The Revelation Chronologically Arranged

With Chart

Second Edition Revised

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INTRODUCTION

There is no book in the whole Bible which is so highly commended for our special consideration as the book of Revelation. "Blessed is he that readeth" and "Blessed is he that keepeth the sayings of the prophecy of this book." (1:3;22:6-20) It is the only New Testament book of prophecy and judgment. It is the most comprehensive book of all the sixtysix. Should we then neglect it, be unconcerned? Slighting it is the too common tendency of our day. Lack of heart, lukewarmness is the sure result of settling down in the very world on which God's judgments are just about to fall. "It is high time to awake out of sleep." "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?"

"Prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Vain excuses are made to justify this negligence while not neglecting our own sellish interests; "for all seek their own, not the things of Jesus Christ." Such is Laodicea. Objections are made to the many strange symbols, and the disconnected arrangement of the book: also that these future events are concerning others. The fact is it is addressed to the church, "to the seven churches" (verse 4), "to the seven churches" (verse 11), and far more of it concerns the church than most realize. The Revelation is God's gift to Christ (1:1), to shew to us, the church, not to hide it from us. "Shall I hide from Abraham the thing that I do?" It is also true that in the perfect wisdom of God "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." The diligent searcher will discover rich treasures, get insight as to just what lies ahead according to God's certainties and be weaned from So this book is of great importance to the world.

the Christian. In the first three chapters the church is on earth; in the next two and until 19:11 in heaven. The false church is seen and judged in chapters 17 and 18, followed by the marriage of the true, and then she is displayed with Christ in heavenly glory in chapter 21. Besides all this the world's most terrible judgments will be poured out upon Christendom and the Jews and the nations in the brief space of seven years, prior to our Lord's reign with the church for one thousand years, chapter 20. So, to dismiss this book as though it is not for us, displays a sad state of soul.

TO SEE CLEARLY THE ORDER OF EVENTS IS AN IMMENSE HELP TO UNDERSTAND THIS BOOK

In the last half of chapter one is presented "the Son of man" in an entirely new character as a judge with affections restrained by a golden girdle, engaging Himself with the seven churches and their responsible representatives (the angel cannot mean a clergyman).

THE SEVEN CHURCHES

In chapters two and three He appraises, warns and counsels these seven churches, which are also typical of the succeeding seven stages of the professing church in its entire course throughout this church age. "Judgment must begin at the house of God." He tells them at Ephesus how He misses their former love and zeal such as was seen in Acts 4:32, 33. The church had fallen. Next, to the Smyrnans. Christ gives strong encouragement in view of the terrible persecutions and death many would soon have to endure. He then stoutly rebukes Pergamos for being seduced into alliance with the world where Satan reigns. Like Balaam's snare of old, Constantine lured the church into settling down in ease with the pagan world! This is followed by Thyatira

suffering that lewd woman Jezebel to teach and corrupt by idolatry and illicit intercourse with the world! Here it is not difficult to recognize this monstrous religious system which has grown out of "the depths of Satan." Next. Protestant Sardis appears with its vast but dead profession and receives His solemn warning that He will come upon it as a thief, the same as He will come in judgment upon the world! Unpretentious Philadelphia receives only the Lord's commendation because He was their sole delight and blessed hope. His name, His Word and His love were precious, filling them with brotherly love. All they possessed was devoted to Him and making Him Nevertheless they were warned to "hold known. fast" to all this their precious portion. Have the most highly privileged with Philadelphian truth done so?

At the last Christ is outside the door of heartless Laodicea. They had become full of themselves, yet blind to their poverty and end. This is the last state of the professing church on earth after the Philadelphian grace and truth had been so richly enjoyed. Laodicea is Christendom become wholely leavened and about to be rejected. At this point it is important to see what Laodicea becomes! Papal Rome's domineering overtures to gullible lifeless Protestantism are already finding increasing response to join the great ecumenical union which will become "Babylon the Great, the mother of harlots" (17:5). "Come out of her, My people" (18:4). Self-pleasing, worldliness, prosperity and ecumenical appeals are the great snares of our day.

In chapter 4 we see in heaven God's judicial throne, His attributes, agents and rights as Creator about to judge. Around the throne are seated the church with Old Testament saints, where they continue until chapter 19:11.

In chapter 5 none save One is found worthy to

open the seven-sealed book of judgment. John 5:22 and 27 with 1:29 refer to this future work of Christ. The elders sing praises to the Lamb that had been slain, who bought a suffering praying remnant which was about to be slain and afterward share in His reign. The more faithful translation by Mr. Darby makes this clear. Verse 13 looks beyond the intervening judgments to Christ's glorious reign.

THE FIRST HALF OF THE WEEK SIX SEALS

In chapter 6 we have the opening of the six seals during the first three and one half years, called "the beginning of sorrows" in Matt.24:8.

First seal. It now appears that Papal Rome, with all her surpassing diplomatic proficiency, will politically subjugate, unite, "sit" (17:3) and control the ten powers for the first half of the week, (chap. 17:3,7,18). "White" suits her pretentions to Christlike motives for peace. A "bow" gives power to her aim. The "crown" is her reward (Greek 'stephanos' and not 'diadem' for kingly royalty.) The absence of "I saw" in the next seal and the term "another" indicate that the first two seals are connected. This is further shown by peace being taken from the earth. The crown being not a royal diadem eliminates the thought of describing the Roman Beast or the Antichrist.

Second seal,—Civil warfare provoked by the Roman Beast (Matt.24:6).

Third seal, Famine follows.

Fourth seal, Sword, hunger, death and beasts ravage.

Fifth seal, Martyrs that have been slain by Babylon the Great (17:6;18:24;19:2), during these first three and one half years, must wait until others are slain, for not worshipping the beast in the last three and one half years, (13:15, agreeing with 20:4 N.T.*)

Sixth seal, The political chaos and collapse of civilization cause utter despair as described also in Luke 21:25,26, "Distress of nations with perplexity. ...Men's hearts failing them for fear, and for look-ing after those things which are coming on the earth."

THE MIDDLE OF THE WEEK

In chapter 7 we have come to the middle of the week when many great changes take place. In the first place "the living God" in mercy selects out of all Israel His special servants whom He will preserve alive to be His testimony through the awful ensuing three and one half years of "the great tribulation," and then enter safely into the kingdom which they have been heralding. (Then there in the kingdom they will find the fruit of their preaching, a host of Gentiles celebrating their deliverance in the new temple on the earth.)

It is in the middle of the week that Satan will be cast out of heaven onto the earth (12:9). Realizing that his time is short he will give full energy to his two chief instruments. The **antichrist** will be unmasked (2 Thes.2:8), and then employ those who were formerly of Christendom to make an image of the Roman Beast and cause all who will not worship the image and the beast and Satan to be killed (13:14,15 and verse 4.) The other, **The Roman beast**, immediately throws off and destroys the religious woman that had been controlling it during the first three and one half years (chapter 17, and especially verse 16). She had become an intolerable encumbrance. Now, with the ten horns for the first

*N.T. = J.N.Darby's New Translation.

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time crowned (13:1), the beast, the world's invincible wonder, and Satan, become the objects of worship throughout the last three and one half years, "forty and two months" (13:4,5). It is unmistakably evident therefore that the woman can no longer be riding the beast during this black period, the great apostasy of universal blasphemy against God, (verse 6, also 16: 9,11,21.)

At this very time Judaism is abolished by the Roman beast breaking his covenant with the Jews and putting an end to their sacrifice. Antichrist cooperates by enforcing the worship of the image, "the abomination of desolation" set up in the temple in Jerusalem (Dan.9:27; 12:11; Matt.24:15.) Here in Matthew verse 21 shows that "the great tribulation" (lasting three and one half years) follows.

In this middle of the week we get heaven's three rejoicings: First, that Satan is cast out, (12:12); Second, that the harlot has been judged, (18:20); Third, that the marriage supper of the Lamb commences, (19:7).

THE LAST HALF OF THE WEEK

During this period of "the great tribulation" there are a number of parenthetic chapters as well as trumpet and vial chapters that will be fulfilled.

The parenthetic chapters are 7, 10 to 11:14 and 11:19 to 14:13. Chapter 7 has been spoken of above.

Chapter 10 (coming between the sixth and seventh trumpets) gives warning that the end is very near, that there should be "no longer delay" (N.T.) Seven thunders threaten. The Creator as judge stands at the door declaring His universal rights to reign according to the little book of known prophecy (see Ezek.21:26,27). His coming is sweet to

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faith, however bitter the awful judgments.

Chapter 11:1-14. Here at the commencement God declares His ultimate purpose to have worshippers in Jerusalem where our Lord was crucified. For three and one half years, "a thousand two hundred and threescore days," He will maintain His two special witnesses in the midst of Jerusalem in the very face of the antichrist, Satan and the wicked Jews; after which they will be killed by the Roman beast, raised and taken up to heaven in the sight of their terrified enemies. (Will speak of the balance of the chapter later.)

Chapter 12. Once again, according to God's purpose, Israel's future glory is anticipated and stated at the outset. Then her future travail is declared as coming (Isa.66:6,7), after Satan's opposition which occurred when Christ was born; then is noted His ascension. Satan is cast out of heaven onto the earth and immediately persecutes Israel. God defeats these efforts, but permits Satan to war against His witnessing remnant of the Psalms.

Chapter 13. It is of utmost importance to see that this chapter actually takes place after chapters 17 and 18. The more this statement is weighed the more certain it becomes evident. The "forty and two months" of verse 5 proves that Satan's program of enforced worship of himself and the Roman beast, backed by the antichrist, will brook no rival. He had already made short work of Christendom's harlot and Judaism in the middle of the week.

Chapter 14 contains seven religious subjects. The first gives prominence to God's purpose concerning the remnant of Judah, by showing them as blessed with the Lamb in the coming day in His kingdom on earth. There they sing in accord with the raised martyred remnant then in heaven. The second proclaims judgment as imminent, that God alone is the one to be worshipped. The third shows that the destruction of religious Babylon precedes the three and one half years of beast worship. The fourth shows the eternal punishment of these beast worshippers. The fifth declares the blessedness of the spirits of those whose bodies have been killed as the result of not worshipping the beast. The sixth and seventh are connected with the Lord's coming in judgment and will be considered later in connection with His coming in wrath.

SIX TRUMPETS

In Chapters 8 and 9 we have six trumpets. (8:3-5 records the Lord's first consideration, the care of His suffering godly remnant of the Psalms in their darkest hour.) The "third part" (mentioned 12 times) is the sphere of the Roman earth.

The First trumpet describes devastation on great and small, which suggests "fall-out" ruinous effects.

The Second trumpet describes a great power consuming masses of mankind.

The Third trumpet shows us extreme despair as the result of a great authority depriving the people of their usual sources of livelihood. Suicide may be intimated.

In the Fourth trumpet we see all authorities smitten with Satanic darkness. Three woe-trumpets follow.

The Fifth trumpet differs from the preceding four as it is limited to the unsealed apostate Jews (in contrast to the godly ones who are sealed in chapter 7) who will be tormented five months by demons and Satanic delusions from the infernal pit.

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The Sixth trumpet. From still further east the Assyrians invade, molest and torment the Roman civilized earth. Here we see the end of modern progress, "Christianized Gentiles" as washed sows rolling in the mire. Nothing will remain to live for but lusts, witchcraft, murder and worship of demons! In our day we see masses of lifeless church members blind to these Scriptures which so graphically describe their future vile end on earth.

Will mention the seventh trumpet later.

SEVEN VIALS

In Chapter 15:1,5-8 is declared that God's holiness must be vindicated by pouring out the seven vials of His wrath. The area affected is not confined to the Roman earth as it is with the trumpets (except in the case of the fifth.) This is a noticeable difference between the trumpets and vials which in the main run parallel and are somewhat similar.

In Chapter 16 the first vial shows extended subjugation to the Roman beast and the sore anguish of his worshippers.

The Second vial extends apostasy over the foreign masses of mankind.

The Third vial. All the former sources of satisfaction become God's retribution upon those who had shed the blood of His saints.

The Fourth vial. Extreme despotic oppression scorches unrepentant men who in turn blaspheme God.

The Fifth vial. Here it is the Roman beast's kingdom so darkened that unrepentant men gnaw their tongues that blaspheme God, as a foretaste of the blackness of darkness for ever!

The Sixth vial. Here, preparing for the end, we

see Satanic hosts gathering together the Assyrians and kings of the world with their armies for the war against God at Armageddon (19:11-21).

Verse 15, "I come as a thief," is warning in view of the seventh and last vial—the finality of this series of judgments. "It is done," (verse 17) accords with "should be completed" (10:7); (see 11:15;) "in them the wrath of God is completed" (15:1); and "the seven plagues...completed" (15:8 N.T.)

Note THESE DISTINCTIONS: the seventh trumpet includes both the displacement of kingdoms and wrath on the rebellious nations. The seventh vial is the demolition of all civil and imperial governments, whereas Armageddon was open warfare.

WRATH AT CHRIST'S COMING

"The great day" of "the wrath of the Lamb" so dreaded at the end of chapter 6 is now due, "that there should be no longer delay" (10:6 N.T.).

The Seventh trumpet. Going back to chapter 11, vs. 15-18, the seventh trumpet presents the last woe as **God's great wrath against His enemies**, not only at Christ's coming (19:15,19), but also at the close of the thousand years (20:7-10), and then finally in the great-white-throne judgment of the wicked dead on whom His wrath will abide eternally (20:11-15 and John 3:36).

The Seventh vial_brings us to the end of Daniel's seventieth week, the end of the times of the Gentiles, the end of Gentile world dominion, the end of man's day. This last seventh vial has to do with the civil world empire. Verse 19 requires special consideration.

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THE MOST PERPLEXING PROBLEM OF THE BOOK

At this point it is our sincere desire to help our beloved brethren on the most difficult problem in the book of Revelation, and that is the term "Babylon" in verse 19. To do so we must give God's Word its supreme place above the teachings of the best of men. The best are never wiser than Scripture. May the Lord grant each of our souls to ever welcome faithful correction by the right use of His Word and to look to Him for help, guidance and understanding. It is good to ever remember that the understanding of "no prophecy of Scripture is had from its own" isolated statement, but must comport with all else of God's Word.

WHICH BABYLON THEN IS REFERRED TO IN REVELATION 16:19?

The traditional view found in virtually all of our finest expositions of the book of Revelation takes it for granted that "Babylon" in Rev.16:19 refers to religious "Babylon" of chapter 17, as it seems inconceivable that the Holy Spirit would use the same identical term to apply to two entirely different objects. Therefore they see no difficulty to face or to Nor is it easy for any who have long held solve. this view, and who rightly fear being mislead, to listen to anything else. Others, however, have found that this view which delays religious Babylon's destruction until the end of the week, definitely conflicts with some of the clearest truths of this book.

All agree that Satan is to be cast out onto the earth in the middle of the week (chap.12).

All agree that Judaism will be set aside when the covenant is broken, sacrifices discontinued and the image is set up in the middle of the week (Dan.9:27; 12:11).

It is likewise certain that the beast will have universal dominion over all during the last half of the week (ch.13:5,7), the harlot no longer existing.

This makes it evident that the harlot's dominion over the beast with its uncrowned horns is during the first half of the week (17:15).

All our best expositions on the Revelation agree that the beast of ten horns will throw off its rider and destroy her (17:16, ending this great religious system and its profession of Christianity.) This must be to make way for the universal worship of the beast (13:7b supplanting 17:15,) during the last "forty-two months" (13:5).

C.S. says, "False Christendom will be destroyed to make way for the still worse thing, the worship of the beast."

E.D. says, "With the advent of the antichrist, the 'beast' is elevated into the supreme object of worship and the 'woman'...will no longer be tolerated."

H.H.S. says, "This confederacy will...eat her up, to advance the kingdom of the beast."

W.K. says, "The overthrow of the ecclesiastical power is necessary to leave a field unimpeded for the imperial power to develop itself in its final form of apostasy, blasphemy and rebellion against the Lord."

T.B.B. says, "The fall of Babylon... is first announced and then the awful doom of those who... worship the beast and his image...to continue fortytwo months... also a new religion has sprung up, the worship of a man and all trace of Christianity must be obliterated." (pp.199 and 228)

E.J.T. says, "The woman who rides the beast

must be destroyed before the beast's supremacy can be asserted. The great tribulation will then follow for all who will not worship the beast."

J.H.McNairn says, "The beast casts off the woman...before the...forty and two months." (p.193)

The Word clearly teaches that 17:8, "shall wonder" anticipates 13:3, "wondered after the beast."

In Rev. 17:3,7,12,16 the "ten horns" are not yet crowned, but in 13:1 the ten horns are "crowned."

In 17:15 the woman has complete control, but in 13:7,8 the beast has taken over complete control.

In chapter 17 there is not yet the worship of the beast nor yet his image made.

In chapter 13 there is no woman riding the beast as there had been in 17:7,18, for the beast destroyed her in verse 16.

In 16:20 "no mountains were found" (kingdoms), such as existed in 17:16, to destroy the woman.

In keeping with all this, heaven's three rejoicings, as stated before, occur in the middle of the week, (12:12;18:20; 19:7.)

The beast martyrs the saints during the last three and a half years (13:7,15), whereas the woman martyrs the saints during the first three and a half years (17:6; 18:24; 20:4 N.T.)

Chapter 14 verse 8 precedes verses 9-11, the worship of the beast during the last forty and two months (13:5).

"Chapter 17, we are told, is earlier than chapter 13" shows that this was seen as early as 1844,

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(<u>Coll. Writ</u>., Vol.8, p.28 and p.193 footnote.)

The only question left is, How about "Babylon" in 16:19 which is to be destroyed at the end of the week in connection with the 7th vial? If religious "Babylon" was destroyed in the middle of the week by the ten-horned beast, she would not exist at the end of the week. This therefore demands our most careful consideration.

In 1839 J.N.D. endeavoured to solve but part of this problem in Vol.2 of the Collected Writings. He says,

"Satan cast down... This is clearly before the last three and a half years" (p.296). "The abomination of desolation is set up in the midst of the last week" (p.296).

"The fall of Babylon...getting its place in the course of events is of great moment, which is given here...for the warning is next given, if any man worship him" (i.e. the beast) (p.349).

"The interpretation of this chapter is clearly of the greatest possible importance" (p.363). "These ten horns or kings hated her and destroyed all its fulness and power (p.376). "**the beast supplanting the woman.** The kings lay her waste" (p.371).

"power was given him over all kindreds, tongues and nations ... the dominant power on the earth" p. 336. "The beast was to continue ... forty two

months" "the last half of the week" p. 334. (13:5). With all of this we are agreed, but not with the next three statements.

> "involving her moral degradation, not destruction" (???) (p.372).

"We have the fall of Babylon distinguished, I think, from the destruction of Babylon" (???) (p.377).

"Her final judgment we find in...chapter

16:19" (???) (p.378).

Such was his early view, but this requires religious Babylon to be destroyed twice! (17:16 and 16:19!) (Mr. Darby's charts are on pages 396-399.) TWENTY-NINE YEARS LATER (1868) he owns his previous mistakes. (<u>Coll. Writ</u>., Vol.8, p. 193, footnote. Morrish ed.)

"I have supposed that there were two destructions of Babylon in the Revelation. But the examination of the question ... has convinced me that it cannot be sustained. ... The destruction of Babylon is her destruction. She is utterly burned, chapter 17:16 and chapter 18:8. The judgment is identical" (Coll. Writ., Vol.8, p.410).

To this we say Amen.

In the <u>Synopsis</u> J.N.D. says:

"The ten horns...with the beast...burn her with fire...destroy her...the actual execution of judgment according to chapter 17:16. The horns or kingdoms connected with the beast have destroyed her."

"The horns and beast... destroy the woman, or Babylon. This leaves the beast unchecked. ... He must reign without rival... all must bow down and worship the beast...and his image." "The human rise of the beast must be carefully distinguished from its satanic revival in the midst of the seventieth prophetic week at the epoch of Satan's expulsion from heaven." W.S. This is a very profitable observation which has been rarely seen.

The term "Great Babylon" (used 7 times) is first found in Dan.4:30, referring to the world empire in connection with its king Belshazzar vaunting himself in the next chapter. J.N.D. in <u>Coll. Writ</u>., Vol.5 p.207, says: "It will be the same with the king of Babylon at the end — open blasphemy." Also in the <u>Synopsis</u>, "This narrative gives us the last character of the iniquity of the sovereign power of the Gentiles." E.D. quotes these very words in his "<u>Dan-iel</u>," p.76, and then adds, "The moral feature which marked Belshazzar's sovereignty will appear in the **future** Babylon...the ruler whose throne was derived from Satan...he opened his mouth in blasphemy a-gainst God."

In William Kelly's Lectures on Isaiah, chapter 14, pp.190-197,357, he says: "The past Babylon is simply a type of the fall of the greater power. its final heir...The king of Babylon sets forth no other than the last head of the beast ... a type of him who will wield imperial power against the glory of God in the last days ... the strong language that is used in verses 9-14 (chapter 14) will be fully verified in the last days and not before...Babylon will be smitten in the last holder of the beast's power. Babylon, being the beginning of the great image of Daniel, becomes also the type of the last representative of imperial power... Babylon is awaiting its reorganization before it is dissolved forever."

Mr. Kelly also clearly shows that this refers to imperial Babylon when he says, "the judgment of Babylon sets forth the judgment of the world-power in its last shape. ... It is under the seventh vial that Babylon is finally judged." (Lectures on Ezra, p.8) So this is not new teaching, and we believe it is the only Biblical solution to the problem.

H.E.Hayhoe also taught the same that "Religious Babylon will be destroyed in the middle of the week." He writes, "the first prophetic event that will follow the rapture of the saints, is the woman riding the beast. Rev.17:1-18...the martyrs of Rev.6: 9-11 are those martyred under the reign of the false church. The next outstanding prophetic event will be the 'beast'—the civil power of Rome rising up and destroying this religious power, Rev. 17:16. The beast then continues 42 months, Rev. 13:5.... The judgement

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of this apostate power will be when the Lord comes as given in Rev. 19."

P.W. has held and taught the same for many years—that religious Babylon will be destroyed in the middle of the week and imperial Babylon will later be destroyed at the end of the week, ending the "times of the Gentiles" (Dan.2:44,45).

"Two 'Babylons' are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is 'the great whore' and is destroyed by political Babylon (Rev.17:15-18), that the beast may be the alone object of worship (Rev.13:15). The power of political Babylon is destroyed by the return of the Lord in glory." (Scofield Bible). We fully Amen this true statement.

For years it has been observed that those who are most at home in the Book of Revelation and who have given the closest attention to solving this difficult problem of interpretation, have arrived at this same conclusion.

THE HARVEST AND THE VINTAGE OF CHAPTER 14

At this juncture in connection with "the fierceness of His wrath" (16:19 and 19:15), we would notice also 14:19, God's judging the apostate Jews, "the vine of the earth."

In verses 14-16 this same "sharp sickle" is seen to be in the hand of "the Son of Man" to reap "the harvest of the earth ." The language as to both the harvest and the vine-reaping of the sickle is unmistakably that of Joel 3:13, "Put ye in the sickle, for

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the harvest is ripe; come get you down for the press is full."

This "harvest of the earth" has nothing to do with the heavenly harvest of "the first resurrection," "Gather the wheat into My barn" (Matt.13:30) which takes place at the rapture (1 Thes.4:17), and later the martyred saints of the seventieth week will join this heavenly company (Lev.23:22; Rev. 20:4). Three parties are found in this very important verse (see N.T.)

In Matthew 13 "the Son of Man" is the Sower, but in our chapter under consideration. He is the Reaper with the golden crown, which speaks of His reigning and judging in righteousness. "The harvest of the earth is dried" (verse 15 N.T.), "Dried up" (Matt.13:6 N.T.), "Dried up" (Mark 11: 20). "Dried up" (Luke 8:6 N.T.), "The dry" (Luke 23:31). "Dried up" (John 15:6 N.T.) The heavenly wheat had previously been taken; the tares were left to be burned. In principle "all things that offend" must be removed, "shall be taken" in judg-"Sever the wicked from among the just." ment. "The wicked shall be cut off from the land" (Prov. 2:22 N.T.) in order that "His throne be established in righteousness" (Prov.25:5). This is true both of the wicked Jews of the vintage as well as these left-overs of Christendom in the dried harvest. Instead of having had a heart for Christ as their heavenly portion (2 Thes.2:10-12), they minded earthly things (Phil.2:21; 3:18,19), "dwell on the earth" (Rev.3:10; 6:10; 8:13; 11:10; 13:8.12.14; 14:6; 17:2.8). Here they are overtaken in judgment. Instead of being with "them that dwell in heaven" (13:6) they "shall dwell with everlasting burnings" (Isa. 33:14). Oh! what a solemn truth!

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REMARKABLE SEQUENCE FROM CHAPTERS 17 TO 21:8

There is a continual sequence from chapter 17 to 21:8 which has been seldom noticed. The harlot rides the beast during the first three and a half years and then is destroyed in the middle of the week. Heaven rejoices (18:20) and then again rejoices that the way is clear for the marriage of the Lamb (19:7). The Lord then, at the very end. comes out of heaven with His company on white horses and deals with the antichrist and the beast with his armies. He casts Satan into the pit for one thousand years, after which the martyrs* are raised (20:3,4) to reign with the heavenly saints. After the thousand years Satan is loosed and rallies his hosts. They are consumed and he is cast into the lake of fire. The wicked dead are raised to be judged at the great white throne and cast into the lake of fire. The eternal scene of the new heaven and the new earth is briefly described, and this ends the consecutive order of these four-and-a-third chapters, 17 to 21:8.

Chapter 21:9 to 22:5 is a parenthetical enlargement describing the bride the Lamb's wife as the heavenly city having the glory of God. It is her administrative reign with Christ for one thousand years. Twelve is the perfect number of administration and is used here twelve times.

* Martyrs are referred to in: Lev.23:22; Psa.79: 2,3,10; Dan.7:21; Rev.5:9,10 N.T.; 6:9-11; 11: 3-12; 12:11; 13:7,15; 14:2; 15:2; 17:8; 18:24; 19:2; 20:4 N.T.

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"Behold I come quickly" (3:11). "Behold I come quickly" (22:7). "Behold I come quickly" (22:12). "Behold I come quickly" (22:20). "Come, Lord Jesus."

Lamb of God! Thy faithful promise Says, "Behold; I quickly come;" And our hearts, to Thine responsive, Cry, "Come, Lord, and take us home." Oh! the rapture that awaits us When we meet Thee in the air, And with Thee ascend in triumph, All Thy deepest joys to share.

— J.G.D.

May the Lord be pleased to use this as a help for clarification and blessing to His own.



Ephesus Smyrna Thyatira Philadelphia Sardis Pergamos Laodicea CHURCHES QUICKLY CHURCH N. T. Prophecy of Judgment and die of week. BEHOLD week. Then is destroyed in mid-Babylon the Great in first half of Ecumenical Christendom becomes 1/2 week. COME World Kingdom of Christ. R 4 5 1st 1/2 of wk. MID. N Saints 8 Т Resurrection of O. Throne Worship Beast last Cpener JUDGM'T - SEAT SATAN Pestilence Political chaos Martyred Famine Civil War Papal Pact 9 BAB. REIGNS OF CHRIST SEALS EARTH ONTO CAST Beast destroys Harlot, breaks covenant, ends Judaism; Antichrist sets up image of Beast. HEAVENS REJOICE LAST HALF of WEEK 6 TRUMPETS Mass PARENTHETICAL CHAPTERS 14. Sources Devastation 15. 13 12. 11:1-14. Two witnesses 10. Christ's universal rights 7:1-8. 144,000 Israelites Antichrist de-Rulers Assyrians dry up blinded apostasy ludes Jews invade God, holy, must pour Satan opposes Chris sealed. Everlasting Gospel. worship of Beast. out wrath. Martyrs blessed. Antichrist forces and His. 1260 days. MARRIAGE SUPPER OF THE LAMB Mass Empire Rally Arma-Despotic heat Retribution Beast tyranny darkened apostasy geddon 6 VIALS 11:15. 7th Trumpet. Kingdom wrath. KINGDOM; 1000 Yrs. WRATH Beast and Antichrist cast into fire, 19. 16:17. 7th Vial. Empire broken. 14:14. 14:17. Harvest of apostates. Vintage – apostate Jews. Satan cast into pit. 20:3. SAINTS REIGN 20:4. Martyrs raised to reign. THE BRIDE & WITH CHRIST Isaiah 11, 30, 65 5:13 Foundations 7:9 Gentile Symbol 12 14:1 Judah BLESSING Apostles Adminis-Pearls Stones Tribes host Angels Gates praise 144,000 tration Fruit A 20:7 T Satan loosed and cast. BJE 20:11 Heaven and earth burned, 2 Pet. throne judgment, 20:11. White sinners. 21:1-8. Eternal state, saved and lost.

THE REVELATION CHRONOLOGICALLY ARRANGED

