord of the earth. This Lord is shown in contrast to the 'God of heaven' of v. 13 and has application to the papal constitution, where the pope, seated in the supposed temple of God, declares himself to be a God (2 Thess. 2:4). Thus pope Gregory the Second, writing to the Emperor in Constantinople in the eighth century, said: 'All the lands of the west have their eyes directed towards our humility; by them we are considered as a *God upon earth*.'³

The following excerpts from *Eureka* on the theme of the Two Witnesses serve to summarize the relationship between the Earth and the Woman on one hand, and the Catholic Apostasy on the other:

"The Earth that helps the Woman' is all those upon whom her testimony or principles, or both, have made a favourable impression. Though they may not at all be influenced by her moral and doctrinal precepts for salvation, they incorporate her principles of 'civil and religious liberty,' and what they call 'the rights of man'.⁴

"Thus were organized in the unmeasured Court of the Gentiles two powerful organizations — civil and religious despotism on the one hand; and religious liberty on the other . . . The unconscious instrument (of the One Body) was 'the Earth,' unconscious that it was the divinely appointed and divinely energized agent for the aid, nourishment and vindication of the Spirit's witnessing prophets against their enemies . . . Here, then, were two cooperative organizations against the Catholic Apostasy of the Court."⁵

"For a period considerably over a thousand years . . . the Spirit had provided himself with Two Witnessing Classes, to whose custody he providentially committed the truth, and its judicial vindication by fire and sword. This was their combined mission in all that long series of centuries. The one witness was the military arm of the other . . ."⁶

¹ *Elpis Israel*, page 341

² *The Apocalypse Epitomized*, page 136.

³ *Ibid*, page 138

⁴ *Eureka*, Vol. II, Part 2, page 610

⁵ *Ibid*, page 612

⁶ *Ibid*, page 614

The Two Witnesses Prophecy 1260 Days

“Prophecy” in Rev. 11:3 comes from two words meaning *fore* and *to show or make known one’s thoughts*; i.e.: to speak, a foreteller. The New Testament meaning of the word is to preach or teach (1 Cor. 14:3-4). Hence in verse 10 they are “two prophets.”

They prophesy for ‘1260 days’. If this means literal days, and we compute on the basis of a lunar month of 30 days, then we have 42 months or 3½ years. Some take this passage literally on the basis that 3½ years was the actual time of the witness of the Lord Jesus Christ. If this is the proper method of interpretation then we have all the events of Rev. 11:1-12 compressed into 3½ years because in verse 7 the Two Witnesses are overcome and killed by the “beast that ascends out of the bottomless pit” and in verse 12 they come to life and “ascend up to heaven in a cloud.”

The Lord Jesus Christ “sent and *signified*” the Revelation by an angel unto John (Rev. 1:1). To “signify” is to represent by sign or symbol. If the 1260 days are not a sign or symbolic period of time, but literal, then to be consistent we should take the rest of the chapter literally. This would leave us with the Two Witnesses slain by a wild beast and 3½ years later ascending up to heaven! Hardly sound Christadelphian doctrine. It would seem far more reasonable to accept that 1260 days, like the 42 months of verse 2, is a symbolical time period. This brings us to the traditional Christadelphian historical interpretation of “a day for a year.”

This principle is based on two passages of Scripture. The first is Numbers 14 where we find the record of Yahweh dealing with disobedient Israel because of their lack of faith exhibited in their murmurings:

Num. 14:33: “And your children shall wander in the wilderness forty years”
 vs. 34: “After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years”

The second passage concerns Ezekiel, like Moses, dealing with a rebellious and hard-hearted house of Israel:

Ezek. 4:3: “This shall be a sign to the house of Israel”
 vs. 4:6: “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.
 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day for a year.*”

Both passages clearly teach the significance of sign in a prophetic message: a day for a year. We have already demonstrated that “a time, and times, and half a time,” found in Rev. 12:14 is the same time period as 1260 days. We saw also that this same time period is found in Daniel 7:25 in relation to the 4th Beast: “a time, and times, and the dividing of time.” It would seem most reasonable that as the Revelation is an expansion of the prophecies of Daniel,¹ particularly Daniel 7, that this time period of Revelation, being iden-

¹ *The Apocalypse Epitomized*, page 19

tical to Daniel's, would bear the same interpretation: a day for a year. We conclude, then, that 1260 days represents 1260 years.

In Rev. 11 we read in verse 15 that the 7th Trumpet angel sounded leading up to the establishment of the kingdom. In verse 14 we are told that "the second woe is past," and in Rev. 9:12-13 the second woe is identified with the sounding of the 6th Trumpet. This locates Rev. 11, the period of the prophesying of the Two Witnesses, in the period up to the end of the sounding of the 6th Trumpet. This explains our location of the time period of the Two Witnesses on chart VII.

The French Revolution

Historically, there are significant events which make it relatively simple to confirm Bro. John Thomas's exposition of the Apocalypse. We have already indicated that one of the most important events in the history of mankind since the resurrection of the Lord Jesus Christ was the French Revolution. The Revolution was a major political and religious upheaval lasting five years: 1789-1794. In applying the time period of 1260 years we are not bound to any particular year. If we subtract 1260 from 1789 A.D. to 1794 A.D. we end up at the years 529 A.D. to 533 A.D.

The Emperor Justinian, ruling the Roman Empire from Constantinople, is introduced in the Encyclopaedia Britannica as "a great Byzantine emperor whose legal . . . monuments lasted through the centuries."¹ The Britannica follows with information on the Justinian Code, first promulgated in 529 A.D. and revised in 534 A.D. One quarter of this code, known as the *Digeste*, was published in 533 A.D. and occupied no less than 50 printed books! Note how precise the time periods are in the Divine scheme of things. To the careful reader of history, which, in the light of fulfilled prophecy becomes fascinating, it is stimulating to uncover for oneself the evidence that so accurately confirms the historical interpretation of the Apocalypse. No wonder Bro. Thomas chose the title: Eureka — "I have found it!"

Students of history know that the attempt by the Catholic Church to exterminate the Huguenots in France, resulting in the massacre of St. Bartholomew's day in 1572 A.D., was one of the precursors of the French Revolution. 1572 A.D. less 1260 years brings us to 312 A.D., the year Constantine became Emperor over the Western third of the Roman Empire. With Constantine as the first Christian Roman emperor, came the establishment of Christianity as the State religion. As we have seen, "the great earthquake" of Rev. 6:12 is the symbol of the political upheaval that accompanied Constantine's defeat of his enemies and ascent to the throne over the whole Empire in 324 A.D. Immediately following, for about the space of 15 years, there was peace in the Empire (the "silence in heaven about the space of half an hour," Rev. 8:1 — all of chapter 7 being one of the Visions of the future) and this enabled the Two Witnesses to continue their witnessing which began in 312 A.D.

Two Witnesses ● The Trumpets ● The Sea-Beast

As we stated in the beginning of these Notes, there is nothing haphazard about the chronological order of the chapters of Revelation; and there is no necessity to change their order, as some do. The time of the commencement of the warfare of the Two Witnesses is the same as the beginning of the sounding of the first 6 Trumpets of Rev. 8. It is also the same as the beginning of the symbol of the Beast of the Sea in Rev. 13. Hence,

¹The *Encyclopaedia Britannica*, 15th Edition, Micropaedia Vol. V, page 645.

in the purple panel of chart VII we find the relationship of the Trumpet, the Dragon, the Sea-Beast, and the 2 Witnesses:

- Chap. 8: The first Trumpet judgment begins
- Chap. 12: The Dragon power moves from Rome to Constantinople
- Chap. 13: The Roman phase of the Sea-Beast comes into existence
- Chap. 11: The Two Witnesses begin their warfare.

Naturally, none of this happened overnight and we err if we try and pin it all down to specific years (which is the weakness of the chart form of illustration). A time frame for the commencement of these four Apocalyptic events might be roughly 80 years from the opportunity and need for the Two Witnesses to begin their work in 312 A.D., to the commencement of the judgment of the 1st Trumpet with the first wave of barbarians against the Western Roman Empire in 395 A.D.

Again, may we emphasize the correlation of these events. The coming of Constantine to the throne (Rev. 6:12) marking the union of Church and State made it necessary for the work of the Two Witnesses to commence (Rev. 11:3). Constantine moving his throne from Rome to Constantinople (about 330 A.D.) enabled the bishop in Rome to gain ascendancy in power for the first time, beginning the phase of the Sea-Beast (Rev. 13:2). The development of the power of the apostate Roman Catholic Church as manifested by the rise of both Sea-Beast and Earth-Beast (over roughly 400 years) brought the need for the Trumpet judgments (Rev. 8:7 following) upon Catholic Rome which was now persecuting the religious element (the Woman) of the Two Witnesses.

Because of finite men's minds the wisdom of the Almighty decreed that each event, or symbol, should be treated in the Apocalypse in separate sections, or chapters, as we find them set out in our Bibles.

As these Notes are getting too lengthy we have resisted the temptation to give a detailed exposition of why, in Rev. 11:8 "the street of the great city" is a clear reference to France within the confines of the Roman Empire. Similarly, "the great earthquake" of Rev. 11:13 which causes the fall of "the tenth part of the city" is, again, another reference to France. For a concise exposition the reader is referred to *The Apocalypse Epitomized*, or to *A Study of the Book of Revelation* by Bro. John Knowles.

The Development and Decline of the Papacy

Revelation 11 has two themes: the work of the Two Witnesses in verse 3; and, secondly, the treading down of the saints as "the holy city" (vs. 2) by the Gentiles for 42 months. We have shown that the Two Witnesses prophesy "before (Gk. in view of) the God of the earth;" that is, before the Papacy.

As chart VII shows, there is a link between Rev. 11 and Rev. 13 and this is the time period of 42 months. There are a multitude of hidden clues that the Divine mind of the Almighty has buried in the Revelation as a reward to "them that diligently seek him" (Heb. 11:6). These clues confirm, time after time, the remarkable authenticity of the historical interpretation of the Apocalypse. The time period of 42 months is one such clue: found only in Rev. 11:2 and Rev. 13:5 — both in reference to the Papacy.

Another clue is the time period of "a thousand two hundred and threescore days" found only in the Revelation at Chap. 11:3 and Chap. 12:6 — both in relation to the work of the

Two Witnesses, as we have seen. To repeat: both time periods are the same length, that is 1260 years; but they are expressed in different terms in order to differentiate between the Two Witnesses and the development and decline of the Papacy. The two themes are closely related; hence their expression in the same chapter.

It is our responsibility now to confirm that 42 months is indeed the time period of the Papacy.

In a previous Table under the section entitled The Wild Beasts of the Apocalypse, we demonstrated that the Beast of the Sea was described in language almost identical to that of Daniel's 4th Beast. We can add further to this table as follows:

Daniel's 4th Beast	The Beast of the Sea
<i>Daniel 7</i>	<i>Revelation 13</i>
vs. 8: "in this horn . . . a mouth speaking great things"	vs. 5: "And there was given unto him a mouth speaking great things and blasphemies;"
vs. 11: "I beheld then because of the voice of the great words which the horn spake"	vs. 6: "And he opened his mouth in blasphemy against God, to blaspheme his name . . ."
vs. 20: "even of that horn that had . . . a mouth that spake very great things"	(see also vs. 1: "and upon his heads names of blasphemy")
vs. 25: "And he (the horn) shall speak great words against the most High,"	

"Blasphemy" in the Revelation is from two words: *blaptō* = to injure, and *phēmo* = a saying, i.e.: a rumour. It means vilification (especially against God). It is translated: blasphemy, evil speaking, railing.¹ In the Revelation it is used of those who claim to be what they are not (Rev. 2:9).

No better description could be found of the Papacy: witness the following quotation:

"And he opened his mouth in blasphemy against God — Rome has been noted for its blasphemy, particularly in its claims and pretensions. Here are a couple of examples: The Roman Council of 877 declared that 'Christ himself willed that the Pope be the head of us all in his stead upon earth.' The Canon Law of the 17th century stated: 'It is certain that the supreme Pontiff was called God by the pious prince Constantine. It is manifest that Deity cannot be judged by men'."²

Surely this exhibits perfectly the significance of the foregoing quotes from Daniel: e.g.: "And he shall speak great words against the most High" (Dan. 7:25). This gives added weight to the proof we have already advanced, that the 4th Beast of Daniel, with its 10 horns, and the 10-horned Sea-Beast represent different phases of **Rome**. Especially when we follow on in Daniel 7:25 and see that this Popish horn "shall wear out the saints of the most High . . . and they shall be given into his hand until a time and times and the dividing of time (42 months)." This is precisely the work of the Sea-Beast in Rev. 13:7: "And it was given unto him to make war with the saints, and to overcome them;" the two passages are analogous. They are confirmed by the language and context of:

¹Strong's Exhaustive Concordance

²The Apocalypse Epitomized, page 165.

2 Thess. 2:4:

“(the man of sin) Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.”

“The following are Romanist claims:

The Pope is called ‘Our Lord God the Pope.’

‘Into this fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff; and men can securely reach salvation only when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on this earth.’

‘The Pope is of so great a dignity and so exalted that he is not a mere man, but **as it were God**, and the Vicar of God . . . The Pope is as it were God on earth . . . Chief king of kings having plenitude of power’.¹

Pope Leo X. at his coronation, April, 1512 A.D. impersonating Christ as the King of Glory and as The Light of the World.



Inscription placed at foot of this painting:—
“The world hath unveiled to Light. The King of Glory has come Forth.”

To return to chart VII, we have already dealt with the time period of 1260 years extending from the issuance of the Justinian decree in 533 A.D., elevating the Pope to the status of Universal Bishop. We have seen that 1260 years from this date brought the French Revolution (1789 A.D. - 1793 A.D.) with its resultant overthrow of the authority of Church and State. In passing, we note that the first “great earthquake” of Rev. 6:12 brought the elevation of the apostate Christian church as the representative of the official religion of the Roman Empire. The second “great earthquake” of Rev. 11:13 saw the overthrow of Church and State. The third “great earthquake” of Rev. 16:18 brings the establishment of the Kingdom of God on earth, superceding for ever the kingdom of men.

Turning again to the Encyclopaedia Britannica, we find a succinct comment on the Emperor Phocas who ruled in Constantinople from 602 A.D. to 610 A.D.: “Phocas enjoyed good relations with Rome, his recognition of the primacy of the Pope in matters of religion winning him praise from Pope Gregory I.”² Phocas confirmed the Justinian decree elevating the Pope to a position of power over all other religious representatives. 1260 years added to 610 A.D. brings us to 1870 A.D., the time when temporal power was withdrawn from the Papacy and the Pope became a prisoner of the Vatican.

We conclude this section of our study with a brief quote from Bro. Mansfield: “These, and other similar dates, show that an arch of 1260 years bridged the period of the *development and decline of the papacy* as a politico-religious organization. During that long epoch of time, the Ecclesia was opposed, oppressed and persecuted by the Papacy.”³

¹ Study notes: *The Man of Sin*, by Ron Abel, pages 49 and 55.

² *The Encyclopaedia Britannica*, 15th Edition, Micropaedia Vol. VIII, page 956

³ *The Apocalypse Epitomized*, page 136

SIGNIFICANT DATES IN REVELATION

96 A.D.	John wrote the Revelation	
312 A.D.	Constantine, Emperor over Western third of Roman Empire.	
324 A.D.	Constantine, first "Christian" Emperor over Roman Empire	<i>Rev. 6:12</i>
330 A.D. (approx.)	Constantine moves throne to Constantinople (Istanbul)	
395-476 A.D.	Barbarians over-run Western Roman Empire	<i>Rev. 8:7-12</i>
476 A.D.	Odoacer (King of Heruli), Emperor in Rome over Western Empire. Theodoric, 1st Gothic king in Rome	<i>Rev. 8:12</i>
533 A.D.	Emperor Justinian in Constantinople decrees Pope in Rome (Universal Bishop).	<i>Rev. 11:12</i>
610 A.D.	Emperor Phocas confirms Justinian decree	
800 A.D.	Emperor Charlemagne in Vienna supports Papacy in Rome. Holy Roman Empire commences.	<i>Rev. 13:11</i>
1572 A.D.	Massacre of Huguenots on St. Bartholomew's Day in France.	<i>Rev. 11:7</i>
1789-94 A.D.	French Revolution.	<i>Rev. 11:13</i>
1806 A.D.	Napoleon overthrows Papacy	<i>Rev. 16:10</i>
1870 A.D.	Pope loses temporal power.	
	* * * *	
96-324 A.D.	Unfolding of 6-sealed Scroll	<i>Rev. 6</i>
324-1790 A.D.	Sounding of 6 Trumpets	<i>Rev. 8-9</i>
1790-Return of Christ	Pouring out of 6 Vials	<i>Rev. 16</i>

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* * *

Note: A new booklet entitled, *The Book of Revelation, An Appeal for Right Understanding*, has been written by Bro. Paul Billington. This booklet examines current interpretations of the Revelation and sets out why the pioneer, historical interpretation is the correct one. Copies are available from the writer.

INDEX

	PAGE		PAGE
Apocalypse, meaning of	3	Lion	30
Armageddon	24	Lombards	39
Assyria, a flood	31	Mark of the beast	11
Babylon the great	24, 34	Months, forty-two	32, 33, 51, 55
Bear	30	Mount of transfiguration	7
Beast of the earth	38, 39, 55	Mountains, 7	34, 35
Beast of the sea	30, 32, 37, 39, 46, 47, 55, 56	Muhammedanism	23
Beast, fourth of Daniel	32, 33, 35, 37, 39, 45, 56	Napoleon	47
Beast, scarlet coloured	32, 34, 37, 39	Noah and flood	8
Beasts, living creatures	29	Odoacer, Gothic king	23
Beasts, wild	29	Olive trees	49, 50
Blasphemy by beasts	56	Olivet prophecy	10
Blessings on study	8, 9	Papacy, rise of	47, 48, 52, 55, 56, 57
Boniface, Pope	47	Peter's, 1st epistle	7
Byzantium Empire	23	Peter's, 2nd epistle	7
Candlesticks	50, 51	Phocas, emperor	57
Charlemagne, emperor	41, 44	Prophets, two	53
City, the great	34	Reading, the Apocalypse	9
Constantine, emperor	20, 54	Rome, wild beast phases	29, 32, 38, 56
Constantine, moved throne	23, 37, 55	Rome, on 7 hills	34, 35
Court of the Gentiles	52	Russia, conquer Persia	30
Crocodile	37, 46	Saints, war with beast	32
Crocodile, sin-power	27	Sea of glass = nations	31
Crowns, on horns	38	Sea, great = Mediterranean	31
Daniel's image	13, 30	Sealing of servants of God	23
Daniel, outline	13	Seals, chart	21
Dates in Revelation	58	Seals, opening of 6	20
Day-for-a-year principle	53	Seals, time period	43
Day, 1260 years	32, 33, 51, 53, 55, 57	Serpent, in Exodus	46
Domitian, emperor	35	Signs of the Apocalypse	10
Dragon, great red	32, 37, 39, 46	Signs of the times	10, 12
Dragon, sin-power	27	Sixth head	35, 37, 47
Earth, witnessing community	51, 52	Song of Moses	51
Earthquakes, great	20, 54, 57	Sources for study	59
Elpis Israel, Part III	14	St. Bartholomew's Day	54
False prophet	41	Structure of Apocalypse	25
Families = "thousands"	23	Study, Revelation, why bother	6
French Revolution	23, 54	Study, signs of the times	10
French Revolution, influence	26, 43, 45	Study, the spiritual blessing	8
Gold Pipes	50	Study, to strengthen faith	7
Gothic head, 7th	35, 47	Temple of God	49
Harlot, of Rev. 17	34	Theodosius, emperor	23
Heads, Imperial	35, 37, 47	Thousands = families	23
Heads, of the beasts	33, 34, 35	Time, times, dividing of times	32, 33, 51
Historical interpretation	13	Trumpets, sounding of 6	23, 54
Holy Roman Empire	26, 27, 39, 47	Trumpets, time period	43, 54
Holy city	49	Turkish Ottoman Empire	23
Horns, 10	32	Vials, poured out	24, 45
Horns = powers	38, 46	Water, a multitude of people	30
Image of the Beast	39, 48	Winds, armies at warfare	31
Jerusalem, the New	34, 49	Wisdom in undertsanding	11
Justinian, emperor	47, 54	Witnesses, two	49, 50, 54, 55
Kingdom, in Daniel	33	Woman, witnessing community	51, 52
Leopard	30	Vision first, details after	19, 20
Letters, 7, Rev. 2-3	20	Visions, summary of 7	19, 43