

Chapter III

CHRIST'S INTRODUCTION TO THE REVELATION AND DIRECT LETTERS TO SEVEN CHURCHES

(Rev. 1:1 to 3:22)

We shall now give a brief, sweeping analyses of each division of the Revelation. Several different translations of the Bible accompanied by this study will assist both students and teacher to understand our points of view as we proceed with our explanation of things of the Revelation apparently difficult to understand.

Open your Bibles, now, and study Revelation 1:1-3. Here we learn that God gave His son in heaven a discovery which Christ in turn gives to John by the Holy Spirit to show (in visions) all Christians then living the things which must shortly (Gk., "taxu," meaning quickly) come to pass concerning the Jews. Indirectly, they will concern all other righteous or unrighteous men and nations who display similar events in history or who commit similar transgressions against God's covenant. At that time, a great blessing of defense and security was invoked upon all who would read, hear, study, understand, and keep the words of the prophecy of this book. It is possible all churches and christians who live upon this earth until the end of time will be subjected to similar painful trials and persecutions, under like circumstances, and our history books prove as much.

It is noteworthy that God deposited the letters and the Revelation with congregations of disciples outside Palestine or the realm of severe conflict and persecutions. The seven churches will serve as custodians and circulation agencies to get this volume to as many people within Palestine as quickly as possible before the end comes in 70 A. D. Our merciful Father will not leave any of His children in obscurity of all the fateful events (Matt. 24:31) which must surely come to pass but His will must be done on earth as it is in heaven.¹ His son by letters to his churches will correct any violations of the New Covenant and will remove all obstructions to righteous conditions which thwart in the least the full and free development of all Christians.²

At verse 4, Chapter I, it is indicated that the Revelation is ad-

1. II Pet. 3:8-13; Acts 17:30-31.

2. I Thess. 2:13-16; Acts 13:44-48.

dressed to seven churches also in a collective capacity which is a necessary assumption that he intends for all of his churches to be one under a uniform law and so it was understood by all the apostles. No matter what the state or false religious conditions were under which they were functioning, all his churches must endeavor to "keep the unity of the Spirit in the bond of peace or perfectness." The contents of Revelation is from one legal source, God; from the seven spirits, indicating the manifoldness of God and the Holy Spirit; and from Jesus who since the ascension is the ruler of all the civil powers of the earth and is King of his kingdom and the head of his church.³

Those addressed (Rev. 1:5-6) have been "loosed from our sins by his blood; and he made us to be a kingdom, to be priests ("a royal priesthood") unto his God and Father." Only men related to Aaron by direct descent (by blood) could qualify under Moses' law as priests.⁴ So also is it the case under the New Will. And, since there is but one legal process by which all are made "priests and kings unto God," it is a very serious error to single off any group and sanction or support them as a special class of priests. And, how does one become by blood related to Christ, the high priest? Christ's blood shed on the Cross sealed, sanctified, and cleansed for all a New Covenant and when anyone by faith in the death, burial, resurrection (the basic facts of the Gospel) repents, confesses Christ's name and is baptized into this covenant or fellowship with him Christ's blood cleanses him from all sin and he has fellowship with the Father. Thus we become priests and kings unto God.⁵

Another thought in the introduction is important and needs explanation. See Rev. 1:7. Christ's coming at that time was imminent and "the clouds" with which he did come refer to the prophets as witnesses. They all testified before the coming of the HOLY AND JUST ONE to inflict certain judgments upon Jerusalem and the Jews.⁶ Here is strong evidence that Jerusalem and its Temple were standing and that the Jews were living in careless ease at the time the Revelation was written.⁷ From "Alpha to Omega" expresses the entire range of events under consideration and the whole scope of the judgments of the prophets to be fulfilled.

3. Matt. 28:19-20; Rev. 1:5; Eph. 1:18-23.

4. Rev. 1:5-6; Lev. 8:6-9; Ex. 29:9; Neh. 13:28-29; Zech. 6:12-13; Isa. 9:6-7; Lu. 1:26-27; Acts 2:29-35; I Pet. 2:2-5; Heb. 10:19-21, 29; 13:12-16; Rom. 12:1-2.

5. I Jno. 1:6-7 (We should **Do** the truth and lie not, if we have fellowship with God).

6. Clarke *Op. Cit.*, on Rev. 1:7; Dan. 7:23-27; Acts 3:24; Heb. 12:1.

7. Clarke, *Op. Cit.*, Vol. VI.; Rev. 1:8.

The "voice of the Trumpet" calls attention to a great, abrupt transition which took place at the Cross between the covenants and the break in all relations of the subjects under them. After the ascension of Christ, he must be held up to the admiration and constant gaze of all as the ruling, reigning Monarch in the heavens and it is very appropriate that John should see "one like unto a son of man" holding seven stars (angels or ministers) in his right hand and abiding in the midst of the churches or seven golden candlesticks.⁸ He also has the "keys of death and of Hades." This should be borne in mind.⁹ This power and regal majesty displayed in the beginning of this vision was very essential for the comfort of Christ's disciples then persecuted and was an awesome warning to those who persecuted and killed them. The churches of Asia Minor and all others must trust their King for perseverance, hope, faith and abiding love while they suffer this *great tribulation* and, though some of them may even abide "where Satan's throne is," they must be cautious of the "blasphemy of those *who say* they are Jews," and refuse to wear no name but Christ's or "Christian."¹⁰

To act in or to misuse a Holy name for an unholy purpose is blasphemy. If one wishes to glorify God, Christ, and the Holy Spirit he must renounce denominational affiliations, reject all unauthorized religious designations, and call himself a Christian and that only.¹¹ We see no necessity of dealing with every passage addressed to the seven churches but one other thought within this section should be cleared up. Some Millernarians think that the statement, "I will give him to sit down in *my throne*, as I also overcame, and sat down with my Father in *his throne*," is a point that Christ is not at this time reigning on David's throne. Such a contention violates both the tenor of the predictions of the prophets and of the teachings of our Lord and his apostles.¹² All the reigning by all the authority of heaven and earth Christ will ever do he possesses now and to denounce this fact is to open one's mouth in the basest sort of blasphemy. The beast had not only a name of blasphemy but in denying the Lord's authority and continuing to exercise himself and others by his fanatical authority in the Jew's religion he uttered great swelling words of blasphemy against God.¹³ Doing religious acts in word or in deed by the name of the Lord is to strict-

8. Rev. 1:9-11; II Tim. 3:11-12.

9. Rev. 1:17-18; Isa. 22:22; Matt. 12:29; 16:18-19; Acts 2:30-32; Eph. 4:8-11.

10. Acts 8:3; 26:14; Matt. 25:45; Rev. 1:9; Acts 14:22; Matt. 24:21; Rev. 2:9, 13.

11. I Pet. 4:15-16.

12. II Sam. 7:12-17; Isa. 9:6-7; Lu. 1:32-33; Acts 2:29-31.

13. Matt. 28:19-20; Eph. 1:18-23; Heb. 8:1-2.

ly speak and act by the "oracles of God" or the authority of Christ and his inspired apostles.¹⁴

Only individuals who by humble faith in and obedience to the New Covenant have the right to wear Christ's name, for THE DISCIPLES were called Christians first at Antioch. We are made disciples when we believe the facts of the Gospel and are baptized into Christ or into the name of the Father, Son, and the Holy Spirit.¹⁵ When baptized we become Christians and must learn to "observe all things whatsoever Christ commanded us by his apostles." We have been born again and are in his kingdom and have a right to wear his family name.¹⁶

14. Col. 3:17; I Thess. 2:13; Jas. 2:7; Acts 18:5-6; I Pet. 4:10-14.
15. Matt. 28:19-20; Mk. 16:15-16; Acts 2:38-39.
16. Acts 11:26; Isa. 56:5; 62:1-2; I Cor. 1:12-13; Acts 19:1-5.

THE THRONE SCENE

(Rev. 4:1 to Rev. 5:14)

Passing from things addressed to seven churches independently, a Throne Scene is presented to our view and this is followed by the opening of a close-sealed book by our Lord. This Scene encompasses the entire range of prophecy fulfilled from the birth of Jesus to the destruction of Jerusalem but the opening of the seals terminates with events ending with the ascension of Jesus and his coronation as King of kings and Lord of lords (Rev. 11:15). The Jews considered the writings of their prophets (seers or elders) as a COMPOSITE book which they or these seers desired to see and understand but for whom it was a sealed book. John the immerser repeatedly and humbly admitted to the Jews that he was not the Messiah and could not open the seals thereof although he was said later to be the greatest of all the former prophets due to his mission of pointing out to Israel the Mighty One whose birth, deeds, words and mighty miracles would be the revelation of such events. John did no miracles; he was only "the voice of one crying in the wilderness (to Israel), Make ye ready the way of the Lord, make his paths straight, etc." Both John and Jesus during their personal ministries would exult to view and wonderment the Throne of God in the visions of the former prophets and seeing the Messiah as slain in prospect only (Isa. 53), John would cry, "Behold, the Lamb of God."² Thus he would point out to the Revelator the one who is worthy to take the book and open the seals thereof.³

Moreover, it will be clear as we proceed that the opening of the seals involve TWO WOES (two ministries) which will strike the land of Palestine and especially Jerusalem and the rulers of the Jews.⁴ John's ministry began about August, A. D. 29, or in the fifteenth year of the reign of Tiberius Caesar, and continued about twenty months overlapping by a few months the personal ministry of Jesus who "began to teach" when he was about thirty years of age.⁵ The Revelation is not logical but prosaic and by personification John the Revelator exhibits the distress of the Jews and their

1. II Cor. 3:12-13; I Pet. 1:10-12.
2. Matt. 5:14-20; Jno. 1:35-36.
3. Rev. 5:4-5.
4. Rev 9:12; 11:14 (Three woes, three distinct ministries).
5. Lu. 3:23; Clarke, *Op. Cit.*, on Lu. 3:1-2.

prophets when it is said, "And I *wept much*, because no one was found worthy to open the book, or to look thereon."⁶ This is the situation of the Jews when John the immerser and Jesus appear upon the scene of action among them. Jesus' personal ministry closed formally at the Cross but in reality when he ascended on high, took his seat on his throne, and dispatched the Holy Spirit to his waiting apostles in Jerusalem, about May 9, A. D. 33, the "second woe" and its events ended having continued about three and a half years (42 months) or from his temptation until the establishment of the kingdom or the church. In their distress and confusion the leaders of the Jews, in Judea, will oppose and obstruct The Immerser's preaching and demons (locusts) will hurt "men" "five months".⁷ "Five" is a symbol of world-wide extension and refers to the wide-spread effect these demons had upon all Jews.⁸ When augmented by the "four living creatures (cherubim)" who are agents of God's wrath, we can conclude that John's ministry lasted about twenty months or during the time of the "first woe."⁹

We should realize that under the three ministries, from John the immerser until Jerusalem is destroyed, God will do nothing as concerning the events which will then come to pass that He did not distinctly reveal to all His prophets from Moses to Malachi, so that we may easily identify the same by the use of our Bible and such works as Josephus as God opens the sealed book through His chosen agents.¹⁰ The three woes which then strike Palestine should be clearly perceivable.

Associated with the work of John the immerser, turmoil, seditions, wars and rumors of wars will be the news of the day among Jews and Roman gentiles alike and these will grow in intensity until the final overthrow of the Jewish nation. These are the things John sees as the seals are opened and God's judgments begin to fall upon Palestine and this eastern division of the Roman Empire. Despite the fact that many Jewish converts to John and Jesus, effected during their personal ministries, all will continue to flounder in their doubts and darkened spiritual condition until every thing is made plain by a fully revealed New Covenant. Before the Cross practically all Jews including the apostles whom Jesus has schooled for three and a half years will forsake him. They will continue

6. Rev. 4:1 (in heaven — no tears); Rev. 5:4.

7. Rev. 9:5, 10-11.

8. "Five" lies between "four" and "six"; Leo Stalnaker: *Mystic Symbolism in Bible Numerals*, (Dorrance & Co., 1952), Chs. V and VI.

9. Rev. 4:6-11; Ezek. Ch. 10.

10. Amos 3:1-8.

to walk in the "traditions of the elders, chief priests, and scribes" and will refuse to keep the law of Moses and learn the application of the judgments and the warnings of the prophets foretold of them, their city and their vain sacrifices and worship. This is clearly evidenced by the replies Jesus received from his apostles at the close of his personal ministry when he asked, "Who do men say that the Son of man is?" He received confused replies from them.

It is evidenced also by the predictions of the prophets, such as, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one, etc."¹¹ Jesus will not die for godly or righteous people; all will be dead spiritually and His Father will lay upon Jesus "the iniquity of all."¹² The death of the promised Messiah will become "the stone of stumbling, and rock of offense" for all Israel and all the disciples of Jesus on that account will go back and walk no more with him despite the wonderful preaching to which they have listened during his or the Immerser's personal ministries. The student should now be prepared to receive such statements as, . . . "and they *repented not* of their murders, nor their sorceries, nor their fornication, nor their thefts," knowing fully of whom the Revelation speaks.¹³ Jesus is not yet their "Messiah" or their Christ as will later be pointed out to the Jews and all nations by Christ's inspired apostles when his death, burial and resurrection can be proclaimed as facts. It will not only be God's throne held up to view but the Son's throne as well.¹⁴

We are prepared now to go back and pick up the Throne Scene (Rev. 4 and 5) in more detail. John, like all other apostles, sees a "door opened in heaven," and a trumpet voice bids him "come up hither." His attention is being prepared for the opening of the sealed book and certain results which follow until our Lord's ascension and the immediate approach of his kingdom established upon the New Covenant follow. This is clearly seen at the close of Chapter II and by a close study of Rev. 12:1-10. As he recalls now the ministries of Jesus and John the immerser, John sees God's throne with a RAINBOW which betokens His faithfulness to His plans and purposes. The types and shadows under the law of Moses will most surely have their fulfillment in anti-type and realities

11. Matt. 16:13-20; Acts 13:22-27.

12. Rom. 3:9-18; Matt. 13:14-17; 26:74-75.

13. Rom. 5:6-8; II Cor. 5:14; Isa. 53:6; Jno. 12:32-34.

14. Rev. 9:20-21.

15. Acts 2:30-36; Rev. 3:21.

entirely associated with the Gospel. And how like Egypt and its stubborn Pharaoh do the Jews and their rulers now appear or does not Jerusalem, where our Lord was crucified, remind the reader of Sodom and Gomorrah?¹⁶

Is it, therefore, any wonder that from this THRONE proceed "lightning, thunder, and voices" which say, "Let Jew and Gentile sinners beware and repent." Repentance was the burden of The Immerser and Jesus' message to the Jews.¹⁷ Before the Throne is seen also a "sea of glass like unto crystal," symbolic of the transparent, fragile Jewish nation with which God and His agents deal. In the midst of the Throne is seen "four living creatures" who together with the seers (elders) praise God and His son. And what may we learn from the Bible about these "living creatures"? In Revelation 4:6, the word, "beast" is improperly used. "Therion" is the Greek word for beast and is used in Rev. 13: 1, 11 to signify a religious person or ruler under God who has sunk to the level of a beast.¹⁸ In Rev. 4:6 the Greek word is properly translated "living ones or creatures (*zoon*) who prompt Monarchs to serve as God's agents of punishment for God's own praise, honor and glory and upon the judgments only given His prophets by the Spirit. Because of the swift and continuous vengeance which these creatures will exact of the "beast" (any ruler of the Jews) his subjects or worshippers will have "no rest day or night; they will be tormented forever and ever."¹⁹

These "living creatures" are described by Ezekiel in identical symbols which he saw preparatory to the second total desolation of Palestine by Nebuchadnezzar.²⁰ Now John sees these "creatures" preparing four universal powers and their tributaries under the dominion of Rome to inflict a similar punishment on Palestine. Such "cherubim" guarded the entrance to Eden to prevent Adam and his descendants to partake of the tree of life after Adam was driven from the Garden due to his deliberate transgression of God's law. And, we see one of these "living creatures" becoming "a lying spirit in the mouth of all Ahab's false prophets" to seduce him, his armies, and the ten tribes of Israel to their desolation and destruction. The student of I Kings 22 will recall that this seduction by heaven's messenger was preceded by a Throne Scene of God with all the hosts of that realm about Him.

16. Rev. 4:2-8; 11:8; Heb. 9:1-10; 10:1; 9:23.

17. Matt. 3:1-3; 11:20-24; Lu. 13:1-5; Rom. 9:14-29.

18. Rev. 4:6-10; See Clarke's comment on verse 6.

19. Rev. 4:8; 14:11.

20. Ezek. 1:4-14; Ezek. 2:8-10; 2:1-7; (Ezek. 1:22; 10:15ff.)

Previously we have alluded to Jerusalem as represented by names felt by any pious Jew to be the most terrible of Old Testament history — "Sodom and Egypt."²¹ Said Isaiah, "Hear the word of the Lord, ye RULERS of Sodom; give ear unto the law of our God, ye people of Gommorah," and again, "How is the faithful city become a harlot! she that was full of justice! righteousness lodged in her, but now murderers."²² No book known to the world, now or ever, can excell the Bible for unity and consistency because the mind of God is in it and His purposes whether expressed in types and anti-types or judgments predicted and their warnings fulfilled make the principle of ANTITHESIS an essential feature of the events underlying the Revelation. Take for example two broadly contrasted WOMEN in prophecy:

1. They are identified by the former prophets, later by the apostles, as TWO CITIES or TWO COVENANTS — one reality being in each case doubly represented: as a WOMAN and as a CITY. The harlot and Babylon are one; the bride and the heavenly Jerusalem (Gal. 4:26-27) are one. And we quote:
2. "The two women are contrasted in every particular that is mentioned about them: the one is pure as purity itself, 'made ready' and fit for heaven's unsullied holiness; the other foul as corruption could make her, fit only for the fires of destruction.
3. "The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast and the kings of the earth, who ultimately hate and destroy her.
4. "The one is clothed with fine linen, and in another place is said to be clothed with the sun and crowned with a coronet of stars: that is, robed in Divine righteousness and resplendent with heavenly glory; the other is attired in scarlet and gold, in jewels and pearls, gorgeous indeed, but with earthly splendor only. The one is represented as a chaste virgin, espoused to Christ; the other is the mother of harlots and abominations of the earth.
5. "The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, and seated on a beast which has received power from the persecuting dragon.

11. Rev. 11:8.

22. Isa. 1:10, 21.

6. "The one sojourns in solitude in the wilderness; the other reigns 'in the wilderness' over peoples, their nations, and kindred, and tongues.
7. "The one goes in with the Lamb to the marriage supper, amid glad hallelujahs; the other is stripped, insulted, torn, and destroyed by her paramours.
8. "We lose sight of the bride amid the effulgence of heavenly glory and joy, and of the harlot amid the gloom and darkness of the smoke that 'rose up for ever and ever.'"²³

Is it then impossible for us to see even as the Seer did that Babylon is not the Jerusalem of "the Jews" only but also the great Church of God throughout the world when that Church forsakes the New Covenant and becomes faithless by her apostasy to her true Lord and King? Babylon is not pagan Rome or even the Roman Catholic Church as seen originally by the Revelator; and even if we had before us, as we certainly may have, a distinct reference to Rome, it would be only because Rome was one of the manifestations of the beast, and because the city and that church afforded a suitable point of departure for a wider survey. There may be a most intimate connection between the papal Church and some of the manifestations of Babylon. But it is impossible to speak of her as the guide, the counsellor, and the inspirer of anti-christian efforts to dethrone the Redeemer, and to substitute the world or the devil in His stead. The papal Church has toiled, suffered, and died for the Christ. John's Babylon never did.

But returning to the "four living creatures," their description, and the purpose they will serve within the Throne Scene, they will prompt the Roman armies, God's agents, to fulfill all the prophetic denunciations against Jerusalem and the Jews who refuse to follow their Messiah back to eternal dominion and the "Tree of Life" forfeited by Adam's fall. Their bold religious externalism and their deep-seated expectancy of a mundane Sovereign exercising universal, religious-political sway over the lives and fortunes of men is the cause for their rebellion against the solemn, God-inspired appeals of His messengers under the New Covenant.

At this time, within the Roman Empire, lay dormant the national spirit of four other preceding universal powers; viz., the Babylonian, Medo-Persian, Assyrian-Grecian, and Egyptian kingdoms. So, the first "living creature" will partake emblematically of the likeness of the lion which was a symbol of the power of Baby-

lon. The second creature is like a calf and symbolizes Egypt. The third has the face of a man and reflects the power of Greece in the days of Alexander the Great who took from Persia her universal dominion and reflects the wisdom of her world-renowned philosophers who wrote the *Novem Organum* and Greece's "De Cive." No wonder then that the preaching of the Gospel to the Greek was foolishness and to the Jews a stumbling block.²⁴ Daniel describes the "arms and chest" kingdom by the symbol of a bear. Ezekiel adds the "face of a man" to each but in the Revelation it stands out in the symbol of the third living creature. The fourth, the "flying eagle" most certainly represents the swift and merciless power of the Roman Empire. The Graecia-Egyptian symbol should be considered as one since their powers were combined, at this time, under the coalition of Cleopatra and Pompey. They were similar in all respects and may well be symbolized by a docile, dumb calf which portrayed the things they worshipped. Three world-powers now combined under Rome will execute against Palestine all the judgments of the four-and-twenty Seers as they are prompted by God's cherubim. Christ will be seen standing in the "midst of God's throne and of the four living creatures and in the midst of the elders" and he will take the close-sealed book out of the right hand of him that sat on the throne.²⁵ The living creatures will be in agreement with the execution of each judgment and will say, Amen, and all will worship before the throne of God and His mighty son.²⁶

These living creatures, all summed up in Rome which holds sway over Palestine, have prophetic, historical eyes which look in every direction, "For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." They look into the past as well as the future for they "are full of eyes before and behind." The interlocking evidence of the prophets and the apostles, Christ Jesus himself being the chief cornerstone, is perfect and at this time is becoming the foundation for Christ's kingdom and the battle ground upon which the issue with the powers that be shall be decided.²⁷ Christ is not only able to open the seals but he is worthy since during his personal ministry he of all Jews will keep the law of Moses perfectly. After his death on the Cross he will use the wrath of empires to serve the determinate counsel and foreknowledge of his Father and

23. Guinness (ad. hoc., Wm. Milligan; *The Book of Revelation*, (George H. Doran Co., 1889), pp. 293-294.

24. I Cor. 1:23.

25. Rev. 5:6-7.

26. Rev. 5:9-14.

27. II Chron. 16:9; Rev. 4:6, 8.

all nations, peoples, tongues, and the heavenly hosts will praise His warfare and glorious triumphs. The Jewish peoples everywhere are now under God's indictments and with the opening of the seals we shall see a mighty spiritual conflict begin.

During the ignominious and farcical trial of Jesus, when Caiaphas, the high priest of the Jews, pressed Jesus to tell them plainly if he were the Christ or Messiah, Jesus replied, "Thou hast said; nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and COMING on the clouds of heaven." Would he and the Jews see this; does Josephus and others tell us they did see it? Surely they did! This "coming" would terminate all their spiritual relations with God and would be the "end of their age" and not the end of the world as some would think.²⁸ The students of Bible history will recall now the mighty conflict which raged in Egypt between God and his people on the one hand and Pharaoh and his army on the other as this conflict ended the Patriarchal Age accompanied by ten mighty signs, wonders, plagues and the deliverance at the Red Sea of God's people under Moses. Such is typical of the deliverance from the BONDAGE OF SIN which Christ, our Deliverer, will accomplish by his "baptism" or death and the proclamation of the Gospel by his ordained apostles of the first century.²⁹ And what signs, wonders and mighty miracles, more powerful than those the Egyptians and Jews witnessed in Egypt, will accompany this spiritual deliverance! Pharaoh is typical of Satan, the Dragon, and Egypt is typical of the world in the days of the Immerser, Jesus and the apostles.³⁰ Fifty days from Israel's baptism at the Red Sea they obtain their law at Sinai which will constitute them a nation and God's own separate people and likewise fifty days from the Cross or Jesus' baptism of suffering at the Cross the whole world will receive its New Covenant of restored dominion and eternal life under the Christ our Lord and King.³¹ Preparatory skirmishes preceded Israel's deliverance; likewise we shall see with the opening of the seals similar engagements between the Dragon's realm and Jesus until after the Cross, bowls unmixed with God's wrath, shall be poured out upon the Jews held under Satan's jurisdiction as their "drink offering." This spiritual Antithesis will increase with unmitigated force and ever increasing crescendo between the powers of heaven and those of the Dragon

28. Matt. 26:63-64; Rev. 1:7.

29. I Cor. 10:1-12; Exod. 7-11; Psa. 106:21-27; Num. 14:19-24; Heb. 3:19.

30. Jno. 8:33-34; I Jno. 5:19.

31. Isa. 51; See Adam Clarke's Comments on this and Isa. 63:1-6; Acts 2:1-37; Deut. 16:1-17; Exod. 19:1.

until the Hebrew "Har-Magedon" will end in the destruction of Jerusalem, A. D. 70.³²

32. Isa. 6:6-13; 10:20-23; Rom. 9:27-28.