
AN END TIME SERIES

AT THIS TIME AND IN THIS HOUR

There is an easy-to-identify
rule in the Holy
Scriptures for
determining when an
already charted
event is to take
place.

Hope Ovwah

AT THIS TIME AND IN THIS HOUR
by Hope Ovwah

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INTRODUCTION

There is an easy-to-identify rule in the Holy Scriptures for determining *when an already charted event is to take place*. This involves counting days, or weeks or years, starting from a known time or at the close of an on-going event. We find that this is the method used (mainly *but not exclusively*) in God's dealings with Israel of Old. Especially is this so in the first five books of the Bible.

There is, in a sharp contrast, another rule observable in the Holy Scriptures, for determining *the time of fulfillment of an event* contained in a major prophetic utterance; one that has a strong bearing on the Kingdom of God. This involved watching out for telling signs in the message; which signs are usually properly described using metaphoric language. These prophecies will normally indicate what to expect as the time draws near or what may be seen when the fulfillment is underway. This is the usual pattern observable in the New Testament Scriptures though many instances of such may also be seen in the Old Testament. The Church, placed under the tutelage of the Holy Spirit is *guided* to discern the schedule of Kingdom-related events. The Spirit does this through the process of unveiling specifics of these events to *consecrated persons* and

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also by directing their attention to relevant prophetic developments that serve as heralds.

It is a most welcome development when in a local church quite a number of persons are enjoying this revelatory grace. This situation readily builds up the prophetic spirit in communities of believers in local Church settings in a sub-region. There is always a profit that goes with choosing to walk with Christ in consecration as clearly demanded by Him in the Gospels. There is place for a ministry helped of God to go forth to encourage the Lord's people everywhere to commit to a life of consecration. This is a most needed disposition in our day and ought to be deliberately but carefully laboured for in prayers and in the ministry of the Word.

The foregoing points to there being divine provision for the willing-hearted among God's people to be blessed with the teaching ministry of the Holy Spirit. This leads to a possession of a working knowledge of times and seasons in the arrangements of God.

We may illustrate the *two* rules by a careful examination of Scriptures. However we think it is sufficient to cite just a few scriptures which are instances where one or the other of the two rules is used.

Leviticus Chapter 23 perfectly illustrates the **counting method** of knowing when the next feast is to come up after another and the charting of all seven annual feasts. Leviticus 25 provides the calendar for the sabbatical year and the Jubilee. The Church of Jesus Christ under the charge of and indwelt by the Spirit of the glorified Lord is not required to engage in the counting business.

On the hand, **as an example of the second rule, Mathew 24: 3, 15, 30; 25: 1** are easy-enough-to-understand verses of Scriptures that show the use of prophetically described sign-events that precede the return of the Lord Jesus Christ.

Our Specific Burden

In concluding this introductory Chapter, we find it useful to indicate that it is intended in this booklet to give clear witness as to the **season** that is upon the Church today, inclusive of the special features that make up **its God-given character**. This will be done by looking closely at very important signs, all combining to give us unerring witness of what season is already running its course. It is hoped that under God's breathe, the reader will be provoked to a greater focus on the task of following the Lamb of God "wither-so-ever He goeth". *To be where He is and be involved in doing what He is doing* is the only thing that will keep an earnest disciple of Christ from so many distracting events in our world today.

CHAPTER 1

SKETCHES OF TWO CONTENDING KINGDOMS

Some Basic Ground Rules

It will certainly prove useful to go through Appendix 1 which deals with the subject matter of “*The Language of Prophecy*”. Also, in an earlier work titled “*Understanding the Times*” in the seventh chapter, the subject, “**Times and Seasons**” was *appreciably discussed*. It is available on request.

The entire Bible in all of its 66 books is prophetic; that is, it is all about revealing Christ *both Head and Body*. (John 5:39; Revelation 19:10, among several others indicate this). Closely associated with this truth is that all forty authors of the Scriptures employed a unique system of communication. In the delivery of the divinely inspired messages given them, they retained their peculiarities but were united in the use of the same language register.

Every one of the forty authors, from Prophet Moses to Apostle John used a language characterized by spiritual imageries, symbols, figurative expressions, word pictures of portents all of which have prophetic significations. Coming to a proper understanding of their messages is at the behest of the Holy Spirit and is available to those who habitually choose the rule of Christ over their lives.

Let us also call to mind the fact that the Old Testament is a veritable concealment of all aspects of the Gospel Testament of the Church age; and that the New Testament Scriptures unveils the Old Covenant writings. Thus every part of the Old reveals something that may be seen and appreciated in the present Era, the Church age.

A couple of the prophetic symbols and spiritual imageries discussed in the course of ministering the burden of the Lord's Word are adequately examined and elaborated upon in this write booklet taking due cognizance of their contexts in key passages.

The kingdom of Satan as a subject for Study is captured in the Scriptures in a varied but related spiritual imageries and portents. The gradual rise of the cursed kingdom to its highest height and the inescapable fall to which it is doomed are clearly set

out in the Book of Revelation. The declining fortunes of the satanic kingdom are shown as taking place over *Four Distinguishable but Measurably Overlapping Phases*. Every one of these phases is aptly represented by a prophetic imagery (a portent). The *middle stretch* of its fast declining fortunes is quite critical. As we shall see, the collapse of the satanic kingdom commences during the time period referred to.

Now the Kingdom of God has no beginning and no ending. The Kingdom of Heaven is that arm of the Kingdom of God that had the beginning of its manifestation on Earth at the inauguration of the Church age. The full manifestation of the Kingdom of Heaven on Earth is occasioned by the perfection of the Church in the image and likeness of Christ Jesus. Thus we may speak of the Church of Jesus Christ as the Kingdom of Heaven on Earth *at its time of preparation*. In the same vein the *Kingdom of Heaven installed over the Earth consist of our Lord and His Christ (the perfected Church)*. The installed Kingdom of Heaven over the nations of the world sets in at the return of the Lord Jesus and is generally identified as the millennial reign of Christ in Rev. 20: 1-4.

In the book of Revelation we are also able to identify **FOUR VIVID PROPHETIC DESIGNATIONS OF THE CHURCH OF JESUS**

CHRIST (the Kingdom of Heaven). When viewed from the divine standpoint, they show her steady rise from its early beginning to the gloriously exalted estate of the Lambs wife. The course of the Church has *A LAST BUT ONE TIME PERIOD IN HER PREDICTED HISTORY* that is particularly characterized by a tremendous all-round speedy growth. This heavily contrasts with and actually *TRIGGERS THE CORRESPONDING SEASON OF THE CONTINUAL COLLAPSE OF THE KINGDOM OF SATAN.*

We shall take some space and by word description present the prophetic pictures referred to above; dealing first with those of the kingdom of Satan. This will be followed by word pictures of the Kingdom of Heaven highlighting its developmental stages. Then we shall in relatively fuller details focus on the four views of the KINGDOM OF HEAVEN. In particular, among other set goals, we shall use these and other prophetic communications to identify the specific time we are in today.

However, by way of introduction, we present a table in two-column format capturing the aforementioned graphic illustrations of the two opposing powers.

**Special Prophetic Features That Are Found
In the Two Contending Powers**

The Kingdom of Christ (The Church)	The Kingdom of Satan (Babylon)
Seven Golden Candlesticks and the Son of Man walking in the midst of them holding seven Stars in His right hand (Rev. 1:12, 2:1)	A harlot sitting on a scarlet coloured beast full of names of blasphemy having seven heads and ten horns (Rev. 17:3)
A woman clothed with the Sun, and the moon under her feet and upon her head a crown of twelve stars (Rev. 12:1) Man-Child (Rev.12:5)	A great red dragon having seven heads and ten horns and seven crown upon his heads; and the dragon stood before the woman (Rev: 12.3, 4)
The Bride, the Lamb's Wife, the holy Jerusalem descending out of Heaven, having the glory of God Her light like most precious Stone (Rev. 21:9-11)	The Great Whore. Babylon the Great, the Great City, Beast out of the Earth, the false Prophet (Rev.17:1,5,18; 13:11; 19:20)
Seven Angels having the seven last plagues clothed in pure and white linen and having their breasts girded with golden girdles (Rev. 15: 1,6)	A beast rise up out of the sea having seven heads and ten horns and ten crowns and upon his horns ten crowns (Rev. 13:1)

Explanatory Notes on the Table

1. The highest expression of the domain of Satan is given in Rev' 12:3. It is the first revealed. In the fullness of its strength it engages in battles against the Church. When it severally confronts the Church that has come to the estate of Rev. 12:1-2, it is roundly defeated again and again. A most significant defeat comes when after several batches Rev. 12:5 occurs. *In fierce anger and knowing what these defeats portend, it commences descent from the spheres of the Heavens of the Church to the Earth stage to strategize on how to bring damage to the cause of Christ.*
2. **The highest expression of the Kingdom of Heaven** is a perfected Church whose registration as a full-blown Spirit-entity signals a resounding shout that is an amplification of what is shown in Rev. 12: 10. This corporate entity is charged with the responsibility of bringing about the final acts of the overthrow of the kingdoms of this world. The last row of the first column of the table portrays this glorious estate. Revelation 15:1-7 refers.

Rev 12:1, 2, 5 give the three pictures that make up the second desirable and longed for state of affairs in the Church. In the Table the second row of the first column has these. The first verse (Rev 12:1)

is the *first of the three pictures* and it will be exhaustively discussed later. The *second* shows a predictable and protected estate that must surely result from the realities seen in the **first picture**. The birth of the corporate Man-child, first **caught up to God, and** later to **His throne** completes the **third picture**. This third picture like the first will also be adequately discussed later.

The Infernal Kingdom of Satan

The ancient *serpent* referred to in Rev. 12:9 and her fellow beasts of the spread-out expanse of land **outside** of Eden and the Garden of Eden are first mentioned in Genesis 3:1. The judgment that befell Satan was a curse that sets it in mortal conflict with the human family. This will ultimately lead to its destruction in the hands of the seed of the woman who is already empowered to crush it. Meanwhile, the serpent chooses to company with fallen man to put in place a system of things in opposition to God's sovereign rights over all creation. The relative successes of this pristine serpent *through the use of the evil wisdom that grows as fruit in the tree of Knowledge of good and evil* have advanced her cause and transformed it into the federation of evil forces known in Rev. 12: 3 as the *great red dragon*. **This serpent** (a cunning beast) **is called the Devil** (for its terrible wickedness and hatred for mankind) **and Satan** (the traducer, anti-God, and an adversary). There has been a continuous

recruitment of victims down the ages that have served its cause. Note also its power of engaging the human race is through deception and blasphemous lies, especially against the Christ class (Rev 12:9-10).

Between the serpent's first mention in Scriptures when it was just a one-headed beast to the hydra-headed monster of Rev. 12:3, is a traceable history that records his schemes and also provides us tools to uncover the strategies at work in the infernal kingdom. Three prominent of the several tools available to us for this purpose will be discussed here and latter applied to our subject. Let us name the tools: **Babylon, the Harlot Woman and the Beast system.**

Babylon

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: Wherefore it is said, Even as Nimrod the mighty hunter before (*in opposition to*) the LORD.

And the beginning of his kingdom was **Babel.....** in the Land of **Shinar**" (Genesis 10: 10)
"Therefore is the name of it called **Babel....**" (Genesis 11: 9).

The first appearance of the word 'Kingdom' in the Bible is mentioned in Gen.10:10. This is note-

worthy not only because of its context which shows an outright rebellion against God. But *that kingdom-building mentality* holds sway in the Church world and is plainly fed by the anti-Christ spirit.

This twin biblical report on **Babel** situate in **Shinar** is the seed-plot of Babylon of old, the first of the **4 selected Empire-Kingdoms** concerning which the Prophet Daniel was quickened to exhaustively unveil in his book. There are many parallels between the **kingdom of Babylon and Mystery Babylon**, its anti-type. It will make a very interesting study looking at these parallels but such a consideration is beyond the scope of this booklet. Looking carefully at what is revealed in Genesis 11: 1-9, you will discover that Apostle Paul's assertion in respect of the *mystery of iniquity* applies to as far back as Noah's day.

The Harlot woman of Rev. 17

This mystery woman has her roots in distant times. This is easily seen to be so when you consider the relation she bears to the strange scarlet- coloured beast described as having *seven heads and ten horns*. Since the heads depict kingdoms of World-Empire status, five of which have been and are fallen (Rev. 17: 10), it is easy to attach to her the same historical overview that the Scriptures give of *the beast she rides*. True to this position, the earliest mention of

this Harlot in Scriptures coincides with the first and second World Empires (*Assyrian, Babylonian*). But before taking the survey of this mystery woman, it serves our purpose to identify specifically, the five fallen empires recorded in Scriptures, namely: *Assyria, Babylon, Medio -Persia, Greek, Roman*. Now, Rev. 17:10 as it reads helps us, among other things, in identifying TODAY IN SCRIPTURE PROPHECY (see below).

“And there are seven Kings (= kingdoms); five are fallen, and one is (at this present time), and the other is yet to come, and when he cometh, he must continue a short space”. Rev. 17:10 (with brief bracketed comments)

(i) The Harlot woman as seen in the Assyria Empire, the first of seven listed world empires

In the Assyrian empire, the first of the seven headed beast, she is referred to as *the well - favoured Harlot, the Mistress of witchcraft that selleth nations through her harlotries.....* (Nahum 3:4). The typical judgment against her is given in verse 5.

Now, from a consideration of Rev17:2-5, it is clear that this mystery woman depicts **A FALSE RELIGIOUS SYSTEM**, neck-deep *in sorcery, in partnership with the beast she rides upon and*

possesses an immoral, pervasive hold on the human race.

It is important to note the separate identities of the beast and the harlot woman while at the same time observing their vividly illustrated partnership. *The Harlot is borne along by the beast but she does his bidding.*

(ii) The Harlot woman as seen in the Babylonia Empire, the second of seven listed world empires

In the Babylonia Empire, the Harlot woman has additional features that we see buttressed in Rev. 18. For our present purpose, it is sufficient to just note how she is portrayed in the revelatory prophecy of Isaiah declared *three generation ahead of time*. Isaiah 13: 19; 47:1-3; 5; 8-12. **She is “The Lady of the kingdoms”, given to cursed pleasures, full of enchantments and multitudes of sorceries** but under divine judgments that will shock her many high-profile patrons.

The Scarlet Coloured Beast of Rev. 17

Only a brief comment is necessary at this point. The beast having seven heads and ten horns, full of names of blasphemy and carrying a woman described as the Harlot that sits upon many waters is **the basic formation that answers to the infernal**

kingdom of Satan. From this basic operational structure, Satan build himself to a zenith: appearing in HEAVEN AS a **great red dragon having seven heads and ten horns, and seven crown upon his heads.** And in *that* heavenly sphere, Satan the great red dragon contends bitterly against the **HEAVENLY CHURCH** that is operating in the full submission to the Lord and to His revealed Will.

The imagery of the red dragon is a compound one and contains in it, the harlot woman and the scarlet coloured beast. All through the 4,000 years of recorded human history unto the coming of the Lord Jesus Christ in his first Advent, Satan sought to hinder the Kingdom of God over *Israel* through raising up World Empires against *her*. Every one of the five Empires, one after the other dealt most severely with the nation of Israel. Remember that Israel after the flesh was a nation on earth with all the limitations bound up with that.

But when Jesus Christ came, He did set up a spiritual Kingdom (the Church) with a Heavenly career that relies exclusively on the ministry of the Holy Spirit. Satan soon discovered the futility of using earthy powers to war against a spiritual Kingdom whose ways are past finding out (John 3; 6 and 8). Then Satan began to *reason within himself* on how to stand in opposition to **Christ the Church.**
HIS EVIL GENIUS WORKED OUT A SCHEME

***THAT BROUGHT FORTH THE FORMIDABLE
OPPOSITION AGAINST THE CHRIST
RECORDED IN Rev. 12:3.***

How do we know with all certainty that this is so? Is there a Scriptural support for this position? We answer, assuredly yes! Seven hundred and fifty years before the Lord Jesus' first advent, what has just been observed above was unambiguously **predicted** by the prophet Isaiah with a stunning accuracy.

His multi-faceted prophecy of Chapter Isaiah 14 has a specific application to our subject. The adversary said, *"I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north* (verse 13).

It is not within the scope of this booklet to trace the adversary's gradual rise into the heavens. However, the letter of the Revelator, Apostle John, to the seven Churches in Rev 2 and 3 read and considered together with relevant scriptures taken from the book of Acts and a couple of Epistles will easily establish this. So Satan stealthily got himself into the Heavens of the Church. Individually and collectively as a Church, God's people have been in fierce contest against satanic incursion.

Scripture clearly indicates that from these heavens, Satan and his cohorts are being cast down AND WOULD IN DUE COURSE BE UTTERLY FLUSHED OUT. As recorded in Rev. 12: 8, their place would not be found “any more in heaven”. GLORY!

The Bible foresees Satan, in a cursed fortune and perpetual decline. As this is taking place, he turns his total attention on the “earth dwellers”. He will make strenuous efforts to re-enact his strategies of old. With the experiences it gathered in the heavens, his focus will first be on the religious. The Harlot woman will be re-worked to give it a semblance of the supernatural workings of the true Church. The serpent nature of the Dragon pours itself into the great Whore which eventually becomes the BEAST OUT OF THE EARTH (Rev. 13:11).

Note also that the Dragon of Rev.12:3 is red with *“the blood of the prophets, and of saints, and of all that were slain upon the earth”* (Rev. 18:24). This Devil-nature (Rev. 12:9) in the Dragon pours itself into the Beast that is prophetically said to emerge out of the symbolic sea depicting the cosmos (see Rev. 13:2). This BEAST OUT OF THE SEA eventually becomes a world empire. However it will not be as in the time of old when each of **the seven emperor-heads was crowned one after the other in its specific era of dominance**. Rather, within this end-of-time

generation, the last bestial empire will build its conquering power around ten sovereign nations represented as horns. Notice this: The ten horns are **“ten kings which have received no kingdom As YET; BUT RECEIVE POWER AS KING ONE HOUR WITH THE BEAST”**. This is clearly indicative of a time frame for the full maturing of the SEA BEAST and a sign-event announcing its arrival upon the world stage.

With the foregoing we are getting set to proceed to our main burden. However, we see the need at this point, to go over all of what has been covered in the foregoing; doing so in a slightly different form to *strengthen* understanding of the main thoughts. This will do in the next chapter.

CHAPTER 2

PROPHETIC PICTURES PROFILING THE KINGDOM OF SATAN

Babylon is a most revealing term used in Scriptures to characterize the main features of Kingdom of Satan. In this connection, there are *4 distinct portrayals of 'Babylon' as a prophetic subject*. We may refer to them as follows, firstly -

- (a) Socio-economic Babylon is a particularized view of *that beast having seven heads and ten horns, full of names of blasphemy and carrying a woman described as the Harlot that sits upon many waters*.

Though it is also a political and religious system, it pleases the Lord to use this metaphor to depict a socio-economic order. Notice that the bestial system is not shown to have any of its heads or horns crowned. This is a very important distinction and

should be properly noted. The control the bestial system exerts is through civil, sovereign states that operate with a common goal.

The socio-economic powers of Satan's Kingdom are the mainstay of all of its other expressions. It is both oppressive and vicious; it keeps its victims, the vast majority of the human race, in financial bondage. It is not surprising therefore that the world's socio-economic arrangement should be the first to be targeted during the final onslaughts of divine judgments.

When viewed entirely in this manner, a separate imagery is used in Scriptures to depict socio-economic Babylon. It is captured symbolically as **THE VINE OF THE EARTH. It is the false vine in as much as Christ is the TRUE VINE and we are the branches.** When, as in Rev. 14: 18, it is said **"Thrust in thy sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe,** the reference is essentially to the collapse; yes, the irredeemable collapse of the **global economy.** We shall dwell on this to a fuller detail later.

(b). **Religious Babylon, also called Babylon the Great, Mystery Babylon, is the second of the four figures portraying BABYLON.**

Religion Babylon is widely discussed in Scriptures. It is multi-faceted and because of this, varied pictures are used to capture different aspects of this strange system of things.

As the lady of the kings and kingdoms of this world, Religious Babylon is described as a harlot; **the great whore**.

Drawing attention to the fact she runs an administrative structure that enjoys the patronage and allegiance of world rulers, religious Babylon is described in Rev.17: 18 as *“that great city, which reigneth over the kings of the earth”*.

Yet religious Babylon commands a mystic, demonic control over all religions of the world. She is depicted simply as **the false prophet** when the reference is to her most celebrated sphere of operation in which it is erroneously seen in the world as the church of Jesus Christ. Not just the dead orthodoxy that is implicated as housing her operations but even Pentecostalism has been similarly invaded. It is a mystery, subtly hidden away really, **but the seals have been opened by the Lord (Rev.5: 5f)** and help surely comes to all who genuinely love Him.

There is one more designation of religious Babylon that ranks higher than all others.

Revelation Chapter 13: 11-18 covers this. She is the BEAST OUT OF THE EARTH.

- (c) **The blood-drunk Dragon Kingdom with 7 crowned heads** (confronting the Kingdom of Christ in the invisible) **is the third**

- (d) The fourth is **the Bestial Empire with 10 Crowned Horns** presently near the peak of its rise; seeking to exert dominion militarily over all the Earth *and it will*

CHAPTER 3

THE KINGDOM OF CHRIST (THE CHURCH)

It will be noticed that all four prophetic pictures of the kingdom of Satan discussed in the preceding chapter were taken from the book of Revelation. It was deliberate. However, the book of Revelation is essentially about Christ and about His body coming into His image and likeness. It is therefore to be expected that there are several graphic illustrations of Christ and His body to be seen all through the book of Revelation. We will take out only 4 pictures of the Kingdom of Christ. We will be guided by the revealed Word as to what to choose that best serves God's purpose. Let us see how this unfolds.

Now we know that Jesus Christ, at the start of His ministry proclaimed the Kingdom of God is at hand. This is how Mark 1: 15 reports it. However, Matthew 4:17 sets this proclamation as being of the Kingdom of Heaven. The Kingdom of God has always been even before the creation of the human

race and continues to be for all eternity. What is new with the coming of the Lord Jesus Christ is the introduction of the Kingdom of Heaven. Is there a difference, one might ask? There must be but expectedly, the New Testament shows that the difference is of the same kind. Put simply, one is embedded in the other and had been unseen until Jesus came. Then the Kingdom Heaven comes upon the earth scene and takes up a distinct, distinguishable character.

The New Testament further indicates that a time will come when the Kingdom of Heaven will be wound up or absorbed into the Kingdom of God (1Cor. 15: 28). Thus the Kingdom of heaven has both a revealed beginning and a predetermined end. The Kingdom of God on the other hand has always been and would always be, as has been already noted. What then is the purpose of the Kingdom of Heaven and what does it consist of.

We do find ready answers from the words of Jesus Christ in Matthew 16: 18-19. This shines forth even more brilliantly when read and considered in the light of Gen.3: 15 and Rev.12:10-11. The Kingdom of Heaven is the burden of the Lord Jesus Christ and is same as the Church, His body. The Church is built and grown by the Lord Jesus Christ to crush the kingdom of Satan and flush it from off all the earth.

It would therefore be warranted to take all four pictures of the Kingdom of Christ from those that obviously refer to the Church. There is so much to learn from a close study of these pictures of Christ the Church. Also, we are sure to come to a working knowledge, **at this time and in this hour, of what Christ Jesus is leading His Church into in terms of growth in grace, in knowledge and in service.** But let us leave all of that for now. Let us now survey the pictures of the **Church, Christ's Kingdom** that have been led to take up. Here they are as follows:

1. Seven Golden Candlesticks and the Son of Man walking in the midst of them holding seven Stars in His right hand (Rev. 1:12, 2:1)
2. A woman clothed with the Sun, and the moon under her feet and upon her head crown of twelve stars (Rev. 12:1); heavily pregnant(Rev.12:2) and brings forth a man-child (Rev.12:5)
3. The Bride, the Lamb's Wife, the holy Jerusalem descending out of Heaven, having the glory of God Her light like most precious Stone (Rev. 21:9-11)
4. Seven Angels having the seven last plagues clothed in pure and white linen and *having their breasts girded with golden girdles* (Rev. 15:1f).

This done, we will now take very brief exposition on each of them, considering space constraints,

Seven Golden Candlesticks and the Son of Man walking in the midst of them holding seven Stars in His right hand (Rev. 1:12, 2:1).

This is a most interesting yet priceless set of metaphors we have before us, First of all, we see unquestionably portrayed before us, the continuing ministry of the Lord Jesus, the Apostle and High Priest of the Church. There is neither a mistaking the deep compassions He has for His bride and nor the all – transcending authority His majestic presence commands. He poured His soul unto death for the world in a general sense (John 3: 16) and more specifically for His bride, for “He is the Head of the church and He is the saviour of the body” (Eph. 5:23, 25). Surely, contrary to the doctrinal claims of dead orthodoxy, *He will not delegate this headship to mortal men in cassock nor does He have to depend on weekly performed sacrifices to make up for some perceived inadequacies in the offering of Himself on the cross.* On the other hand, all the denominational churches, in practical terms, believe and teach that Christ does not perfect His followers on earth; another error in the same vein as the previous one which they all partly subscribe to. *But the Scriptures clearly teach Christ will present to Himself a Bride “not having*

spot, or wrinkle or any such thing, and that it should be holy and without blemish" (Eph. 5: 27). Heb. 9:28, 7:25 is both spot on respecting Christ power to save to the uttermost His faithful followers. He 'hath His eyes like a flame of fire and His feet like unto fine brass as if they burned in a furnace" (Rev. 1: 14, 15; 2:18), a reference to His passion for achieving whatever He desires and having a zero tolerance for corrupting influences and whatsoever falls short of perfection.

A woman clothed with the Sun, and the moon under her feet and upon her head crown of twelve stars and heavily pregnant (Rev.12:1.2) and brings forth a man-child (Rev.12:5)

The many-sided figure before us witnesses to what happens when a Philadelphia – type – church keeps their high estate and habitually walk in obedience to Christ over a reasonable period of time. Such symbolically standing on the moon, is sure to walk in mastery over Satan and his synagogue band of sorcerers (Rev. 3:9f). She progressively comes to experience the Mal. 4: 2 promise read and taken together with Luke 1: 35. Looking unto her Heavenly Bridegroom, she receives the promises of Rev. 2: 26 - 28 which are realized when Rev.12; 5 sets in. More on this woman later on.

The Bride, the Lamb's Wife, the holy Jerusalem descending out of Heaven, having the glory of God Her light like most precious Stone (Rev. 21:9-11)

This estate reveals what has been observed earlier on as to the triumph of the work of grace over the chains of bondage to **sin**. The glory spoken of the bride is an endowment that fits her to sit with Christ on the throne. All accounted worthy for placement in the Bridal class attain to the moral perfections (*the full image of Christ*) indicated in Rom. 8: 29, a minimum requirement for a share on the throne. However they differ in the extent of their spiritual developments as to attributes of wisdom and power (*after his likeness*).

Seven Angels having the seven last plagues clothed in pure and white linen and having their breasts girded with golden girdles (Rev. 15:1).

This is the highest estate to which the man-child grow into. Christ Jesus is His own Servant - Apostle and Prophet. He is however infinitely beyond the realm of an instrumental agency required for highest service. The glory indicated of these seven is properly described in Eph. 4:13 – the fullness of the age (stature) of Christ. Little wonder they are entrusted with the administration of the seven last plagues.

CHAPTER 4

THE PREDICRED ORDER OF COLLAPSE OF BABYLON

The collapse of Babylon will take the order given below:

- (a). The blood-drunk Serpent Kingdom- 7 crowned heads (confronting the Kingdom of Christ in the invisible spheres). **This is the first and most strategic collapse. The long drawn battle for finally flushing out the Dragons from the Heavens of the overcoming church is at its tail end.**
- (b). Socio-economic Babylon – The next is the collapse of the global economy alongside the commencement of the final judgment of the institutionalized wickedness of that dominate human society.
- (c). Religious Babylon – comes next with diverse events decimating this treacherous, adulterous woman who has been the most trusted route

through which the adversary travels to seek to blur the vision of the overcoming church and thus to derail her. The beast upon which she rides will *also* be turned against her with fiery fury that hasten the collapse, completing it in one symbolic hour (Rev.17: 16, 17; 18:10). The smoke of her burning we already see with the eye of our inward man.

- (d). The Bestial Empire- with **10 Crowned Horns** seeking to exert dominion militarily over all the Earth. This will be most roundly destroyed. The spiritually caused earthquake-like-events will be unprecedented in their character –“so mighty an earthquake, and so great” (Rev. 16:18)

CHAPTER 5

WHERE WE ARE IN TIME PROPHECY

When discussing issues that have to do with fulfillment of events that have been predicted in primary prophecy (the Scriptures), there are two things to note carefully.

- The events are so described in a manner that indicates the order in which the events will take place.
- A given event gets fulfilled in a manner that show overlaps; one event continuing until completion even when the beginning of another sets in.

As simple as these two points are, they help to unlock certain Scriptures that are of tremendous interest to the Watchman intercessors and to all consecrated members of the Christ class. Also,

Pentecostalism has come up before the Lord for special handling in this last hour. But why is this so? Now, the term 'Pentecostalism' is mostly used to refer to streams of spiritual movements within the Protestant church, that owe their birth, power and purpose to the Baptism with the Holy Spirit and the attendant blessings. Though its advent was at the beginning of the 20th Century, its root is in the Acts 2:1-4 event of the outpouring of the Holy Spirit on the early church which occurred on the same day Old Testament feast of weeks was being celebrated by the Jews in Jerusalem.

The signification of that outpouring was seen by the Apostles as a fulfilment of the Joel 2:28f prophecy. Now the feast of weeks held fifty days after the feast of firstfruits which typified the resurrection of Jesus Christ. So did the Acts 2:1-4 visitation come exactly fifty days after the resurrection, thus indicating a strong prophetic statement about the relevance to the Gospel age of each of every one of the seven feasts of the Lord celebrated yearly by the children of Israel. (The word 'Pentecost' itself is Greek and stands for fifty).

The vibrant streams of spiritual movements coming on the heels of The Azusa Street maiden '*Pentecost - type*' visitation, brought deep spiritual renewals everywhere witness was borne to Christ in the power of the Holy Spirit. It was '*glory in the*

church' everywhere the flourishing flow went. But with time, especially in the past five decade, the leading lights began to focus more numerical growth at the expense of a solid moral testimony and spiritual growth. This apparent paradigm shift soon became the main character of Pentecostalism in the greater many (but not all) of her assemblies. Truth waned but "*the mixed multitudes in a great house setting*" cared not about the foundation of God (2 Tim. 2:19, 29). Where such things exist the adversary, Satan, was bound to exploit it, nay, build for itself a habitation among the people; working from within to drain it of spiritual life.

Now the Lord foresaw it and warned ahead of time. Leviticus 23:17 which prescribed the use of leaven during aspects of the celebration of the feast of Pentecost, is a veiled prediction of what will befall Pentecostalism. Set against the witness of 1Cor. 5:7, 8 one must be curious enough to ponder why.

That strange woman of Matt. 13:33 must be credited with this development. She perfected the stage for the Harlot woman to adopt and nurse unfaithful Pentecostalism to become a much sought-for daughter of hers; the youngest among a vast number. But it is all by a subtle working. See 2 Cor. 11:13-15 to understand the strategy. She targets servants of God, once called to be *Priests and*

Kings unto God (Rev. 1:6) but unwittingly became *Kings of the earth* having cheered Jezebel seductive ways who taught their congregations to receive them as idol-shepherds. The derailed are actually gradually sucked into the fatal embrace of the great whore (Rev. 17:1, 2, 5).

In determining at what point we are in today relative to prophecy we must give attention to Revelation chapters 12, 13 and 17. But some good person may ask, why bother about such things when all we need is to '*occupy till He comes*'? The answer to this is straight to the point: to be involved in God-honouring services, we must endeavour always to work behind Christ, at His lead. The Lord requires this partnership with Him in finishing His work. The Lord will therefore have us know the things that belong to our day.

There were prophetic pictures taken from the book of Revelation for each of two Kingdoms engaged in mortal conflicts for the right of authority and practical control over all the Earth. Call to mind the two sign – wonders of Rev.12, One is a declining and fading sign (great red dragon), while the sun-clothed woman continues to rise from glory to glory. Rev.12 situates the reason why.

The turning point in the age-long war in the heavens begins when the sun – clothed woman

emerges. She is the sign of the son of man in heaven (Matt. 24:30); and the product of the **great voice of the Lord** *and* the resultant ministry of His servants going forth with '*the sound of a trumpet*' (Matt. 24:31). Possessing the mind of Christ and feasting on Him, the hidden Manna, the dragon is *progressively cast down from heaven*.

Sure to loose heaven altogether, *the dragon has long commenced "standing upon the sand of the sea"* (Rev.13:1), sending strong infernal winds into it. Out of the sea is coming forth a beast into whom, it is pouring *more and more of himself*: "his power, and his seat, and a great authority" (Rev. 13:2); *in that order and gradually*. Not satisfied, he is also working in the religious sphere, the symbolic earth, and another bestial power is *emerging out of it with measurably speedy pace*. This beast feigns 'the word and the Spirit', is actually shaped like a lamb but manifests the authority of the dragon in his action (Rev. 13: 11).

Now, let's recall an important point made in the introduction to this booklet. Within this period, perceived by bible scholars to be the end-of-time generation, the last beast-empire 'will build its conquering power around ten sovereign nations represented as horns'. The ten horns are "*ten kings which have received no kingdom AS YET; BUT RECEIVE POWER AS KING ONE HOUR WITH*

THE BEAST". This is clearly indicative of a time frame for the full maturing of the SEA BEAST and a sign-event announcing its arrival upon the world stage. Desperate as the adversary may be in desiring the Sea-beast to come on the world stage to stamp its authority over the nations, he cannot achieve this until the man – child comes on stage. As soon as this occurs, events winding up this age will transpire on an extremely rushed tempo. This is a far more important observation than it may appear to be at the first mention.

It can be established that there are three phases *each* in the development of the sea and earth beasts. (*This is covered in a slightly different but fuller approach in our book-Anti-Christ and anti – Christ systems. It is available on request*). The three phases are each influenced by major setbacks the dragon suffers in the war against the sun-clothed woman. Major casualties in the fortunes of the dragon in the heaven makes it more desperate to concentrate and work for unassailable hold on the earth.

The three phases: (a). Sea-beast: **The Body**, Feet and Mouth phases. The rise of the last world empire had been in the works from the *living remains* of the Roman Empire until its first recognizable but feeble appearance as **Council of Europe** in 1949 after the Second World War. The *body phase* developed over four decades with great strides made in the field of

Science, Technology and production of advanced military weapons; well respected in the comity of nations.

The Feet phase of what will eventually develop into the Sea - Beast World Empire came to the fore by 1991 with twelve member states signing the famed Treaty of Italy to form the **European Union**. Confidently standing on its **feet** by 1993, it threw her arms open to receive interested countries who meet their stringent conditions. It admitted 16 more sovereign nations into the Union within just 12 years.

The Mouth Phase has not really set in and though the vocal organs are forming, there is not yet that *great authority* spoken of in Rev. 13:2. This must hold back until the man-child comes into manifestation. *Shortly after, the ten horns of the sea-beast will be crowned, thus give it a 'mouth'.*

The three Phases through which the beast out of the earth is processed are 'Enlistment', 'Image Making', and 'Manifestation' (Rev 13: 11-18).

Enlistment: There is an on-going satanic recruitment into its service; especially is this directed towards ministers who do not watch over their lives. The carrot usually dangled before them is a pseudo- anointing of power coupled with fame

and wealth. Most often satanic recruits, who are captured through this means are ignorant they have struck a deal with the adversary.

Image Making: Now, the earth-beast is said to do great wonders in the *sight of men*. But then, the power to do these miracles was operated *in the sight of the beast*; the Source agency. In return, the earth-beast is obligated to serving the interest of his master in anyone of several ways made available to her. One way above others, is through **making an image to beast**. This resolves around and includes two things: First, openly using his pulpit and other service opportunities to promote allegiance to the civil, political or religious authority of the beast.

Secondly, especially where *transference of power to do great wonders come through* a similar churchian or denominational set up, the patronizing false prophet will *subconsciously show affinity to the superior medium through wholly adopting his style, method and mannerisms*. This done, idol-worshipping the benefactor and leading others to so do, becomes the observable way the false prophet conducts his affairs.

Manifestation: The commencement of the manifestation of the sons of Satan, now adept in wickedness, is the evidence the full development of the earth-beast has set in. Also, all coverings are

removed and even the common become aware of the real source of the 'wonders' they have been treated to and blinding spell cast on them.

All Things Now Await the Birthing of the Man-Child

The earnest expectation of creature waits earnestly for the manifestation of the sons of God, Apostle Paul declared two thousand years ago. We also who have the Firstfruits of the spirit groan waiting for placement as full mature sons of God (Rom. 8: 19, 23).

The processes that will mature the alive and remaining ones of the Christ class, are at the front-burner of the LORD'S MINISTRY TODAY. Specifically, it can be shown, using prophecy of Scriptures, that we are two major experiences away from the man-child estate. These experiences are sourced in a mandatory visitation the glory of it is all-excelling, well beyond what has been. Only one other visitation in all of the Gospel age is of the same other, and must be equally described as '*mandatory*'. This was the visitation on the day of Pentecost. It stands apart from all other outpourings ever since, in as much these others are times of refreshing from the ever-abiding Holy Spirit. He has never left the earth since coming upon the early church.

The second mandatory visitation, already nearing His coming, will come at a time known of the Father. It pleases the Lord to give the waiting church insight to what to do to fully profit from the visitation.

At this time, on the one hand, the sea-beast is pushing to receive great authority but the ten-horns have received no crown as yet. None can bring it about. Until the Lord is through with the job of perfecting and glorifying His waiting church.

On the other hand, at this time, and most especially, in this hour, we must feed on the declaration of the Lord made in Rev. 11:3. 4. We must also feed on the oath-bound proclamation recorded in Rev.10:6-7. For our preparation toward the imminent visitation, the counsel of Zech. 10:1 must be paid heed to.

Individually and collectively, we must seek a share in the mandatory visitation, in prayers, in maintaining heart and mental attitudes that submit wholly to the ministry of the Holy Spirit, and in walking in love.

Associated with this visitation, (as it is also a major thrust desired by the Lord) is **the work of harvest**. Let's desire to seek Him for the passion

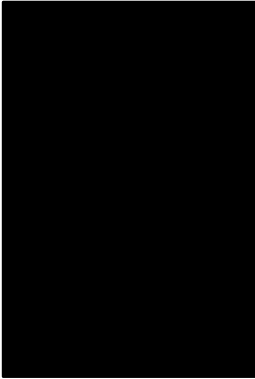
and for the skill as a way of preparation. Good enough, the field is already white unto harvest.

We need now to stir up ourselves to lay hold upon God, staying awake to His instructions. Sleep is more than slowly creeping in. Only the visions of God can empower us to maintain vision and focus. He will graciously give us visions of Himself that will impact us mightily as soon as we set out to seek him. *Blessed be the glory of God at this time and in this hour!*

APPENDIX A

KINGDOM GOSPEL BASICS ***Illustrated in Five Colours***

The Gospel of the Kingdom begins, as it does, *with the revelation of the sinful, depraved nature of man*, of all humanity; and then, of the judgment God warns would befall all who die in their sins. Next, it declares that “All has sinned and come short of the glory of God”. “*The wages of sin is death*” (Rom. 3: 23; 6: 23). The phenomenon of sin and death will meet with eternal destruction, taking those bound to it by their way of life (Rev. 20: 14, 15).



The Bible, however, begins with the revelation of God as Creator of all things; with man, the crowning piece of His creative works coming forth in His character representation and wisdom

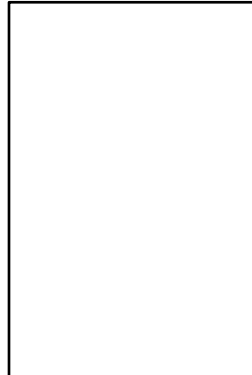
attributes (that is, in His image and after His likeness). What then happened? The man, Adam fell from this glory God bestowed on him with and passed on to his posterity, the human race, the cursed nature of sin and death (Rom. 5: 12). None can save himself from its chains no matter how hard he tries. There is none righteous, no not one Read carefully Rom. 3: 10 – 18. The black page reminds us of this and of related issues in this book.

The Gospel teaches that by Jesus Christ Him and through Him alone is there salvation from the cursed bondage to sin and death. How did He provide for such a great deliverance? What shall be done to wipe out the phenomenon of sin and death? The gospel ministers the answers to these burning questions

Jesus is spoken of as the Lamb of God (John 1: 29) sacrificed for us (1 Cor. 5: 7; Isa 53:4-6) God gave His son to *die for us and instead of us* on Calvary cross. There is absolute power in the blood of Jesus because on earth Jesus proved to be a perfect man (Heb. 7; 26). By His death he destroyed both him that had the power of death and all the works of the devil so as to completely save man (Heb. 2: 14, 15; I John 3:8). So, **He shed His blood not only to save from the power of sin but to**

eventually wipe out the hideous presence of sin and death from creation. Jesus Christ arose from the dead to the glory of full blown Deity; the very LORD. Just as His blood washes from sin, His life is able to save man unto **the uttermost.**

Anyone desiring SALVATION from the bondage to sin and death offered by the Gospel of Christ *must* first acknowledge *in repentance* his sins, crying out for promised mercy. Mark 1: 15 show us the two things needed to come into the Kingdom; becoming a child of God. “The time is fulfilled, and the Kingdom of Heaven is at hand; repent ye, and believe the gospel”. Also, “For God so loved the world that **he gave His only begotten Son**, that whosoever believeth in Him, should not perish but **have everlasting life**”(John 3:16). **Repentance** is from sin. Additionally Jesus Christ must be believed upon and received as Lord and Saviour into one’s heart (John 1: 12, 13). Joyfully confess to faith in the Lord Jesus. Rom. 10: 10 says, “For with the heart man believeth unto righteousness and with the mouth confession is made unto Salvation”. This is how to be born again (John 3:3).



Forgiveness of sins comes as first of numerous benefits that follow being born of God. A redeemed soul is clothed with the garments of Righteousness which are the garments of Salvation. These are symbolized as his being arrayed in WHITE LINEN. Arising from his justifying faith is PEACE with God and ACCESS to His holy presence.

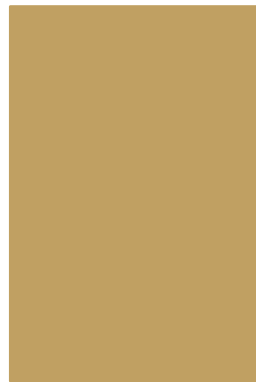
The green color symbolizes life, growth, well-being and the dawn of a new season. 'As new born babes, desire the sincere milk of the word that ye may grow thereby" (1 Peter 2: 2). "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (1 Peter 3: 18). The old Song holds ever true: 'to grow in Christ each day, we read our Bible and pray'. 'But speaking that truth in in love, may grow up into Him in all things, which is the Head; even Christ" (Eph. 4: 15). It requires the study, practice and spread of the word of God. A relationship with has been established when born again. Daily communion with Christ in prayers and worship should be habitual. Fellowship with other believers in a Church setting (Acts 2: 42, Heb. 10: 25) is commanded. Growth takes place in the new born Spirit as well as in the soul. God brings about continuing moral transformation to the Soul through the agencies of the Word and the Spirit.

God has plan to also totally transform the body. For now, God provides for the body to be wholesome; giving support to the soul and spirit of man in rendering Him service.

The promise of enjoying the glories of Heaven in the age to come and of receiving the priceless rewards for walking faithfully with Christ in the midst of this ungodly world is a central theme in the Gospel of the Kingdom. The terms '**Inheritance**' and '**Reward**' are often used in Scriptures in connection with the placement of persons adjudged worthy to be part of the fully constituted Kingdom of Heaven. This will be during the millennial reign of Christ.

Christ lives His life in us as we submit to Him. Faithfulness in living in submission to the Lord and coming through in times of testing are things He measures in the redeemed. By these God determines those who should be granted **eternal Inheritance**. Likewise, consecration and divinely pleasing service yield fruit to God and is **rewarded with ruling functions** in the ages to come.


Thus, we may rightly infer that when one is born again, he is *in this age* brought into God's eternal purpose; in line with what He sets out to do, "Let us make



man in our image and after our likeness". Also, he is required to be "fruitful and multiply and replenish the earth"; doing this together with others similarly called, fulfilling God's will on earth.

The Bible separates between sins (guilt bearing acts) and sin (a nature under the control of Satan). Forgiveness comes from God to us at Salvation. Victory over the nature of sin is experienced by faith in Christ as the believer's Sanctifier. Rock of Ages! Cleanser from sins' guilt and power!! Now, a person's service in the Kingdom *is only counted* when these two experiences are in place. What services are done outside this domain are called **dead works**. We must be awake to this truth early in our Christian life.

"Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for all have sinned" (Rom. 5: 12). This opens up more of the terrible consequences of the fall. Its mastermind, called Satan the adversary of God appears to have just won Adam over. However, Satan actually gained the **Kingdoms of this world not just first man** (Matt. 4:8, 9). He still beguiles and seduces those not under his control promising to give them



uncommon power, wealth and royalty. They however must accept to come under his infernal lordship. An uncompromising advance of the Kingdom of Christ must therefore engage in confronting sin within man and in the Kingdoms without.

The Truth-filled events of the death of Christ and of His resurrection are the master strokes releasing **toward the believer and upon the World**, the omnipotence of God. This **awesome power**, directed toward the blessing of the Church, is held in trust, in the person¹ and manner² of the Holy Spirit.

Two things arise from this: The government of the Holy Spirit in the believer and in the Church is the way of victory over 'sin and satanic opposition'. By it also, mastery is demonstrated over an already defeated foe. Secondly, the Church **through the Holy Spirit** effectively reproves the world of sin and will deliver her Kingdoms to the Lord Jesus by conquest.

Who is the Holy Spirit¹? He is another of the same kind as Jesus whom He sent to us and has come as the Spirit of the **resurrected, glorified Christ**. How does the Holy Spirit connect with the

shed blood of Jesus, in which resides His incorruptible Life? We see the Holy Spirit **in time** but He was *before time*. As the eternal Spirit, it was through Him Jesus offered Himself without spot. And **what is His manner**²? He perfectly serves the dictates of Christ and cannot endorse whatever misses this quality.

A central feature of the New Testament is the Grace covenant which is **founded upon Promise made to Abraham by God**, upheld by Him alone. God did two things to assure the fulfilment of the promise. First is the shedding of the blood of the Lamb of God which He commanded (John 10: 17, 18). By this act, the curse is cut off (Gen. 3:17; Gal. 3: 13) and the promise to Abraham becomes' **Abraham's blessing** (Gal 3:14). Secondly, upon the resurrection and glorification of Jesus Christ, the Holy Spirit was outpoured upon the Church. By this act, a fulfilment of the Father's promise, the awesome power dispensing redemption may now flow to the church.

Respecting Abraham's blessing, there is **our present inheritance** which is ours by what Christ has done and is enjoyed by faith alone. Righteousness, Grace for grace, Peace, Access to the

Father, Authority to use the name of Jesus, Accounted as sitting with Christ, Prosperity, Healing, The right to life, are but a partial list. **We do well to keep awake to this high estate** by knowing and believing it. Moreover, the Holy Spirit requires it from a consecrated child of God

Then there is the **future inheritance** which we are fitted for through spiritual growth and service.

The Holy Spirit has the task of walking the Church through to her final destination in Christ.

See how this *all knowing and all powerful personage* commits to executing His mission. John 16: 13, 14 reads in part, **“He will not speak of Himself** but whatsoever He shall hear that shall He speak”. “He shall glorify me, for He shall receive of mine, and shew it unto you”. We must understand this of the Holy Spirit: He does not consult Himself, Rather, in self-abandonment, the Holy Spirit is total in His submission to the Lord Jesus. Just like Jesus was to His Father in the days of His flesh!

The Lord in wisdom has placed the church under the privileged tutelage of the Holy Spirit. In John 16:

12- 16 the Church is to *lean on the Holy Spirit* much the same way a blind man submits to his guide. Understanding our disability, He patiently teaches and leads the church to the fullness of Christ. Learning to follow the Holy Spirit in all things is a habit everyone should wisely cultivate and encourage others to. To grow in Christ each day, let's continually feast on the Word, praying in and through the Holy Spirit.

The inheritance promised the children of Israel was a land flowing with milk and honey. The 'flowing' was by miraculous sustenance since the land itself was a difficult terrain. The abundance of means which 'milk and honey' signifies is not traceable to natural occurrences but **to the blessing of God** by unceasing miraculous flow (Deut.11: 11 – 17). The phrase 'a land flowing with milk and honey' indicates treasurable land but the actual estate far exceeds imagination. Israel, even today, ranks highest among nations in Science and production of most advanced military wares.

The promised inheritance of the overcoming Church is captured literally as the 'heavenly Jerusalem, having the glory of God' and 'the street of the city is pure gold'. This description is attractive

in every sense but points to **an estate of being and dwelling**, revealed in the Bible that is **awesome beyond compare**. Satan hates to think the once slaves captive should come to inherit such excellent glory that no created being has ever known.

Christ 'hath abolished death, and hath brought life and immortality to light through the Gospel". Made worthy by Grace, the overcomers by life and immortality shall reign with Christ. Glory to God in the Highest!

What was behind Adam's tragic fall? The Bible records it in few words; the event hardly lasting an hour! The Serpent led Adam and Eve away from their trust in God. Doubting God, they desired liberty from His control by becoming an equal authority. 'Ye shall be as God" (Gen. 3:5). Dismiss the authority of God!! "Ye shall surely not die"!!! (Gen. 3: 4). But they died and their blood began servicing Serpent's fortunes.

Like the Serpent, Babylon the great harlot drinks for wealth, the blood of entrapped saints. Never satisfied, this earth – beast (Rev. 13: 11f) reaches out for more blood sourcing fatal persecution. "In her was found the blood of prophets, and of saints, and

of *ALL that were slain upon the earth* (Rev. 18: 24; 17: 6).

Adam's fall gifted Satan the world, **now a beast**. With sorcery, this **sea- beast** (Rev.13:2f) clubs down all and sundry, laying the spoils at Satan's feet. Only the blood of Christ can deliver from these axes of wickedness. His blood is available but only at the Altar where His Lordship is testified to. The Lordship of Jesus confessed gets one saved. He is the author of eternal salvation unto them that obey Him (Heb. 5: 9).

"Who hath believed our report? And to whom is the arm of the LORD revealed"? (Isa. 53:1). It is little



discussed how certain aspects of Jesus coming and life on earth; the death **of and on** the cross show the way to experiencing *decisive victory* over Satan and his kingdoms. Here are vital issues relating to the blood of Christ: a) The Word became flesh; b). His death – to - self - attitude, seen in a complete forfeiture of His rights to God; c). The attestation by God and man, to the holiness of His life and conduct on earth; d). His labour of prayers behind the scenes of public ministry; and finally e). The vicarious sufferings and death on the cross.

The foregoing, summarily considered, urges a life of consecration upon believers of the report (Matt. 16: 24, 25; 2Cor. 5: 14- 15). Such ones through faith in Christ's atoning sacrifice, are able to die to self and live unto God. The incorruptible seed remains active in them rendering powerless the satanic mystic field of influence **that casts many stars to the ground *unawares***. The arm of the Lord, the living, awesome blood of Christ, is ever present to preserve ALL walking in obedience to the demands of the **Gospel report**.

Obedience to Gospel demands is an act of faith. The obedience of love is the highest form of obedience and confers a worthiness on a man that enables him walk with the Lord Jesus in WHITE (Rev. 3:4). Anyone manifesting obedience of love joyfully surrenders the heart, mind and will to the Lord. He is thus fitted to experience transforming change from one level of glory to another.

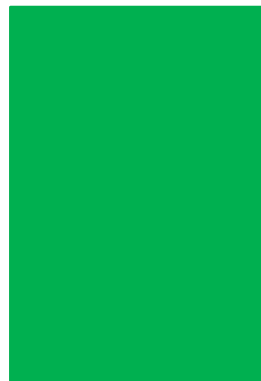
A sheep cannot see far but always gets to its destination thanks to the Shepherd. The normal sheep habitually hears, obeys and follows the Shepherd. The characteristic bond between a sheep and its Shepherd is unique. The obedience of love bonds the Shepherd Christ to His sheep. In the



Kingdom, it is the highest manifestation of faith and also the believer's highest wisdom. The Master's words take over his thought life. He chooses to keep to the instructions of the Holy Spirit once known.

This is the work of God that we believe on Him whom He has sent (John 6: 29). Works done supposedly for God but outside this rule stand rejected, mere rituals; dead works. Clothes draped in MIXED COLOURS, spiritually speaking, are seen on the disobedient. Reputation? Maybe but no character change for this comes from Christ alone.

Behold, *I send my Angel before thee, to keep thee in the way, and to bring thee into the place which i have prepared.* Beware of him, and obey his



voice, provoke him not; for he will not pardon your transgressions: for my name is in him (Ex. 23: 20, 21). God also gave them Ten Commandments saying, **“After the tenor of these words I have made a covenant with thee and with Israel** (Ex. 34: 27).

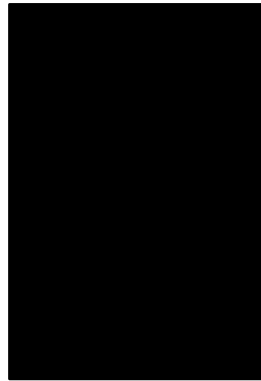
What the Angel and Ten Commandments were to Israel of Old, the Holy Spirit is to the Church and more. There was overthrow of the majority of the Israelites in the wilderness. It is visibly so today. A

return to the Holy Spirit will bring deliverance to many caught up in organized disorders of many assemblies. The official 'clergy and laity' distinction is a norm in the denominational churches but hated by the Lord. The Holy Spirit does not even consult with Himself, but submits to the Lord in carrying out His mission. It is useless therefore for man to try subverting His manner of doing things. David of old, sincere and passionate for God, still faced His wrath because he ignorantly breached the 'due order' stipulated in Scriptures (1Chr. 15:13).

“Except the LORD of hosts had left us a very *small remnant, we should have been as Sodom, and we should have been like unto Gomorrah*” (Isa, 1:9). These cities were twice judged, the first being a warning. Those escaping captivity **fled to the mountain** for safety (Gen 14:10). Abraham intervened for Lot (Gen. 14:14 -16). In the second, the LORD rained upon Sodom and upon Gomorrah **brimstone and fire** from the LORD out of Heaven (Gen. 19:24). Lot escaped but his wife became a pillar of salt. In the season of Christ return, it would be *as* in the days of Lot (Luke17:28-30). God is also raising a 'remnant' that will recover many of their brethren.

Recall: **“Except the LORD of hosts had left us a very small remnant -”**. We see in our day, a remnant class, in many nations, emerging out of the organized disorders in the man-ruled churches of the world. “... At this present time also there is a remnant according to the election of grace” (Rom, 11: 5). Has the voice of Lord crying out “Come out from among them” reached you? Then prepare your heart to be a remnant indeed. Blessed be the goodness of God forever!

False ministers were a serious problem to the early Church after only about twenty – five years. Carefully read 2Cor. 11: 13 – 15. The Churches had



not only become a gathering of mixed multitude (2 Tim. 2:20) but things were worsening no thanks to the activities of ungodly ministers. Called anti-Christ by Apostle John, he points out that these persons were once in Christ (1 John 2: 18-19) and warns that this development will be on the increase in these last days. It's no wonder that five of the seven Churches of Rev. Chapters 2 and 3 were even then in fallen condition; victims of worldly lusts which are prone to Satan's deception.

We are in this last hour confronting a churchian system, the world over, that operates like the true

Church (Rev, 13: 11f) but completely owned by Satan. A Beast but appearing like a Lamb! (Two horns – feigning the Word and the Spirit). This evil system is in Rev. 17 disclosed as mystery Babylon; the great Harlot, commanding the followership of *'peoples, and multitudes, and nations, and tongues'*. Painful to realize that many of God's unsuspecting children are trapped in it; under the same blinding influences cast over all nations (Rev 18: 2 – 4; Isaiah 25:7).

The promise of eternal life (Titus1: 2), life at the highest expression, was in God's plan when in Gen. 1:26 He said "Let us make man in our image, after our likeness". Thereafter He provided for the redemption of man, foreknowing his fall: Rev. 13:8 declares that the Lamb of God was slain *from* the foundation of the world. Thirdly, Matt. 25:34 declares that the Kingdom (of the Lamb) was prepared *from* the foundation of the world. These Scriptures considered together, makes it abundantly clear that the fall of man did not overtake God. His planned response MUST therefore be taken as being absolutely adequate to deal with the issues of sin, death and Satan. The Grace of the Gospel excels in strength.

Satan's power is not just curtailed but rendered completely impotent. Grasping equality with God by setting aside total dependence on Him is the surest way to keep active the seed of rebellion.

Once the fear of God meets a disposition towards obedience, the blood of Christ will keep the individual perpetually above the Serpent's reach. The prince of the power of the air is ceaselessly at work but he shall find nothing in the obedient. Those who lead themselves are actually led of the Serpent.

"Let us be glad and rejoice, . . . for the marriage of the Lamb is come, and his wife hath made herself ready, And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19: 7,8). "Come hither, I will shew thee the bride, the Lamb's wife. And shewed me the holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. 21: 9 - 11 part).

The selected verses above portray the outcome of a faithful walk with Christ, thus allowing Him bring desired transformation and glorification (see her beginning in Rev. 3: 7-12)



“I will show you the great harlot... with whom the kings of the earth have committed fornication”
“Babylon the great is fallen, is fallen, and is become the habitation of devils” (Rev. 17:2; 18: 2 – 3part).

In contrast, the harlot – prophetess ended up with the demons that brought her fame, control and wealth. The ‘kings of the earth’ began as servants of Christ but shared ‘ministry’ with that woman Jezebel. (See their beginning in Rev. 2:20).

And I heard a voice from heaven saying, **come out of her my people (Rev. 18:4**

“The seven mountains are the seven heads on which the woman (great harlot) sits” (Rev. 17:9, 1)

There are *seven erroneous doctrines/practices (called seven mountains)* by which the Harlot and her denominational daughters **rule** their assemblies. We will now identify the first of the two most ruinous.

1. Christ is only nominal head. He instituted a Church structure prescribing human head locally (Pastor or some other office); regional/global (Pope, Bishop, General Overseer). A clergy/laity distinction is practiced.

This is an ignorant assault against the continuing ministry of Jesus Christ in His Church and a repudiation of His authority in redemption. “Christ

is the Head of the Church: and He is the Saviour of the body" (Eph. 5: 23). And [God] hath put all things under His feet and gave Him to be head over all things to the Church which is His body (Eph.1: 22, 23a). This headship cannot be delegated!

The Scriptures provide for plurality of ministries in every congregation who under Christ give oversight (Phil. 1; 1). The Church in a city is the largest unit of the body administratively. Bishops/Elders do not bear such responsibility outside their local church. The idea of regional/papal authority controlling several cities, countries or regions is hateful to Christ and attracts severest judgment (Rev, 2: 4, 16).

We observed that there are seven erroneous doctrines/practices by which the Harlot and her denominational daughters run their show. The two most dangerous of these are pitched together in Rev. 17: 4 - **Priest** delicately robed with a **golden cup**. We have in the penultimate page covered issues about the Priest-craft syndrome. Now to the cup said to be *full of abominations and filthiness of her fornication!* What exactly is this error?

Christ's sacrifice offered for sins either not adequate and so actual body and blood of Christ is created and weekly offered(The Orthodox denominations) or does not perfect His followers on earth (The others). Variants of this error abound subverting the work of redemption.

Let's now confront this abominable error. Heb. 10: 14 declares "For by one offering he hath perfected forever them that are sanctified". **The Sacrifice of Christ need no repetition being absolutely adequate to administer moral perfection and bring the faithful to be after His likeness!** This gives entrance into life eternal in a divine body. This specific goal of **Christ's High Priestly ministry** is now directed toward them that earnestly await His appearing (Heb. 9: 28. I John 3: 2). Christ ministers by the power of indestructible life fully realizing His purpose (Heb. 7: 16)!

1. ESSENTIALS OF LEADING A SOUL TO THE KNOWLEDGE OF CHRIST IN SALVATION
2. GROWING IN GRACE AND IN THE KNOWLEDGE OF THE LORD JESUS CHRIST
3. KEEPING FOCUS, BALANCE AMIDST THE FALLING AWAY OF MANY
4. DELIVERANCE FROM THE HARLOT CHURCHES AND GLORY IN SIGHT

APPENDIX B

LANGUAGE OF PROPHECY (Part One)

We give thanks to the Lord for quickening us to share a word from His presence respecting some unfolding events in the church world. These events set the stage for understanding prophecies on the subject of anti-Christ.

None can come to a full understanding of predictive prophecy concerning divinely fixed events in the Church age until their due time of fulfilment. Mere scholarship does not confer on man the ability to unveil things hidden by the almighty GOD.

Revelation of things associated with God's plans and purposes are given and received only by the workings of His sovereign Spirit. This, among other things, is inferred by the way Rev. 1: 1 is worded.

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

What apostle John received to be passed on to the churches was given by JESUS CHRIST at the very instance of the almighty GOD. John himself, though constantly living in devotion to Christ, was at the material time not having his mind occupied with the specific Kingdom issues being revealed to him. In the same vein, one may rightly posit that human attempts to open up a sealed prophecy will be futile and at best, mere guess work devoid of sanctifying power. This is why all kinds of wild conjectures and widely conflicting expositions trail the subject of anti-Christ.

However, when it pleases GOD to break the seal and to open the book of redemption the servants of Jesus Christ may with all humble earnestness seek His face for the unveiling of Truth as due to be given. Only then can the ministries speak with a degree of certainty that will bring clear light and proper counsel to the Lord's people.

In these closing days of the gospel age the Lord is graciously releasing so much help in this regard to facilitate our preparation for the His glorious return. May His great name be praised forever and

ever. Blessed be His holy name. Let us also remember that scriptures are the only sure means of interpreting Scriptures. The teaching ministry of the Holy Spirit is received in the medium of the written Word which is in the first place authored by Him. What is claimed as revealed truth must be consistent with all scriptures in both the Old and New Testament writings.

Before going to our subject proper, it will be beneficial to take an introductory survey of an important feature associated with the prophecy of scriptures. The Prophets in their writings employed a language register that was peculiar to them. The apostles of the Lamb in the prophetic portions of their epistles also used this same pattern of words. This should be expected however as the same Mind is behind all scriptures. (2 Tim. 3:16).

In the first part of this book, we will examine the Language of Prophecy. This will come in the first two chapters. The book of Revelation is a classic example of prophetic writing. It is rich in the use of imageries, signs, symbols and figurative expressions that are known features of Old Testament prophecies.

Of the many symbols employed in the book of Revelation five or six will be studied, relying also in their usage elsewhere in the Holy Scriptures. This

will enable us to have a good entrance into what follows in the subsequent chapters. In Rev. 1:1 we find the following words

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

In the third verse, we are told that a blessing is placed upon those who read this book, and upon those who hear the words of the prophecy of this book. We invite you into this exciting survey of the scriptures to discover the style in prophetic writings, that is, their language register. This study will help us gather tools that will enable an understanding of what God is speaking to His people today.

For a start, in the above passage (Rev. 1:1), our attention is drawn to the word "*signified*". It is intended to convey the fact that the things that are to be revealed (and which are now given to us in the book of Revelation) will be communicated using signs, illustrative symbols, spiritual imageries, and figurative expressions. The purpose is not to mystify the message it carries, but to bring it forth in such a dramatic manner that it leaves a lasting impression on those who are admitted into its understanding. It is good in the sight of God, and, we trust it is safe

for the Lord's people that this approach was adopted. As stated earlier, our burden in this introductory part of this book is to examine the meaning of some of biblical symbols especially those that relate to the subject matter under study. We shall be doing that in the next two chapters. May the Holy Spirit greatly illuminate our hearts and minds as we carry on, in the name of the Lord Jesus Christ.

We shall be examining five or six symbols: the first is *star*, the second is *sun*, the third is *moon*, (these three shall be taken together). Then, the fourth of these symbols is *sea*; and the fifth figure is *beast*.

In relation to Scripture's use of the first three symbols, recall that Joseph, the eleventh son of Jacob, had two dreams, which he told to his parents and his brothers. We shall take the second dream. In Gen. 37, it was recorded that Joseph had this dream in which he saw the sun, the moon and the eleven stars bowing down to him. We know that the brothers had an understanding of the dream. So were also his parents. They were acquainted with the prophetic.

It is quite interesting that when we come to Revelation 12:1, we meet these three symbols again: a woman clothed with the sun, standing upon the

moon, and having a crown of twelve stars upon her head.

Now, what was the interpretation given to the dream that Joseph had? We are told that the father rebuked him and said, "*What is this dream that thou has dreamed? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth? Will you indeed rule over us?*" (Gen. 37:10). So, in that dream, the *sun* stood for the person of Jacob, the *moon* stood for the person of Joseph's mother, while the eleven *stars* stood for the eleven brothers.

Now, in Gen. 1, we are told that God made two great lights: the sun as the greater light and the moon as the lesser light. The greater light (the sun) was to rule the day, and the lesser light (the moon) was to rule the night. They were to divide between light and darkness. When we consider this in the light of the interpretation which Jacob gave to Joseph's dream, we come to the understanding that the sun stands for the father as divinely constituted to be a Light-giver to his family. Standing in this capacity, he exercises ruling functions in his household. Let us note in passing, Jacob was, in the natural sense the begetter of or life-giver to, his children.

The moon, from what we know naturally, receives light from the sun and reflects it. It has no

light of its own. In shedding the light it receives, it influences her dependents, up to and until they can of themselves bask in the direct rays of the Sun. In the 17th verse of Genesis 1, we are told, "*and he made the stars also*". And we know that the stars also shine light. The stars co-join the Sun and Moon in their oversight functions covering both day and night. Without doubt, as it is in the natural order so has GOD ordained it in the affairs of His Church, the Kingdom of grace. Hallelujah.

Summing up what we have discovered in the first reference to Gen. 37 and Genesis 1, we may say that the *sun* represent the Father figure in his capacity to give Light (Life). The *moon* represents the Mother figure, in her capacity to receive Life (Light) and to reflect (birth) the same. The *stars* represent the capacity to emit light particularly in the night season; bringing forth relevant day experiences. When day breaks in at dawn in the natural, the Sun, a Day Star takes over. This is a familiar scenario in the spiritual.

In Num. 24:17, Balaam, in his open vision, says "*I shall see him, but not now: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab...*" And, Bible scholars agree that the *Star* referred to is Jesus Christ. In Rev. 22:16, we know that Jesus Christ is called the bright

and morning star. In 2 Pet. 1:19, he is referred to as the *Day Star*.

Again in Rev. 2:28, we are told that one of the rewards of the over-comer is that he would be given the morning star. So it is clear to us that the star refers to persons suitably placed by divine gifting to exercise ruling functions along with others possessing, like themselves governmental and highly developed spiritual graces. Jesus in His message to the seven churches was seen holding the seven stars in his right hand. He said the seven stars represent the angels of the seven churches (Rev. 1:20).

These angels are later shown to be human persons who stand in ministry and bear spiritual oversight over the various churches. In chapter 1 of the book of Revelation, the Lord commanded that certain letters be written to the churches in care of these angels. This, without doubt, implies that the angels referred to were human messengers of Christ who share in the plural leadership in the named local assemblies of God's people. The angels were to receive the Lord's message, read and meditate upon it. When sufficiently given clear insights into the Lord's mind, these ministries were to minister the contents of the letters to the several congregations in a way that they will be able to understand the Lord's instructions and respond to the same.

So these stars/angels are not spirit angels but human servants of Jesus Christ living among the Lord's people and serving the Lord's interest through serving His people. They are angels because they are messengers.

Now when we come to Ps. 19, a chapter we will be referring to in another connection, we find that the figure of the sun and that of the Bridegroom are associated. We are told that the words of life create an environment for the Son of God to tabernacle His own. He is said to be as a Bridegroom coming out of his chambers. That connects us to the picture we see in Revelation 12:1 which was mentioned earlier. The woman is clothed with the sun, which is the Lord Jesus the bridegroom; the quickening spirit, who in his capacity as Life-giver imparts life and keeps imparting LIFE unto the woman. By this the woman is made able not only to receive seed of Him but also to grow that seed to fullness. Then also she receives strength to bring forth, by birth, a Life over which death has no power. From the foregoing, it is clear also that the woman revealed in Rev. 12:1 must be the church: the bride of Christ. This is by way of introduction. We will deal with it more fully when treating Revelation 12 in another connection. In Isaiah 60:19, we see two contrasting verses. The first says *"the sun shall no longer be thy light by day; neither for brightness shall the moon give light unto thee..."* In the first reference, the natural sources of light: the

sun and the moon are being referred to. But, in the second part of the verse which says “...*but the Lord shall be unto thee an everlasting Light and thy God thy glory*”, the spiritual equivalence of the first of these two great lights is referred to. Christ, the Living Word is the sun, the scriptures in its capacity to reflect the light of Jesus Christ, is the moon. We call the sun the *Logos*, using terms that are familiar to us, and the moon *Rhema*.

In the picture that we see in Rev. 12, the woman was standing on the good of God’s word; the covenant that Jesus sealed with his blood. In fact, Galatians 4 tells us that the new covenant can be regarded as a woman. Thus, the figure of the moon represents the Scriptures, that is, the old and the new covenant writings, in their capacity to reflect the Person, power and purpose of the Son of God. Let us follow the thoughts on the figure of a ‘star’ a little bit further. What do the eleven stars mean in Joseph’s dream recorded in Gen. 37? You remember that the twelve sons of Jacob were called Patriarchs. That is, they were the beginning of the twelve tribes of Israel. They were the twelve patriarchs around which the nation of Israel was built. So, the twelve stars in Rev. 12:1 that are seen upon the woman would stand for the twelve apostles, those men who by their ministries, together with the Lord Jesus, constituted the nursing fathers of the Gospel church. We are, of course, just gathering this information to

help us in our meditation on the main burden of this book which is a consideration of who and what anti-Christ is. Two other things need to be mentioned in relation to 'Stars' in prophetic symbolism.

The first is taken from Rev. 8:10-11. We are told of a star falling down from heaven. What will a falling star represent? Remember that the church is seen as seated with Christ in the heavenly places. Those within the church who have attained to the estate of the five-fold ministry can be said to be stars in the heavens of God. The church in the time of preparation is God's heaven, working in the midst of this world, though not of it. Generally speaking, in some sense, each believer is a star in that heaven, ordained to shine forth the light of God to a dark world. However, those in the church who are ministry gifts are the ones, strictly speaking, referred to as stars in prophetic scriptures.

Remember that in Rev. 1, Christ was shown holding the seven stars in his right hand. He faithfully upholds all His own who submit to His Lordship. The fallen star then will represent someone who has been brought by grace to the estate of ministry in the church, and who by reason of unfaithfulness has, by choice, deviated from the path of life and from being under God's rule. He has through rejecting, in practical terms, the rule of the Word and its sanctifying spirit fallen from the state

of grace. In Rev. 8:11, we are told that the fallen star is called wormwood. Wormwood by its nature connotes bitterness. Hence, it is here given that the waters were made bitter by the wormwood. A ministry that is supposed to bring life to those under its care leads them into the disfavour of outer darkness and bitterness. And just as toxic bitter water causes death, so will the influence of the fallen ministry bring death to those who are exercised under it.

Furthermore, let us consider the imagery of a wandering star as used in Jude 1:13. Well, we know that if there are wandering stars, there must also be fixed stars. But what would a wandering star mean? In Revelation 12, we are shown a red dragon in the heavens, the very sphere of the daily living and operations of the church. Next, we are told that this dragon cast down a third part of the stars of heaven. This is a significant number when we consider the fact that there are millions of Spirit-filled believers on earth. So a wandering star would mean one who has lost his spiritual distinctiveness. Even though he is still able to emit light, now and then, nevertheless, he is out of course, having lost his spiritual and moral bearing. In Jude 1:13, we are told such ones are reserved for judgment. The context of this verse indicates that moral failures sourced the wandering of those stars from their God pre-determined course.

But in a contrast, Dan. 12:3 declares that *“those that turn many to righteousness shall shine as the stars forever and ever”*. They shall remain fixed in their courses, fulfilling the divine purposes for their lives. Amen and Amen. When through the word of God and the Spirit of God, a servant of God can bring the ministration of life to the Lord’s people, he is fulfilling his ministry. But when the ministry no longer stands in the interest of God, then such a one is wandering away.

We have looked at the symbol of the sun, the moon and the stars in a positive sense. We should note, however, that these symbols can also be used negatively. For example, in Ps. 121:6, it is said *“the sun shall not smite thee by day nor the moon by night”*. These experiences cover physical as well as demonic ailments. Thus, where the context allows, the *‘sun’* and *‘moon’* may also be seen to represent the powers of darkness. In particular, the moon, being something that rules in the night (and we know that associated with the night is darkness and its unfruitful works) is sometimes used to picture powers of darkness. The stars, in this connection, will represent men and women that exercise themselves in wickedness, the rulers of the darkness of this world. By the time we examine the symbol of *heavens*, this will become very clear. Just the same way we have stars in the heavens of God; there are

also evil stars in the heavenly places that rule this present world that lie in wickedness.

We want to move straight to the picture of the *sea*. Now in scriptures, for example, in Revelation 17, we find the mention of a mass of water. There we are shown a woman, a harlot, sitting upon many waters. In verse 15, the Spirit of God gives the interpretation, saying that the waters upon which the woman sits represent multitudes of people, tongues and tribes. So, if the context admits, a mass of water could stand for a multitude of people. This figure is familiar to many of us. For example, a great crowd in a public function, standing or sitting side by side may be described as a sea of heads. So the word '*sea*' will represent multitudes. Specifically, it pictures the nations as they are presently constituted in their various national boundaries.

Another element that we need to consider in relation to that figure for a fuller understanding of its usage in Scriptures is in Rev. 21:1. Here, John saw '*a new heaven and a new earth*' and '*there was no more sea*'. The sea in this passage is used to describe the present social order and the restlessness of this evil world. This restlessness and rebellion in man usually find expressions in civil unrests, commotions, and wars as men and women rise up against governments that no longer cater for their welfare.

Is. 57:20 says the unregenerate, the unsaved, the wicked, is like a raging sea when it cannot rest. Again in Luke 21:25, we are told that at the time of the end, there shall be upon the earth distress of nations with perplexity; the sea and the waves roaring. Daniel 7 teaches that it is from such unrests, commotions, and wars (strengthened by the working of spirit forces upon sinful humanity) that political kingdoms emerge. Verse 2 says

“I saw in my vision by night, and behold, the four winds of the heaven strove upon great sea. And four great beasts came up from the sea...”

Thus, the world (outside of the church) in their unregenerate, restless and rebellious condition can be symbolized by the word ‘*sea*’. Here, the emphasis is on the ability of the sea to rage; that unsettled, unruly nature that is easily stirred up at any slight provocation. What we are being shown in Rev. 21:1 is that in the age to come, when Christ’s kingdom shall have been established upon the earth that condition of rebellion and rage will not be allowed a place amongst men. There shall be no more sea!

Now we go to the final image/sign that we are considering in this chapter; that is the figure of the beast. In Dan. 7:2 which we read earlier we are told that the four winds of the heaven strove upon the

great sea. That is, there was an activity from the spiritual realm influencing things on a world-wide scale. The Bible says out of this 'sea' arose four great beasts. In verse 17, we are told that these four beasts represent four kings. But in verse 23, the four beasts are said to represent four kingdoms. Thus figuratively, a beast represents a kingdom. In addition, a beast could sometimes stand for prominent persons within that kingdom. This is important and should be noted carefully.

To say a beast is coming out of the sea is not to suggest that a wild, strange creature, of the animal kingdom, is coming up out of the sea. Rather, that is a prophetic way of saying that there is something akin to an evil human government, of a vast authoritarian domain, in the order of ancient empires, that shall emerge out of the present cosmos (world). The beast-kingdom is always in opposition to Christ's kingdom. The place from which it is shown to emerge (whether it is the sea or the earth) indicates what type of kingdom it is.

Of course, we will be looking at this in more details subsequently when we shall be considering Rev. 13, a passage at the heart of this meditation.

There is yet another element that has to be examined in relation to the beast. For those who use foul words, when in common language, someone is

referred to as a “*goat*”; the reference is to a known behaviour of the goat, which the person has just exhibited. It may refer to his being stubborn or stupid. So, in the use of the figure of beast in describing a civil/social/political entity, there are certain well developed character traits possessed by that human system the Lord is speaking about.

There is this little pamphlet that many of us are quite familiar with. It is called “*The Heart of Man*”. There, in a diagrammatic illustration of the heart of an unregenerate person, at least eight beasts are shown, each beast representing a particular character trait. For example, you will find in it the picture of a dog. The reference is to lose morals, cheap virtues, persons who cannot keep their bodies in sanctification. Thus, when the picture of a single beast is used to symbolize an individual, it means there is a *dominant* character trait in the person which is commonly associated with that creature. For example, Alexander the great, head over the ancient empire of Greece, was represented in Daniel 7 under the symbol of a leopard (verse 6). This was because of the swiftness of his battle victories against formidable armies. His military machinery was so ruthless. With an army famed for swift and ferocious operations, he led the Grecian Empire into great heights crushing all that stood in his path. This swiftness, among other marks, is what was represented in the leopard. While the leopard is

known to be ferocious, the lion is full of strength/devouring powers. So when these figures are used in scriptures, they convey the thoughts of God concerning a given human phenomenon in so graphic a manner as to leave a clear message to the man.

Taking a look at Matt. 7:15 for example, it is evident that the Lord Jesus Christ was talking about certain persons that may be occupying prominent positions in our civil society, some of which will be found in the church.

He says *“Beware of false prophets who come to you in sheep’s clothing but inwardly, they are ravening wolves”*. Then he went further to say, *“By their fruits, ye shall know them”*. That is, by the character they display, you shall know them. For *“out of the abundance of the heart, the mouth speaks”*. If inwardly they are ravening wolves, then, what things fill the inside comes out through the mouth.

The Church of the Old Testament had its own periods of spiritual declension, when persons occupying positions of authority were in their character other than God expected of them. In Ezek. 22:25-29, we are told that the princes of Israel, the priests, the judges and the prophets of Israel were ravening beasts. They did not spare the flock. These persons were supposed to feed the people. But

rather than do this, they exploited them. For this, God calls them ravening wolves. Many of such symbols are used in the book of Revelation. We will suggest you undertake a similar study, going through the scriptures, taking note of how these and other symbols are used. The way a sign-language is used in a given context, tells us how we are to understand it. That is, by reading a passage, you will know how God intends for us to understand the symbols used in it. When in Mic. 6 the prophet says *"Hear ye O mountains, the Lord's controversy, and ye strong foundations of the earth"*, was he speaking to the rivers, mountains, trees, land and the like which are found on the earth? When Moses said, *"hear O heavens, give ear O earth"*, was he addressing the Constellation of stars and the planetary bodies?

Brethren, in understanding we ought to be men. When God's word is made clear, there will be no excuse for any to turn deaf ear to God's call unto repentance. It is in allowing His word to rule over us that we are able to enter into the promised perfection and glorification He has reserved for those who love Him. The Lord bless you.

LANGUAGE OF PROPHECY ***(Part Two)***

In this second part of our study of the Language of prophecy, we will be looking at the symbolic use of '*heaven*' and '*earth*' in the Holy Scriptures. Let us begin with the first of these two symbols. The word '*heaven*' and its variant, '*heavens*' are used in at least nine distinct senses in the Scriptures.

In Matt. 6:9, we find Jesus teaching His disciples how to pray. He said, when you pray, say, "*Our Father who is in heaven*". Again Ps. 115:16 says "*the heaven, even the heavens belong unto God, but the earth has he given unto the children of men*". From these two verses, we may directly infer that the word '*heaven*' as used here represents the sphere of the dwelling of the immortal God, and the abode of the angelic Spirits who are in His service. That heaven, the dwelling of the LORD God Almighty and the sphere of the existence of the spirit angels, is not a location in the material world. We know God made the material world out of eternal resources within Him. Being self-existent, He could not possibly be

living in the material world and deriving an existence from it. God does not need oxygen or any form of sustenance from the material world to live. Rather, the material world is sustained by the word of His power. Therefore, the first usage of the word *'heaven'* identifies it with the abode of the Most High God, that realm of glory and power that sustains the material universe.

In John 3:13, we see Jesus speaking to Nicodemus, saying *"no man has ever ascended unto heaven, but he that came down from heaven, even the son of man which is in heaven"*. Go through that verse a few more times. You will understand Jesus was saying that, though he was physically present upon the earth in the days of his flesh, he was nevertheless in heaven.

The reference in that passage (John 3:13) is to the fact that he had heavenly glory, authority, power and majesty about Him, not just access into the Father's presence. Again, we notice that if that is true of him, it would be true also of persons called unto salvation and fitted to receive the inheritance of the eternal kingdom of our Lord Jesus Christ.

Another occurrence of the word *'heaven(s)'* is in Psalm 103:19. We are told that the Lord God has prepared his throne in the heavens (take note of the distinction between *heaven* and *heavens*), and that

His kingdom rules over all. Again, in Dan. 4, a chapter penned by Nebuchadnezzar after he had experienced God's judgement, while giving his testimony, he says in the 17th verse that the things that happened to him were to cause all of creation to know that the Most High God rules in the kingdoms of men. Then in the 26th verse of the chapter, Daniel is quoted as declaring by the help of the Spirit that the judgment visited upon that heathen king was to *'the intent that the living (that is creation) might know that the heavens do rule'*.

Looking at what Nebuchadnezzar said in the 17th verse, in the light of what Daniel said in the 26th verse, you will discover that the Most High God who rules in the affairs of men does so in His (or by means of His) heavens.

What this means contextually is clear. The punishment that came upon Nebuchadnezzar was through the instrumental agency of certain persons who prayed unto God decreeing the judgement. We are told in verse 17 that the matter was by the decree of the watchers, and the demand by the words of the *holy ones*. God's administration of His universe therefore, is done through what might be called the heavens. The heavens in this connection stand for the realms of spirit angels and of the church. God does His bidding through the spirit angels and through the church. In the Old

Testament age, the spirit angels occupied a realm of authority and power higher than that of the church of the Old Testament. But in the New Testament, the church occupies a position of authority and power in God's kingdom that is higher than that assigned spirit angels. (Heb. 1:5-14; 1 Cor. 6:1-2). So when the Bible says the heavens do rule, the reference is to the fact that God's rule with respect to the creation is administered through agencies who in any given case could either be spirit angels or His people, the church. These are the heavens, and they are said to be the watchers: the holy ones wholly given to promoting the interest of God in creation.

We have so far examined two meanings of the word heaven. First, we said heaven represents the place of God's dwelling. Heaven also has dwelling for angels who are messengers of the Almighty. Scriptures indicate however that this sphere is heavily stratified so that even among angels there are distinctions in terms of status; estate of glory assigned these beings. Just so, the sphere of the Majesty on high if unveiled is beyond access to all creation (whether spirits or humans) to see him. Glory to the immortal One!

When God appears in the form the angels can see, He is said to be *the angel of the Lord*. The same is true when he comes in our visions and prophetic

dreams. What we see is only a manifestation of the Lord's presence.

Then we also saw that the '*heavens*' stand for God's administration, the church and the spirit angels who minister in the interest of God.

Next, the word '*heaven*' could also be used to typify the firmament above us, the atmospheric heaven. For example, Ps. 103:13 says "*as the heavens are higher than the earth so is God's mercy great to them that fear him*". The reference here is to the aerial heaven. This will mean the sky in its high reach compared to the earth upon which we are standing.

Again, in 2 Cor. 5, we find yet another usage of the word '*heaven*'. In verse 1, we read, *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens*. When this verse of scripture is read in context, we find that the "*heavens*" referred to here is the realm of the regenerated spirit of man. The reference there is not to the atmospheric heavens or to a geographical location above the planetary bodies, but to the sphere of the regenerated spirit where the Spirit of the glorified Christ, the indwelling Spirit abides us. That this is so is clear. It says... *if our earthly house of this tabernacle were dissolved....* The reference here is to the physical body. We are told that *if our physical, earthly (fleshly) body is destroyed in death, we have*

another body, not made with hands eternal in the heavens. This is clearly an invisible body, and that invisible body is located in the indwelling Christ.

If we read the verses that follow it, we come to understand that the descent of that invisible (divine) body (for it is contained within the physical body) WILL occur at an opportune time in connection with the event of the first resurrection promised to the overcomers. These ones now live daily in vital fellowship with the Lord Jesus Christ, habitually abiding in His word, joyfully submitting to His rule. So Paul says, "*in this physical, earthly tabernacle we groan, earnestly desiring to be clothed upon with our house which is from heaven*". He was not seeking for this experience through the gateway of death, that is, to be unclothed in physical death, but that he might be clothed upon additionally.

That is, he desired that what was mortal and corruptible might be swallowed up of the life that proceeds from the heavens of his redeemed, regenerated spirit man. The blue print of all things contained in the inheritance of the believer are entered into as the Holy Spirit makes Christ known and incorporate Christ in the obedient. So there is mentioned in our passage two contrasting bodies: the first, our earthy human body; and the other our spirit body which is heavenly, It is resident in our regenerated spirit, which is here, called the heavens.

Therefore, the word '*heavens*' could also be used for the believer's spirit. We move yet to another usage.

In Mic. 6:2, we find the prophet reporting a controversy between God and His people. And, in proclaiming the Lord's word, he said, "*hear ye, O mountains, the Lord's controversy, ye strong foundations of the earth*". And lest we begin to think the prophet is out of his mind to be talking to mountains and rocks, he explains himself in the verses following showing us that the mountains and the earth he was addressing were the Lord's people.

Again, in Deut. 32, Moses was preaching and said, "*give ear O heavens and hear O earth*". We know that Moses was not speaking to the moon and stars or planetary bodies, but to the Lord's people. Two classes of persons are addressed here: those whom by reason of divine dealings have been brought to the estate of spiritual leadership; and those of the Lord's people who receive ministries from them. Moses was saying that these ones, God's servants and His people, should hear and consider the word sent to them.

Thus, the word "*heavens*" and "*earth*" are sometimes used to represent God's people. The '*heavens*' would refer to the leadership over Israel, those who stand in the place of authority, who take charge of the day-to-day governance of the polity of

Israel. These include the priests, the prophets, the king and princes. The earth is then *used in a positive sense* to represent the generality of the Lord's people (outside the above classes).

As we shall discover later, the word earth can also be used to represent those of the Lord's people that are earthly-minded (that is using the word in a negative sense). So the word heavens can refer to spiritual leadership. Spiritual leadership can also be represented as mountain. For example, in Mic. 6:2 that we read, the mountain in question is the spiritual leadership over Israel. Hence, in this context, both the mountains and the heavens speak of the same set of persons.

We move to another use to which the word '*heaven*' can be put. We are told in Eph. 2:6 that the church is sitting in heavenly places in Christ Jesus. This implies that the present sphere of the church's ministry and the present sphere of the believer's daily living are in the heavens. *This is the picture we find almost throughout the book of Revelation.* Quite often, in the book of Revelation, when certain things are shown as being in heaven, the present sphere of the fellowship and ministry of the church is meant. The plural form of the word "*heavenly places*" suggests that there are several places that exist in the heavenlies. We could illustrate this using the Old Testament tabernacle, then tabernacle that

Moses built in the wilderness. Recall that it consisted of three compartments: the *outer-court*, the *holy place*, and the *holiest of all*.

In the book of Heb. 7-10 and 13, the worship in the New Testament age is in several portions contrasted with that of the Old Testament age. We are told that the tabernacle services were patterns of the heavenly things, the good things to come. The Church has these '*good things to come*' expressed in her.

In particular, we have in this gospel age the spiritual realities of the heavenly things referred to by Paul which are prefigured in Moses' tabernacle. We have the '*good things that were to come*' right here with us. Hallelujah.

Thus, corresponding to the *outer-court* in Moses' tabernacle is what we might call in this church age the *first heaven*; the first realm in which the believer can walk with the Lord. This revolves around knowing Him in Salvation and receiving of the enlightenment of God's kingdom.

Similarly, corresponding to the *holy place* is the *second heaven*, and, corresponding to the *holiest of all* is the *third heaven*. So, when Paul said in Eph. 1:3 "*Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in*

heavenly places in Christ", the heavenly places he was speaking of are these three heavens that correspond to the three courts in the tabernacle of Moses. These three heavens are the realms of the believers' walk and fellowship with the living God. We are told that blessings exist in these three heavens, and we are progressively brought into all these blessings as we grow in obedience and are in fruitful communion with the Lord Jesus Christ. That is, through our coming under His several influences, we partake of the blessings stored in these three spheres.

There is the belief some have that the first heaven is the starry sky; that is, the atmospheric heavens, the setting of the stars, moon, sun and the like. The second heaven, in the same vein, is said to be where the powers of darkness occupy. While the third heaven, under this view point, is taken to be the paradise of God. But these three heavens, in a proper consideration of scriptures, point to spheres of fellowship and communion with the Lord God Almighty that the believer is invited to in Christ Jesus.

In the first heaven, we have communion with him, submitting to his Lordship. By this, we are allowed to see the basic principles of God's word that govern salvation from sin and the call to consecration and divine service.

When the believer has a basic understanding of these principles, and is able to walk in (experience) them, such can be said to be seated with Christ indeed in the first heaven. We are introduced into the second court (the second heaven) in the baptism of the Holy Spirit, with the equipment of the gifts of the Spirit and the development of the fruits of the Spirit. Because the baptism of the Holy Spirit is a promise of God to all who believe, the second court (heaven) is viewed as the normal sphere of operation of the Spirit-filled believer, even though in certain of his services, he comes out to the outer-court to minister to men. Thus, the normal sphere of the Spirit-filled believer's walk is the second court, the holy place, the second heaven. If the believer is indeed baptized in the Holy Spirit and has learnt to habitually walk by the same Spirit, then such a one is in actual estate seated with Christ in the second heaven. But, in practical terms, it is possible for a believer to know the Lord in just the first heaven when such a one does not submit to the baptism of the Holy Spirit and all that it implies for victorious Christian living and service.

The second heavenly place, the normal sphere of the believer's daily living and fellowship also prepares for further spiritual advances. There are entrances by GOD'S Word and Spirit into the third heaven typified by the holy of holies of Moses' tabernacle. Access into the privileges that belong to

this realm is an integral part of the great blessings secured by the atoning death of Christ and offered to man by the gospel. By the word, the spiritual realities available in this realm can be proclaimed as promised reward to the faithful. Living effectually in the light of this on daily basis is an evidence of possessing the hope that anchors the soul. This hope enters into that which is beyond the veil; into the holy of holies. Also, by the workings of the gifts and divers distributions of the Holy Spirit a believer may be granted entrance into the anti-typical holy of holies.

In some instance of this entry, the believer's humanity is temporally by-passed by the Holy Spirit. Such is lifted from the earthly realms into having encounters with the Lord in the third heaven. This is the exact experience indicated for John the apostle in Rev. 4:1-2; and for Apostle Paul in 2 Cor. 12: 2-5. In the case of John, a divine voice said unto him, '*Come up hither*'.

We are told in the second verse that immediately John heard that voice, he was said to be "*in the spirit*". Notice that the visions John was having up to this point properly belonged to the gifts of the Spirit in manifestation. This much we may infer from Rev.1: 10. But here, in Rev. 4:2, he was launched into this glorious realm of the Spirit. The original Greek text of this verse says, '*he became*

spirit'. In other words, it was an out-of-body experience he had. Most often, we are limited to fellowship in the second heaven. But, once in a while, when the Lord so desires, we are Holy Spirit-transported to receive of the things that pertain to the third heaven. Paul calls the third heaven the paradise of God. There, things associated with a believer's full union with Christ Jesus and to his glorification are brought forth in sharp images that give overwhelming impression. It makes certain living remembrance of the things revealed, besides other desirable effects.

It is pertinent to distinguish these heavenly places wherein the believer operates, from the '*high places*' used in connection with the domain of darkness. These '*high places*' are demonic heavens. In Eph. 6:12, Paul says,

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual Wickedness in high places.

The high places referred to here are obviously realms of control by spirit forces that are evil. The term '*heaven*' or '*heavenly*' may thus be used for these high places. Basically, in line with this usage, heaven is a realm of spiritual control over that which it influences on earth.

Our text in Ephesians 6 just referred to indicates the high places of the demonic domain are occupied by evil spirits in three distinct ranks. From Gen. 1:28 it is clear that whatever the ranks, these spirits are active in all three worlds of Sea, Air and Land. That is, one could talk about the first, second and third heavens in relation to the order and standing of demonic spirits in the dark, cursed, domain. Thus, rightly understood, a 'high place' is not merely a geographical location but rather a sphere credited with a certain degree of Satanism that it is capable of manifesting.

For example, when we can talk of demonic operations in the world of the waters, the evil spirits at work in water-world have the same order seen in the classification given in Eph. 6: 12. All realms existing in the evil heavens, no matter where they operate from, are powerless against a true believer enlightened by the Spirit of grace.

In the satanic realm, there is a lust for blood, especially human blood, as much is derived from it by evil personages. Satanism is a dependent realm shorn of creative powers, relying on life forms in material medium. That is completely unlike the spiritual heavens that the church is associated with. The realms of the heaven of God, which the church is called into, are sustained by the glory of God

working through the agency of the word of His power.

Rev 21:23 says, "...and the city (the church) had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the lamb is the light thereof".

This verse of scriptures expresses the all transcending power of God which He employs in accomplishing His will unaided by natural forces. This glorious reality flows from His being immortal. God has life in Himself (John 5:26). Only God has life in HIMSELF (1 Tim. 6:15-16). He does not depend on anything for existence.

So the church operates purely by God's word and by God's Spirit. This should be carefully noted as it will prove useful at some point. In particular, let it be understood that all our supplies and growth experiences in grace, knowledge and service are sourced in GOD. We are borne along by Him and continue to draw upon His inexhaustible riches of grace and glory. Yet in all of this, He is never diminished, never depleted. When He has filled the perfected church with all of His fullness, what remains in Him is the fullness He has always had. Glory to GOD in the highest!

Next, we take up the '*earth*' as a symbol the Bible sometimes uses to depict things having meaning outside its generally understood meaning.

Ps. 115:16, which we referred to earlier on, uses the '*earth*' in its commonly understood sense. In this verse, '*earth*' stands for the habitable part of our world; the land mass. Again, the word "*earth*", as evident in some scriptures, may be used to speak of man's body. This should not be a surprise to anyone. If the spirit of man can be symbolized by the word '*heaven*', then in the same vein, '*earth*' could stand for man's body. In Gen. 2:7, we are told God made man out of the dust of the earth. So the human body, earthy as it is, could be represented by the word "*earth*".

In certain prophetic texts, the word '*earth*' bespeaks the social order of this present world. For example, it is this social order, which finds expression in the kingdoms of this world, that is referred to in scriptures when it says "*the earth shall pass away*" (Matt. 5:18). The earth of this passage is neither the planetary earth nor the human race necessarily, but rather it speaks of the social, economic, political and religious order the kingdoms of this world operate. Closely related to the above usage, the word "*earth*" is sometimes in the Bible applied to the peoples that inhabit the world. For example, when it is said that the

knowledge of the glory of God shall cover the earth as the waters covers the sea, it is talking of the tremendous blessings that the ministry of the perfected church shall bring upon the nations of the world.

We know that the overcoming church will shepherd the nations to the pure worship of God. So, the word "*earth*" could stand for the human race if the context in which the word is used admits it.

Finally, the word "*earth*" could be assigned to the class of believers living more or less like the unsaved. Putting it more succinctly, when believers who are called to live in the heavenly spheres live and walk like natural men in their affections, desires, wills and emotions, they are said to be dwelling upon the earth. There are two minds ruling in the church: the mind of the flesh which brings about dying and death; and, the mind of the Spirit which brings life and peace (Rom. 8:1-7). Paul in Phil. 3:18, lamented that in the church of his day, there were those who conducted their affairs as though enemies of the cross of Christ, "*whose God is their belly, whose glory is in their shame, who mind earthly things*". And in Col. 3:5, we are told to mortify our members that are upon the earth. Again in Rev. 3:10, we are shown that divine judgments released against the unregenerate will invariably also fall on '*all them that dwell upon the earth*'. So we

find the word '*earth*' used of a class of people who though saved, do not allow Christ to rule over their lives. Now let us take up some other symbols used in connection with the earth. First, consider the symbols of '*grass*' and '*tree*'. Grass, as we find in Rev 8:7, Is. 40:6-8, and Zech. 10:1, is used to symbolize persons who are born again but have not grown much, spiritually speaking. In the same connection, trees are used to represent mature believers. In Is. 55:12, we find a variant of the above usage. We are told that "*all the trees of the field shall clap their hands*". When John the Baptist was speaking to the people, he said, "*the axe of God is laid at the root of every tree*" (Matt. 3:10). The reference is to persons who had come to covenant relationship with God, and who as such are answerable to the demands of their holy estate.

Furthermore, in Is. 61:3, we are shown that when the Lord has restored and beautified His people they shall be called "*trees of righteousness, the planting of the Lord, that he might be glorified.*" In verse 6 of the same chapter, it is said of these same people "*ye shall be named the Priests of the Lord: men shall call you ministers of our God.*"

So while grass can be used to typify persons who are spiritually immature, trees, where the context allows, symbolize ministers of God or other mature believers. Still, in this earth sphere, the 'wilderness'

is a known physical feature. The feature used figuratively answers to a desolate condition, spiritually speaking. This should be clear. In the environment of spiritual desolation, significant spiritual growth is not feasible. We do not have trees and luxuriant vegetation in a typical wilderness.

For example, we see in Rev. 17, when the Lord by the Spirit would make known to John certain things about the harlot woman, he was carried into "*the wilderness*". The reference is to the fact that the things that are to be shown obtains only in an environment of spiritual wretchedness. In other words, what is revealed points to what results from a history of gross unfaithfulness of professing believers. There are however instances in Scriptures where the word "*wilderness*" are employed supportive of a positive cause. For example, it is sometimes used in connection with one separating himself unto intensive consecration; a place away from all distraction, with the sole aim of seeking the face of the Lord for spiritual increase. The Lord Jesus Christ was in the wilderness for forty days and forty nights. John the Baptist was said to be in the wilderness until the time of his showing forth to the house of Israel. The Israelites were led into the wilderness when they came out of Egypt, where over a period of 40 years they were being processed to fit them for the land of promise.

Next is the figure of the *mountain*, we are told in the temptation of Jesus Christ that the devil carried him to a great and high mountain. Well, it is not that Jesus Christ climbed some physical mountain. There is no mountain range in the world from whose peak you may see all the kingdoms of the world.

The enemy (Satan) flashed into his mind some secrets of the operations of his kingdom suggesting to him something like this: *"if you want to have world power, world influence over the kingdoms of this world, I can give that to you. This is how to go about it. The kingdoms of this world are mine and I can give it to whosoever pleases me, just become my servant, bow down and worship me"*. The fact that the Lord Jesus Christ was carried to an exceedingly high mountain shows that what was being disclosed by Satan was something shared exclusively with persons who he desires to bring into godhood under him. Selected persons in the demonic heaven, who are drawn into becoming fully developed satanic adepts, are empowered with high degree of manipulative control over the masses of the unsaved persons in a given region. Many political statesmen and false religious cult leaders are in this satanic bracket. A pole position among these was what Satan was offering Jesus Christ. In Rev. 21, John was carried away in the spirit to an exceedingly high mountain to be shown the holy city. There, the Almighty God

brought things of great import to John's attention respecting the Kingdom of Heaven.

'*Mountain*' is employed in another symbolism in prophetic scriptures to represent kingdoms or governments, whether political or ecclesiastical. For example, the kingdom of God, the government of God, is represented as a mountain, (Mount Zion). We are told that "*great is the Lord and greatly to be praised, in the city of our God, in the mountain of his holiness*" (Ps. 48:1).

Again, in Is. 2:2 we are told "and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and nations shall flow into it". ‘

Mountains' and 'hills' in the Isaiah passage refer to kingdoms or governments and their rulers. Let us take another example. In Rev. 6:15, 16, we are told that in the face of God's judgements, the kings of the earth, the great men and the rich men, the chief captains and mighty men, the free and the bondman hid themselves in the dens and in the rocks of the mountains; saying to the mountains and rocks, "*fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb*". These individuals were in their desperation trying to secure whatever help they can get from machineries

of government to lessen their woes or find some means of escape. The hill represents a lesser authority than what is indicated in the figure of a mountain. Within the same realm, these terms can be used to represent the principal authority in a Kingdom (the symbolic mountain) and their immediate subordinates (the symbolic hills).

What has been observed for civil states or monarchies also applies in the spiritual spheres. We can now appreciate the usage of these terms in prophetic scriptures when it is obvious that those being referred to are God's people. Primary and secondary spiritual leadership in the Church can be pictured in this way.

In concluding our meditation on the language of prophecy, we are going to take the symbol of the *day*. In Rev. 1:10 John says he was in the spirit on the Lord's Day. The Lord's Day has to do with judgment, generally speaking.

The Lord in a message to the Church threatened punishment for specific acts of treachery and unfaithfulness will always, before the due time, highlight already received moral and spiritual principles by which they are being measured. In this regard, what light is shed, by which the Church is forewarned, is prophetically referred to as "*Day*". The message of threatened judgments (Day) is in

view of the Day of the LORD. Paul says, "*The day shall declare it...*" 1Cor. 3: 13. The Greek word used for day is "*Hemera*" and is also translated "*Light*" as in light of disclosure; and "*Judgment*" as when the rule by which a matter is judged is referred to. He does also manifest to local assemblies from time to time things that are out of harmony with His will by the diverse workings of the revelatory and inspirational Gifts of the Holy Spirit. For nations and the unsaved class the light of the Ten Commandments coupled with the witnesses of providence, of nature and of His servants supply in adequate measures, what the Creator-God requires of them. Many cycles of what is stated above are divinely granted as acts of mercy both to the Church and the world. Only then does actual judgement proceed from the Most High GOD to crush the pride and rebellion of man and overthrow evil in all the earth.

This observation of the manner of God's dealings with humanity helps in demonstrating the fact that the Lord's Day necessarily spans many years. In fact, each aspect of the Lord's Day takes several days or weeks or years as His wisdom chooses. Now, recall that the light of understanding respecting issues the Lord takes up in judgment is called "*day*". 1 Cor. 3: 13; Rev. 1: 10 refer.

In the dark, we may not be able to see how things are inside the house. But in the day, as the sun rises, the things that were not so visible in the dark are brought to light. So the word '*day*' as mentioned in Revelation 1:10 refers to the Lord shining his light on the state of things in his church and the world preparing them for impending judgments. Those who hearken to His warnings are spared.

As hinted above, the word '*day*' may be used to represent a time period. Most often, in prophetic passages, the word 'day' is not used to depict a period of twenty-four hours.

For example, when we read the story of creation, we are told that God made the heavens and the earth in six days. The reference could not possibly be a twenty four hours period since the sun and the moon were created on the fourth day. We also know that it is earth's rotation round the sun that gives us the experiences of 24 hours of a night and day. When we also consider this in the light of Genesis 2:4 which say the heavens and the earth were created in just one day, you will accept that such a day designates a time period.

Further consideration drawn from other passages of the scriptures, makes us to know that

each of the six days of creation depicts a time period; evidently well over a thousand years.

Again, in 2 Pet. 3:8, we find Peter saying that one day is with the Lord as a thousand years. This is used in relation to the history of redemption (that work of the Lord God Almighty in bringing humanity to the redemption that is in Christ Jesus). The time period marked out for the outworking of God's redemptive program in His people and in the earth are SEVEN symbolic days, In relation to the time period, one day with the Lord is as a thousand years.

Again, in Ezek. 4, the Lord thinking about bringing severe judgments upon Israel, aske Ezekiel to do something for some number of days, and he said in verse 6, I have appointed thee a day for a year. So we find that a day can stand for a year. Again in Ps. 95:8, we are told of the day of temptation in the wilderness. A little later in verse 10, David speaking prophetically in the stead of God said, "*forty years was I grieved with that generation*". So, the day of temptation in the wilderness was actually a period of forty years.

In the New Testament, we see such examples of the symbolic use of the word '*day*'. Jesus speaking of the whole three and a half years of his earthly ministry for example, told the nation of Israel (the

Jews) that they did not know the day of their visitation (Luke 19:44). Also in John 5, we see Jesus in a prophetic language calling the whole span of the church age an hour. In verse 25, he says "*the hour cometh and now is when the dead (physically alive but spiritually dead) shall hear the voice of the Son of God (in the gospel) and they that hear (with profit) shall live.*" So the whole of the two thousand years period of the church age during which the gospel is preached to men, physically alive but dead in trespasses and sins, raising them up from this dead state unto aliveness to God (Eph. 2:1-6), is referred to prophetically as an hour. Similarly in Eph. 6:13, the whole span of the believer's life on earth is called an evil day when viewed from the standpoint of the trial-some circumstances he has to go through.

The Bible says "*we through much tribulation shall enter into the kingdom*" (Acts 14:22). So, Paul was describing the whole span of the believers' stay on earth as an evil day. These observations are quite important. In the book of Revelations, we see many references to the word "*day*". For example, in Revelation 11, certain persons said to be prophets were to minister for one thousand, two hundred and sixty days. In the scriptures, we are assisted to know what that stands for. Again, in Rev. 18, the judgement of Babylon is shall be in one day. When later on we see what Babylon represents in today's

world, it will amaze you that John says her judgement shall come in one day (verse 8). But we are assisted by scriptures to know that the judgement shall span some years. We believe the time taken to examine the subject covered has been worth the effort. One sure benefit is that the earnest reader will begin to give proper attention to every word he meets in Scriptures. The Scriptures are verbally inspired, and one mind is behind it all. 2 Tim. 3:16 says "*all scriptures are given by the inspiration of the Holy Spirit*". Wherever one turns to in the scriptures, we find that it is only one Mind ministering; never contradicting Himself. It can be established that we are already in the time of the Lord's DAY. This ministry going forth is one out of a thousand and more witnesses to the truth that we are in the eve of a great visitation of the wrath of God. None, seeing the events transpiring all over the world, needs any persuasion to believe this assertion. These are not ordinary days. Let us all hearken to the voice of diverse warnings coming our way. Let us who are named as God's children walk worthy of our calling and submit to His wisdom and counsel in all things for the 'LORD standeth before the door.' (Jas. 4:6, 7; 5:9).

God bless you, and make His face shine upon you, in Jesus name, May the Lord enables us to put to death whatever are the deeds of the flesh in our lives. For when the Lord comes to judge sin, He will

do so wherever it is found, whether in the church, or out of it.

The reverential fear of GOD is what will enable us sustain a spirit that is quick to discern the things not in agreement with the Lord's mind. Blessed be His glorious name forever and ever.